Olin, Anx
PA
258
H13
1884a

CORNELL UNIVERSITY LIBRARY
3 1924 099 427 886

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

https://archive.org/details/cu31924099427886

In compliance with current
copyright law, Cornell University
Library produced this
replacement volume on paper
that meets the ANSI Standard
Z39.48-1992 to replace the
irreparably deteriorated original.

2005

CORNELL
UNIVERSITY
LIBRARY

A

GREEK GRAMMAR

FOR

SCHOOLS AND COLLEGES.

BY

JAMES HADLEY,

LATE PROFESSOR IN YALE COLLEGE

REVISED AND IN PART REWRITTEN

BY

FREDERIC DE FOREST ALLEN

PROFESSOR IN HARVARD COLLEGE.

NEW YORK ·:· CINCINNATI ·:· CHICAGO

AMERICAN BOOK COMPANY.

CU 195

COPYRIGHT, 1860, 1884,
BY D. APPLETON AND COMPANY

W, P. 4

PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes:* Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea:* Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-

lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

PREFACE

TO THE REVISED EDITION.

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of *α*, *ι*, and *υ* should be uniformly and systematically indicated to the eye. Accordingly, *ᾱ*, *ῑ*, *ῡ* have been everywhere printed where these vowels are long; so that the unmarked *α*, *ι*, *υ* are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–653, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of *ƒ*-stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of 'tense-signs,' 'mode-signs,' 'voice-signs,' and 'connecting vowels,' has given place to a simpler system of 'tense and mode suffixes,' according to which all that intervenes between 'verb-stem' and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer λῡσ-, but λῡσα-; and in like manner λεγο- (not λεγ-) is called the stem of λέγο-μεν, just as we call λογο- (not λογ-) the stem of λόγο-ς. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign, ᵒ|ₑ. This sign may be read 'omicron or epsilon,' or 'ŏ or ĕ'; but λῡᵒ|ₑ- should be read 'λῡο- or λῡε-'.

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μι-verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μι-form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist μι-forms are given under those tenses respectively. The inflection of the irregular μι-verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349–352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, -η in the second person singular middle has been dropped, and forms like τῑμῴημεν, δύοιμι, ἑσταίημεν, ἐδίδων, δίδου (imperative middle), have disappeared. So λῡόντων, λῡέσθων, have taken precedence of λῡέτωσαν, λῡέσθωσαν; λύσειας, λύσειε of λύσαις, λύσαι; the pluperfect in -κη of that in -κειν; λυθεῖμεν, διδοῖμεν of λυθείημεν, διδοίημεν; φιλοίην of φιλοῖμι. The perfect active imperative has been relegated to a note, and so has the optative form λελυκοίην; the noun ἀνώγεων has been discarded as non-existent. In the dual feminine of pronouns, τᾱ́, τᾱ́δε, ταύτᾱ. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's

Greek Verbs, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 639, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

CONTENTS.

INTRODUCTION.

PAGE

Greek Language and Dialects . 1

PART FIRST.

WRITING AND SOUND.

Alphabet 3
Vowels 4
Diphthongs 5
Breathings 6
Consonants 7
Vowel Changes 8
Consonant Changes . . . 13
Special Changes of Final Sounds 19
Crasis 20
Elision 20
Final Consonants . . . 22
Movable Consonants . . 22
Syllables 23
Quantity 24
Accent 25
Accent affected by Quantity 26
Accent in Vowel-Changes . 27
Accent in Connected Discourse 28
Punctuation 30

PART SECOND.

INFLECTION.

Nouns 31
First Declension (A-Decl.) . 33
Second Declension (O-Decl.) . 37
Attic Second Decl. . . 40
Third Declension (Cons.-Decl.) . 40
Labial and Palatal Stems . 43
Lingual Stems . . . 44
Liquid Stems 46
Stems in -εσ- and -ασ- . . 47
Stems in -F- 49
Stems in -ι- and -υ- . . . 50
Diphthong Stems . . . 51
Irregular Declension . . . 52
Local Endings 55

PAGE

Adjectives 56
Vowel-Declension . . 56
Consonant-Declension . . 58
Comparison of Adjectives . 65
Form. and Compar. of Adverbs . 69
Pronouns 70
Numerals 78
Verbs 82
Paradigms of Verbs . . . 85
Formative Elements of the Verb 112
Augment 112
Reduplication . . . 115
Tense and Mode Suffixes . . 116
Endings 117
Use of the Endings . . 119
Accent of the Verb . . 120
Formation of Tense-Systems . 122
Present and Imperfect . 122
Future Active and Middle . 128
First Aorist Act. and Mid. . 129
Second Aorist Act. and Mid. . 131
Perfect and Pluperfect Active 133
Perf., Pluperf., Fut. Perf., Mid. 135
Aorist and Future Passive . 138
Verbal Adjectives . . 139
Irregular Verbs in -μι . . 139
Enumeration of μι-forms. . 145
Presents of μι-form . . . 145
Second Aorists of μι-form . 145
Shorter 2d Perf. without -α- . 148
Dialectic Formations . . 150
Irregularities of Meaning . . 151
Classified Verb-List . . 153
First Class (Variable-Vowel Class) 153
Second Class (Strong-Vowel Class) 164
Third Class (Tau-Class) . . 166
Fourth Class (Iota-Class) . 168
Fifth Class (Nasal Class) . . 175
Sixth Class (Inceptive Class) 181
Seventh Class (Root-Class) . 184
Eighth Class (Mixed Class) . 186

PART THIRD.

FORMATION OF WORDS.

PAGE

Formation of Simple Words . 188
Substantives 189
Adjectives 193
Denominative Verbs . . 195
Composition of Words . . 197
Form of Compound Words . 197
Meaning of Compound Words . 199

PART FOURTH.

SYNTAX.

Definitions 201
General Rules of the Sentence 203
Subject 203
Verb 203
Predicate-Nouns . . . 206
Attributives 207
Appositives 208
Pronouns of Reference . 210
Other Peculiarities in Number and Gender 211
Adjectives and Adverbs . . 212
The Article 215
ὁ in Poetry 215
ὁ as Demonstrative . . 215
ὁ as an Article . . . 216
Pronouns 220
The Cases 226
Nominative and Vocative . 226
Accusative 227
Two Accus. with one verb . 231
Genitive 232
with Substantives . . 233
with Verbs 235
with Adjectives and Adverbs 241
in looser Relations . . . 243
Dative 244
of Indirect Object . . . 244
of Interest 245
of Association and Likeness . 246
with Compound Verbs . 248
of Instrument, Means, Manner, Cause 248
of Time and Place . . . 250
Prepositions with Cases . . 250
General View 252
Use of the Prepositions . 252
The Voices 260
Active 260
Middle 260
Passive 262

PAGE

The Tenses 264
Tenses of the Indicative . 265
Tenses in other Modes . . 270
The Modes 273
The Adverb ἄν 273
Finite Modes in Simple Sentences 274
Finite Modes in Comp'd Sentences 277
Final Clauses 278
Conditional Sentences . . 281
Peculiarities . . . 286
Relative Clauses . . . 287
Clauses of Cause and Result 291
Indirect Discourse . . . 292
Infinitive 295
Subject and Predicate . . 295
Infinitive without Article . 297
Infinitive with Neuter Article . 300
Infinitive with ἄν . . . 301
Participle 302
Attributive Participle . . 302
Predicate-Participle . . 302
Circumstantial Participle . 302
with Case Absolute . 304
Adjuncts of Participle . 305
Supplementary Participle . 307
Participle with ἄν . . 309
Verbal Adjectives in -τέος . . 309
Relative Sentences . . . 310
Attraction, Incorporation . 310
Other Peculiarities . . 313
Interrogative Sentences . . 315
Negative Sentences . . 318
Particles 322
Conjunctions 324
Figures of Syntax . . . 332

APPENDIX.

Versification 334
Trochaic Rhythms . . 339
Iambic Rhythms . . . 340
Dactylic Rhythms . . 343
Anapaestic Rhythms . . 345
Logaoedic Rhythms . . 346
Dactylo Epitritic Rhythms . 349
Cretic Rhythms . . . 350
Choriambic Rhythms . . 351
Ionic Rhythms . . . 351
Dochmiac and Bacchic Rhyth. . 352
Abbreviations . . . 354
ALPHABETICAL LIST OF VERBS . 355
GREEK INDEX 367
ENGLISH INDEX . . . 393

INTRODUCTION.

The Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name Hellenes was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*, Aeolians, Dorians, and Ionians. To these belonged three groups of dialects: the *Aeolic*, spoken in Aeolis, Boeotia, Thessaly, and elsewhere; the *Doric*, in Peloponnesus, Isthmus, and north-western Greece, also in Crete and Caria, Sicily and southern Italy; the *Ionic*, in Ionia and Attica, and in most of the Aegean islands. The Aeolic and Doric groups were more closely related to each other than either was to the Ionic. In each group the various dialects differed somewhat from each other; and the Aeolic dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of Lesbos, found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

(1) The *Old Ionic*, or *Epic*, found in the poetry of Homer and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

(2) The *New Ionic*, the language of Ionia about 425 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

---

1 D. In Homer, Hellas is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*; *cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); κτλ. for καὶ τὰ λοιπά (Lat. *et cetera*). Other abbreviations will explain themselves.

PART FIRST.

WRITING AND SOUND.

Alphabet.

5. The Greek is written with twenty-four letters.

Form.		Name.		Latin
A	α	ἄλφα	*alpha*	a
B	β	βῆτα	*beta*	b
Γ	γ	γάμμα	*gamma*	g
Δ	δ	δέλτα	*delta*	d
E	ϵ	ἒ ψῑλόν	*epsilon*	ĕ
Z	ζ	ζῆτα	*zeta*	z
H	η	ἦτα	*eta*	ē
Θ	θ ϑ	θῆτα	*theta*	th
I	ι	ἰῶτα	*iota*	i
K	κ	κάππα	*kappa*	c
Λ	λ	λάμβδα	*lambda*	l
M	μ	μῦ	*mu*	m
N	ν	νῦ	*nu*	n
Ξ	ξ	ξῖ	*xi*	x
O	o	ὂ μῑκρόν	*omicron*	ŏ
Π	π	πῖ	*pi*	p
P	ρ	ῥῶ	*rho*	r
Σ	σ ς	σίγμα	*sigma*	s
T	τ	ταῦ	*tau*	t
Y	υ	ὗ ψῑλόν	*upsilon*	y
Φ	ϕ	φῖ	*phi*	ph
X	χ	χῖ	*chi*	ch
Ψ	ψ	ψῖ	*psi*	ps
Ω	ω	ὦ μέγα	*omega*	ō

6. Sigma at the end of a word has the form ς; in any other place the form σ: thus στάσις *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed: ϑ for ου, and ϛ for στ.

7. The oldest Greek alphabet had two other letters:

Ϝ ϝ	ϝαῦ	*vau*	Latin v
ϙ	ϙόππα	*koppa*	" q

Vau stood in the alphabet between ε and ζ, koppa between π and ρ. Vau is also called *digamma*, δίγαμμα (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were εἶ or ἒ, οὖ or ὂ, ὖ, and ὦ.

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

Vowels.

9. The vowels are α, ε, η, ι, ο, ω, υ.

Of these, ε, ο, are always *short*,
η, ω, always *long*,
α, ι, υ, short in some words, long in others.

10. The short sounds of α, ι, υ, are sometimes indicated by ᾰ, ῐ, ῠ; the long sounds, by ᾱ, ῑ, ῡ.

In this grammar, however, the long vowels, ᾱ, ῑ, ῡ, are so marked throughout, and the unmarked α, ι, υ are therefore understood to be short. We have, then:

the *short* vowels, α, ε, ι, ο, υ, and
the *long* vowels, ᾱ, η, ῑ, ω, ῡ.

Note.—The mark of length is omitted over circumflexed vowels (96).

11. The long vowels were originally sounded as *a*, *e*, *i*, *o*, *u*, in the English words p*a*r, pr*e*y, mach*i*ne, pr*o*ne, pr*u*ne, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words p*a*pa (first syllable), p*e*t, p*i*t, *o*bey, p*u*ll.

a. But υ and ῡ assumed at an early period (before 400 B. C.) the sound of the French *u* or German *ü*, intermediate between English *oo* and *ee*. At the end of a diphthong υ retained its earlier sound.

---

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of υ.

12. The vowels are *open* or *close*.

The open vowels are { *a*, *ā*, (the most open). *ε*, *η*, *o*, *ω* (less open).
The close vowels are *ι*, *ῑ*, *υ*, *ῡ*.

Diphthongs.

13. The diphthongs (*δίφθογγοι double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

aι, *ει*, *οι*, *αυ*, *ευ*, *ου*,
ᾳ, *ῃ*, *ῳ*, *ηυ*, *ωυ*, and *υι*:

but in *υι*, both the vowels are close.

The diphthongs *ᾳ*, *ῃ*, *ῳ*, which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter, *ι* stands upon the line: ΩΙΔΗΙ = Ὠιδῇ = ᾠδῇ.

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus *aι* was sounded like Engl. *ay* affirmative; *αυ* like Engl. *ou* in *our*; *οι* and *ευ* nearly like *oi* in *foil* and *eu* in *feud*. But *ει* and *ου*, though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds: *ου* like *ou* in *youth*; *ει* like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine *ει* and *ου* above described must be distinguished, however, the *spurious* diphthongs *ει* and *ου*, which arise by compensative lengthening (34) or contraction of *εε*, *εο*, *οε*, *οο* (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as *ει* and *ου*; but about 400 B. C. they coalesced with the genuine *ει* and *ου* in sound and writing.

c. In *ᾳ*, *ῃ*, *ῳ*, the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long *ā*, *η*, *ω*, before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of *ηυ* and *ωυ* cannot be exemplified from English. These diphthongs are rare: *ηυ* occurs in Attic only as the result of

---

14 D. d. The Ionic has *ηυ* also in *νηῦς* (Hm. Hd.) Att. *ναῦς ship*, and *γρηῦς* (Hm.) Att. *γραῦς old woman*. The New Ionic has *ωυ* in *ὠυτός*, *τωὐτό*, etc., by crasis for *ὁ αὐτός*, *τὸ αὐτό* (77 D); also in reflexive pronouns, as *ἑωυτοῦ* (266 D), which seems to have arisen by crasis from *ἑο αὐτοῦ*; further in *θωῦμα* Att. *θαῦμα wonder*, and words derived from it.

augment (357) or of crasis (76): ωυ is chiefly Ionic. The diphthong υι was sounded somewhat like *ui* in *quit;* it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

αι,	ει,	οι,	αυ,	ευ,	ου,	υι,	ᾱ,	ῃ,	ῳ,
by *ae*,	*ē* or *ī*,	*oe*,	*au*,	*eu*,	*ū*,	*yi*,	*ā*,	*ē*,	*ō*.

a. For αι, οι, in a few proper names, we have Latin *ai*, *oi;* Μαῖα *Maia*, Τροιᾱ *Troia*, Αἴᾱς *Aiax*. For ῳ, in a few compounds of ᾠδή *song*, we have *oe:* τραγῳδός *tragoedus*.

16. *Diaeresis.*—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an ι or υ, to show that it does not form a diphthong with the vowel before it: thus προϊέναι, pronounced προ-ιέναι *to advance*.

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from ι written on the line (13 a), that the two vowels do not unite as a diphthong. Thus in ἀῦτή, ἰχθύι, λῃιζόμενος, the vowels are evidently separate (= ἀϋτή, ἰχθύϊ, λῃϊζόμενος), while in αὐτή, ἰχθυῖ, λῃζόμενος, they unite as diphthongs.

Breathings.

17. A vowel at the beginning of a word always has either the *rough* breathing (῾) or the *smooth* (᾽) written over it. The rough breathing shows that *h* was sounded before the vowel: thus ἑπτά (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h:* thus ἐπί (pronounced *epi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: αὑτοῦ *of himself*, αὐτοῦ *of him*. But in the *improper* diphthongs, ι never takes the breathings, even when it stands upon the line: Ἅιδης = ᾍδης *Hades*.

b. All words which begin with υ or ῡ have the rough breathing.

18. The consonant ρ at the beginning of a word always has the rough breathing (thus ῥ, Latin *rh*): ῥήτωρ rhetor *orator*. And in the middle of a word ρρ is by many editors written ῤῥ (Latin *rrh*): thus Πύῤῥος *Pyrrhus;* though some write Πύρρος.

a. Except in ῤῥ, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

---

17 D. b. The Epic pronouns ὔμμες, ὔμμι, ὔμμε (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: *προέσθαι* (for *προ-ἔσθαι*) *to abandon*, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydris* ἔνυδρις, *polyhistor* πολυΐστωρ.

Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that κ, γ, σ, τ had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in Λυκία *Lycia*, Φρυγία *Phrygia*, Μῡσία *Mysia*, Βοιωτία *Boeotia*.

20. Gamma (γ) before κ, γ, χ, or ξ, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: ἄγκῡρα (Lat. *ancora*) *anchor*, ἄγγελος (Lat. *angelus*) *messenger*, σφίγξ *sphinx*. This is called *gamma nasal*.

21. The letters φ, θ, χ, seem to have had at first the sounds of *ph*, *th*, *ch*, in English u*ph*ill, hot*h*ouse, block*h*ead. But afterwards they came to sound as in English gra*ph*ic, pa*th*os, and German ma*ch*en.

a. Zeta (ζ) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus κ was heard in *κτῆμα possession*, γ in *γνώμη judgment*, and φ in *φθίσις decay*. Similarly *ξένος stranger*, *ψεῦδος falsehood*, were pronounced *ksĕnos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutes*, and *double consonants*.

23. The SEMIVOWELS are λ, μ, ν, ρ, σ, and γ-nasal; of which

σ is called a *spirant* (or a *sibilant*),
λ, μ, ν, ρ are called *liquids*,
μ, ν, γ-nasal are called *nasals*.

a. Another spirant is the old Greek *ϝ* (see 7), which had the sound of English *w*.

24. The MUTES are of three *classes*:

labial mutes	π	β	φ	or π-mutes,
lingual mutes	τ	δ	θ	or τ-mutes,
palatal mutes	κ	γ	χ	or κ-mutes.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutes are also divided into three *orders*:

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semivowels.			Mutes.			Double Consonants.
	Spirants.	Liquids.	Nasals.	Smooth.	Middle.	Rough.	
Labials	ϝ		μ	π	β	φ	ψ
Linguals	σ	λ ρ	ν	τ	δ	θ	ζ
Palatals			γ-*nasal.*	κ	γ	χ	ξ

a. SURDS AND SONANTS.—The smooth and rough mutes, with σ, ψ, ξ, are *surd*; that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

VOWEL CHANGES.

Interchange of Vowels.

28. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τράφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment*.

a. So sometimes η and ω: ἀρήγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner ει and οι, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of ευ and ου.

30. In Attic the general rule is that ᾱ of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φάμᾱ; ἵστημι *set up*, older (Doric) ἵστᾱμι; but γενεά *generation*, σοφίᾱ *wisdom*, πράσσω *do*, remain unchanged.

---

29 D. The variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *have come* (root ελυθ-, strong form ελευθ-, 539, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ᾱ, even after ε, ι, and ρ: Ion. νεηνίης for Att. νεᾱνίᾱς *young man*; so γενεή, σοφίη, πρήσσω, for γενεᾱ́, σοφίᾱ, πράσσω. But not so when ᾱ arises by contraction or com-

a. This rule does not apply to ᾱ arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A *close* and *open* vowel are rarely interchanged: *ἐστί is, ἴσθι be thou; ὄνομα name, ἀνώνυμος nameless;* poetic *μῶμος blame, ἀμώμων blameless; ὀνίνημι* (for *ονι-ονημι*) *benefit.* In such cases the open vowel is always the original.

Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ι with ει or οι,
υ with ευ (seldom ου),
α with η, ᾱ.

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

ἔ-λιπ-ον (root λιπ-) *left, λείπ-ω leave, λέ-λοιπ-α have left.*
ἔ-φυγ-ον (root φυγ-) *fled, φεύγ-ω flee.*

a. For the interchange of *ει* and *οι*, *ευ* and *ου*, see 29.

Long and Short Vowels.

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

Thus corresponding to	α,	ε,	ι,	ο,	υ,
the long forms are	η or ᾱ,	η,	ῑ,	ω,	ῡ.

τῑμά-ω I honor, τί-θε-μεν we put, δί-δο-μεν we give,
τῑμή-σω I shall honor, τί-θη-μι I put, δί-δω-μι I give.
τί-σις retribution, φύ-σις nature,
τί-σω shall repay, πέ-φῡ-κα am.

---

pensative lengthening: Ion. and Att. *ὅρᾱ* (for *ὅρα-ϵ*) *see thou, μέλᾱς* (for *μελαν-ς*) *black.*

(2) The Doric and Aeolic, on the other hand, have ᾱ for Attic η: Dor. *δᾶμος* for Att. *δῆμος people, μάτηρ* (Lat. *mater*) for *μήτηρ mother,* Ἀθάνᾱ (used also in Trag.) for Hom. Ἀθήνη (in Att. commonly Ἀθηνᾶ) the goddess *Athena.* But not so when η arises from a lengthening of ε: Dor. and Att. *τίθημι* (root *θε-*) *put,* λιμήν (Gen. λιμέν-ος) *harbor.*

31 D. In the dialects this change is more frequent: Ion *ἱστίη* Dor. *ἱστίᾱ* for Att. *ἑστίᾱ hearth.*

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: *ἠνορέη* from *ἀνήρ man, εἰαρινός* from *ἔαρ spring, οὐλόμενος* for *ὀλόμενος destroying, οὔρεος, οὔρεα* from *ὄρος* (never *οὖρος*) *mountain, οὔνομα* for *ὄνομα name* (also in Hd.).

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening*.

b. The lengthened form of *a* coincides with its *strong* form (32). Whether *ā* or *η* is used depends on 30.

Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is Compensative Lengthening.

By this,	*α*,	*ε*,	*ι*,	*ο*,	*υ*,
become	*ᾱ*,	*ει*,	*ῑ*,	*ου*,	*ῡ*.
Thus for	*μελα-ν-ς*,	*θε-ντ-ς*,	*εκρι-νσ-α*,	*λῡο-ν-σι*,	*φυ-ντ-ς*,
we have	*μέλᾱς*,	*θεῖς*,	*ἔκρῑνα*,	*λύουσι*,	*φῦς*.

a. For an exception in which *α* becomes *η*, see 431; for one in which *ε*, *ο* become *η*, *ω*, see 168 (2).

b. The *ει* and *ου* arising by this process are the *spurious* diphthongs (14 b).

35. When *ι* is dropped between two vowels (44), the former vowel is sometimes made long: thus *ἀεί*, *κάω*, from *αἰεί*, *καίω*.

36. TRANSFER OF QUANTITY.—A long open vowel standing before a short one sometimes shifts its length to the latter, *āο* and *ηο* becoming *εω*, and *ηα* becoming *εᾱ*: thus *νᾱός temple* becomes *νεώς*, *μετήορος aloft* *μετέωρος*, *βασιλῆα king* *βασιλέᾱ*. Even *āω* and *ηω* become *εω*: *τεθνεώς* for *τεθνηώς dead*.

ὑψιπέτηλος from *πέταλον leaf*, *τιθήμενος* for *τιθέμενος pulling*; or a short between two long, *δυσἀήων* for *δυσᾱέων* from *δυσᾱής ill-blowing*. Also, where two long syllables would stand between two short ones: *Οὐλύμποιο* (for *Ὀλύμποιο*) *of Olympus*, *εἰλήλουθα* (for *εληλουθα*) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened *ε*, *ο* to *η*, *ω*: *ἦναι* = *εἶναι* (from *ἐσ-ναι*), *θής* = *θείς*, *μῶσα* = *μοῦσα* (from *μονσα*). The Aeolic of Lesbos made *αισ*, *εισ*, *οισ* from *ανσ*, *ενσ*, *ονσ*; as *παῖσα* = *πᾶσα*, *μέλαις* = *μέλας*, *μοῖσα* = *μοῦσα* (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): *ἔκριννα* = *ἔκρῑνα* (from *ἐκριν-σα*), *ἔμμί* = *εἰμί* (from *ἐσ-μι*), *βόλλᾱ* = *βουλή*. The Ionic agrees in the main with the Attic. In *ξεῖνος* for *ξένος stranger*, *κεινός* for *κενός empty*, *εἵνεκα* for *ἕνεκα on account of*, *μοῦνος* for *μόνος alone*, *κοῦρος*, *κούρη* for *κόρος*, *κόρη boy*, *girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: *Ἀτρείδεω*, originally *Ἀτρείδᾱο* (Att. *Ἀτρείδου*) *of Atrides*; *πυλέων*, orig. *πυλᾶων* (Att. *πυλῶν*) *of gates*; *Ποσειδέων*, orig. *Ποσειδᾱων* (Att. *Ποσειδῶν*) the god *Poseidon*.

Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these :

a. An open vowel before a close forms a diphthong with it.
b. Two like vowels unite in the common long.
c. An *o*-sound absorbs an *a*- or an *e*-sound and becomes ω.
d. If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
e. But ε-ε gives ει ; ε-ο, ο-ε, ο-ο give ου.

a.	ε-ι	ει	γένε-ι	γένει	c.	ο-α	ω	αἰδό-α	αἰδῶ
	ο-ι	οι	πειθό-ι	πειθοῖ		α-ο	ω	ὁρά-ομεν	ὁρῶμεν
	ε-υ	ευ	ἐ-ύ	ἐΰ		ο-η	ω	δηλό-ητε	δηλῶτε
	ᾰ-ι	ᾳ	γρᾰ-ίδιον	γρᾴδιον		ε-ω	ω	φιλέ-ωσι	φιλῶσι
	η-ι	ῃ	κλή-ιθρον	κλῄθρον		ω-α	ω	ἤρω-α	ἤρω
	ω-ι	ῳ	πρω-ί	πρῴ	d.	α-ε	ᾱ	ὁρά-ετε	ὁρᾶτε
b.	α-α	ᾱ	γέρα-α	γέρᾱ		α-η	ᾱ	ὁρά-ητε	ὁρᾶτε
	ε-η	η	φιλέ-ητε	φιλῆτε		ε-α	η	γένε-α	γένη
	η-ε	η	τῑμή-εντι	τῑμῆντι	e.	ε-ε	ει	φίλε-ε	φίλει
	ι-ι	ῑ	Χι-ιος	Χῖος		ε-ο	ου	γένε-ος	γένους
	ο-ω	ω	δηλό-ωσι	δηλῶσι		ο-ε	ου	δήλο-ε	δήλου
	ω-ο	ω	σῶος	σῶς		ο-ο	ου	πλό-ος	πλοῦς

38. a. A close vowel before an open is seldom contracted: yet *ἰχθύ-ες fishes* gives *ἰχθῦς*.

---

37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts: *νόος* for *νοῦς mind*, *γένεα* for *γένη races*, *φιλέῃς* for *φιλῇς thou mayst love*, *ἀέκων* for *ἄκων unwilling*, *ἀοιδή* for *ᾠδή song*.— In a few instances, however, these dialects have contracted forms where the Attic does not contract: Ion. *ἔρός* (and *ἱερός*) Att. *ἱερός sacred* (see 38 a), *ὀγδώκοντα* for Att. *ὀγδοήκοντα eighty*.

g. All dialects, except the Attic, leave εο, εω, εου, as a rule, uncontracted. But the Ionic and Doric occasionally contract εο, εου into ευ (instead of ου): *ποιεῦμεν*, *ποιεῦσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιοῦμεν*, *ποιοῦσι*), *we do*, *they do*.

h. The Doric and Aeolic often contract αο, ᾱο, αω, ᾱω into ᾱ: Ἀτρείδᾱ, orig. Ἀτρειδᾱο (see 146 D); πυλᾶν, orig. πυλᾰ́ων (141 D); Ποσειδᾶν or Ποτειδᾶν, Hm. Ποσειδάων (Att. Ποσειδῶν).

i. The Doric often contracts αε, αει to η, ῃ: ᾔρη, ὁρῇς, from ᾔρα-ε, ὁρά-εις (Att. ᾔρᾱ, ὁρᾷς), *see thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract εε into η, οο and οε into ω: Dor. ἀγῆται, from ἀγε-εται (Att. ἡγεῖται) *he leads*, μισθῶντι from μισθο-οντι (Att. μισθοῦσι) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νηΐ to a ship*, *ξυνάορος helpmeet*. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is ι, becomes subscript.

b. But ε and ο are absorbed in some diphthongs without changing them.

c. And ο-ει, ο-η give οι; α-ου gives ω.

a.	α-ει	ᾱ	τῑμά-ει	τῑμᾷ	b.	ε-ει	ει	φιλέ-ει	φιλεῖ
	α-η	ᾱ	τῑμά-η	τῑμᾷ		ε-οι	οι	φιλέ-οι	φιλοῖ
	α-οι	ῳ	τῑμά-οιμι	τῑμῷμι		ε-ου	ου	φιλέ-ου	φιλοῦ
	ε-αι	ῃ	λύε-αι	λύῃ		ο-οι	οι	δηλό-οι	δηλοῖ
	η-αι	η	λύη-αι	λύῃ		ο-ου	ου	δηλό-ου	δηλοῦ
	η-οι	ῳ	μεμνη-οίμην	μεμνῴμην	c.	ο-ει	οι	δηλό-ει	δηλοῖ
	ο-αν	ων	προ-αυδᾶν	πρωυδᾶν		ο-η	οι	δηλό-η	δηλοῖ
						α-ου	ω	τῑμά-ου	τῑμῶ

40. a. The spurious diphthong ει (14 b) is contracted like simple ε: τῑμᾶν (not τῑμᾷν) from τῑμά-ειν, οἰνοῦς from οἰνό-εις, τῑμῆς from τῑμή-εις.

b. α-ει rarely gives αι instead of ᾱ: αἴρω *raise* from ἀ-είρω, αἰκής *unseemly* from ἀεικής.

c. ε-αι in the second person singular of verbs gives both ει and η: λύει or λύῃ, from λύεαι. But see 384.

41. Irregular Contraction.—In contracts of the first and second declensions, a short vowel followed by α, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οστη); ἀργυρέ-ᾱν, ἀργυρᾶν; ἁπλό-η, ἁπλῆ (not ἁπλω); διπλό-αις, διπλαῖς. Only in the singular, εᾱ, after any consonant but ρ, is contracted to η: χρῡσέ-ᾱ, χρῡσῆ. Other cases of irregular contraction will be noticed as they occur.

42. Synizesis.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus *θεός god*, used in poetry for one syllable. This is called *synizesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

Omission and Addition of Vowels.

43. A short vowel between two consonants is sometimes dropped (*syncope*): πατρός (for πατέρος) from πατήρ *father*.

---

42 D. Synizesis is very frequent in Hm., especially after ε: *θυρέων of doors*, *χρῡσέοις golden*, *στήθεα breasts*, *πόλιας cities*, *ὄγδοος eighth*, all used as words of two syllables.

44. The close vowels ι and υ are sometimes dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκο-ή (for ἀκου-ή) *hearing*, πλέ-ων for πλεί-ων *more*.

a. In this case, υ was first changed to the cognate semivowel *F* (βασιλεϜων, ακοϜη), which afterwards went out of use.

45. a. *Prothetic Vowel.*—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐ-χθές, also χθές, *yesterday*. When such a vowel came before initial *F*, it remained after the *F* had disappeared: ἄ-εθλον (Att. ἆθλον) *prize*, formerly ϝ-Fεθλον.

b. A similar vowel is sometimes developed between λ or ρ and another consonant: ὀρόγ-υια, also ὀργ-υιά, *fathom*; ἀλέξ-ω *defend*, from root ἀλξ- (cf. ἔπ-αλξ-ις *battlement*).

CONSONANT CHANGES.

46. Assimilation.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

Doubled Consonants.

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but πφ, τθ, κχ are used instead.

48. The later Attic has ττ for σσ of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

a. This rule applies only to the σσ arising from a mute with ι. See 67.

49. ρ at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ἔῤῥει *was flowing*, κατα-ῤῥέων *flowing down*. After a *diphthong*, ρ remains single: εὔ-ροος *fair-flowing*.

---

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλλαβε for ἔ-λαβε *he took*, φιλομμειδής for φιλομειδής *fond of smiles*, ἐΰννητος for εὔ-νητος *well-spun*, ὅσσον for ὅσον *quantum*, ὀπίσσω for ὀπίσω *backward*. Less often a *mute*: ὅππως for ὅπως *as*, ὅττι for ὅτι *that*, ἔδδεισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεύς, Ὀδυσεύς.—For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. ρ sometimes remains single, even after a simple vowel. ἔ-ρεξε from ῥέζω *do*, ὠκύ-ροος *swift-flowing*.

a. This doubling is due to the assimilation of an initial σ or *F*, with which most of these verbs originally began: ἔ-ῥρει for ϵ-σρει.

50. The later Attic has ῥῥ for ρσ of the earlier Attic and the other dialects: κόῤῥη *temple*, θάῤῥος *courage*, for κόρση, θάρσος.

Consonants with Consonants.

Mutes before Mutes.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

βτ	and	φτ	become	πτ	γτ	and	χτ	become	κτ
πδ	"	φδ	"	βδ	κδ	"	χδ	"	γδ
πθ	"	βθ	"	φθ	κθ	"	γθ	"	χθ

τέτρῖπται	for	τετρῑβ-ται	λέλεκται	for	λελεγ-ται
γέγραπται	"	γεγραφ-ται	δέδεκται	"	δεδεχ-ται
γράβδην	"	γραφ-δην	πλέγδην	"	πλεκ-δην
ἐλείφθην	"	ελειπ-θην	ἐπλέχθην	"	επλεκ-θην
ἐτρῑ́φθην	"	ετρῑβ-θην	ἐλέχθην	"	ελεγ-θην

52. A lingual mute before another lingual mute is changed to σ.

ἴστε	for	ιδ-τε	πέπεισται	for	πεπειθ-ται
ἴσθι	"	ιδ-θι	ἐπείσθην	"	επειθ-θην

a. But ττ for σσ (48) remains unchanged. So also ττ and τθ in a few other words: Ἀττικός, Ἀτθίς *Attic*.

Mutes before Liquids.

53. Before μ, a labial mute becomes μ,
a palatal mute " γ,
a lingual mute " σ.

λέλειμμαι	for	λελειπ-μαι	πέπλεγμαι	for	πεπλεκ-μαι
τέτρῑμμαι	"	τετρῑβ-μαι	ἔψευσμαι	"	εψευδ-μαι
γέγραμμαι	"	γεγραφ-μαι	πέπεισμαι	"	πεπειθ-μαι

a. But κμ, τμ, brought together by *metathesis* (64), are never changed: κέ-κιη-κα *am wearied*, ἐ-τμή-θην *was cut*. And often a palatal or lingual mute remains before a formative suffix beginning with μ: ἀκ-μή *edge*, ἀτ-μός *vapor*, σταθ-μός *station*.

---

53 D. a. In Hm. the exceptions are more numerous: ἴκ-μενος *favoring* (root ικ-, ἱκάνω *come*), ἀκαχ-μένος *sharpened* (root ακ- or αχ-, Lat. *acuo*), ὀδ-μή Att. ὀσμή *smell* (root σϑ-, ὄζω *smell*, Lat. *odor*), ἴδ-μεν Att. ἴσμεν *we know* (root ιδ-, οἶδα), κεκορυθμένος *equipped* (theme κορυθ-, κορύσσω).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός revered* for *σεβ-νος* (*σέβ-ομαι revere*), and *ἐρεμνός murky* for *ερεβ-νος* (*ἔρεβος thick darkness*).

MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);
a palatal mute forms ξ (= κσ);
a lingual mute is dropped without further change.

λείψω	for	λειπ-σω		κόραξ	for	κορακ-ς		σώμασι	for	σωματ-σι
τρίψω	"	τρῖβ-σω		φλόξ	"	φλογ-ς		ἐλπίσι	"	ἐλπιδ-σι
γράψω	"	γραφ-σω		βήξ	"	βηχ-ς		ὄρνῖσι	"	ορνῖθ-σι

N AND Σ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;
b. ν before a palatal becomes γ-nasal;
c. ν before λ, ρ, is assimilated;
d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. ἔμπᾶς	for	εν-πᾶς	b. συγκαίω	for	συν-καιω	c. ἐλλείπω	for	εν-λειπω
ἐμβαίνω	"	εν-βαινω	συγγενής	"	συν-γενης	συῤῥέω	"	συν-ρεω
ἐμφανής	"	εν-φανης	συγχέω	"	συν-χεω	d. μέλᾶς	"	μελαν-ς
ἐμμένω	"	εν-μενω	ἐγξέω	"	εν-ξεω	λύουσι	"	λῡον-σι

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δούς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

57. Before σι of the dative plural, the vowel remains unchanged when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened: πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λῡοντ-σι.

58. ν remains before σ in the nominatives ἕλμινς *worm*, Τίρυνς *Tiryns*, for ἑλμινθ-ς, Τῑρυνθ-ς (54), and in a few nouns in *-σις*, as *θέρμανσις warming*.

59. In composition:
ἐν before ρ, σ, is not changed: ἔν-ρυθμος, ἐν-στάζω.
σύν, before σ with a vowel, becomes συσ-: συσ-σίτιον;
before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.
πᾶν, πάλιν, before σ, retain ν: πάν-σοφος; or change ν to σ: παλίσ-συτος.

---

54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σί for ποδ-σι Att. ποσί *to feet*.

60. Between ν and ρ is developed a δ; this happens in the declension of *ἀνήρ man*: *ἀνδρός* for *ανρος* for *ἀνέρος*. Similarly, between μ and ρ (or λ) is developed a β, in *μεσημβρίᾱ*, *midday*, *south*, for *μεσ-ημριᾱ* for *μεσ-ημεριᾱ*, from *μέσος* and *ἡμέρᾱ*.

61. σ between two consonants is dropped: *γεγράφ-θαι* for *γεγραφ-σθαι*; *ἕκ-μηνος of six months* for *ἑξ-μηνος*.

a. Not so, however, when initial σ is brought by composition between two consonants: *ἐν-στάζω*.

b. The preposition *ἐξ* (= *εκς*) in composition drops *ς* before any consonant, but undergoes no further change: *ἐκ-δοῦναι give out* (not *εγ-δουναι*, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: *τείχεσι* for *τειχεσ-σι*, *ἔσπασαι* for *εσπασ-σαι*.

63. The combination $\sigma\delta$, in some adverbs of place (219 a), passes into ζ: *θύρᾱζε out* for *θυρᾱσ-δε*.

Consonants with Vowels.

METATHESIS.

64. A vowel and a liquid are sometimes transposed: *θάρσος courage*, also *θράσος*; thus, too,

aorist *ἔ-θορ-ον*, present *θρώ-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;
" *ἔ-θαν-ον*, " *θνή-σκω*; " *τέμ-νω*, " *τέ-τμη-κα*.

a. The vowel is often made long. See the last four examples.

CONSONANTS BEFORE I.

65. The close vowel ι, following a consonant, gives rise to various changes. Thus, frequently,

---

60 D. This change of $\mu\rho$, $\mu\lambda$ to $\mu\beta\rho$, $\mu\beta\lambda$ takes place in a few Epic words: *μέ-μβλω-κα*, *have gone* (from root *μολ-*, by transposition *μλω-*, 64). At the beginning of a word, μ before this β is dropped: *βλώσκω go*, for *μβλω-σκω* (root *μολ-*, *μλω-*); *βροτός mortal* for *μβρο-τος* (root *μορ-*, *μρο-*; Lat. *mor-ior mortuus*). But in composition μ remains: *ἄ-μβροτος immortal*, *φθῑσί-μβροτος man-destroying*.

62 D. In Hm., both sigmas are often retained: *ἔπεσ-σι* Att. *ἔπεσι to words*, *ἐσ-σί* Att. *εἶ thou art*.

63 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: *μελίσδω* Att. *μελίζω make melody*.

64 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός powerful*, *κάρτιστος* = Att. *κράτιστος most powerful, best*, from *κράτος power*, *ἀταρπός* Att. *ἀτραπός path*, *τραπείομεν* for *ταρπειομεν* (root *τερπ-*, *τέρπω delight*). Similarly, *ἔδρακον* from *δέρκ-ομαι see*, *ἔπραθον* from *πέρθ-ω destroy*.

ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότειρα	"	δοτερ-ια	κρίνω	"	κριν-ιω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ιω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. *alius*
στέλλω	"	στελ-ιω	ἄλλομαι	"	ἁλ-ιομαι	Lat. *salio*

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ῆσσων	for	ἡκ-ιων	ἐλάσσων	for	ελαχ-ιων
Θρᾷσσα	"	Θρᾳκ-ια	Κρῆσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐλπίζω	for	ελπιδ-ιω	μείζων	for	μεγ-ιων

69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι πλούσιος for πλούτ-ιος, from πλοῦτος.

a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ; σήμερον *to-day* for τήμερον.

Disappearance of Spirants.

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὗς for σῦς, Lat. *sus*; ἵστημι for σιστημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λύει contracted from λύε-αι for λῡε-σαι, λύσαιο for λῡσαι-σο, γένους contracted from γένε-ος for γενεσ-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, 7) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly Ϝοῖνος (Lat. *vinum*); οἶς *sheep*,

---

69 D. The Doric often retains the original τ: δίδωτι, τύ, τοί, τέ; λέγοντι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. Vau was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. Ϝέτος *year*, Ϝίδιος *own*, Att. ἔτος and ἴδιος; Dor. κλέϜος *renown*, αἰϜεί *always*, Att. κλέος, αἰεί It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of *F* is confirmed by inscriptions are marked *insc.*):

formerly *οϝις* (Lat. *ovis*). Some words have lost both *σ* and *ϝ* at the beginning: *ἡδύς sweet*, *ὅς his own*, formerly *ϝᾱδύς*, *ϝός*, still older *σϝᾱδυς*, *σϝος* (Lat. *suavis*, *suus*).

Rejection or Transfer of Aspiration.

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: *πέ-φῡ-κα* for *φε-φῡ-κα*, *τί-θη-μι* for *θι-θη-μι*, *ἐ-κέ-χυ-το* for *ε-χε-χυ-το*.

b. The imperative ending *-θι* becomes *-τι* after *-θη-* in the first aorist passive: *λύ-θη-τι* for *λυ-θη-θι*.

c. The roots *θε-*, *θυ-*, of *τίθημι put*, *θύω sacrifice*, become *τε-*, *τυ-* before *-θη-* in the first aorist passive: *ἐ-τέ-θην*, *ἐ-τύ-θην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω clothe*, for *ἀμφ-*, *ἐκεχειρίᾱ truce*, for *εχε-χειριᾱ* (from *ἔχω* and *χείρ*), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of *ἔχω have*, *hold*, for *ἑ-χω* (fut. *ἕξω*), originally *σεχω*.

ἄγνῡμι break, *ἄλις in numbers*, *enough*, *ἁλῶναι to be taken*, *ἄναξ lord* (insc.), *ἀνδάνω please* (insc.), *ἄστυ town* (insc.), *ἔαρ* (Lat. *ver*) *spring*, *ἑδνον bride-gift*, *εἴκοσι twenty* (insc., Dor. *Fίκατι*, Lat. *viginti*), *εἴκω yield*, *εἵλω press* (insc.), *εἴρω say*, fut. *ἐρέω* (insc.), *ἕκαστος each* (insc.), stem *ἑκα-* (*ἑκηβόλος far-shooting* etc., insc.), *ἑκητι by will of*, *ἑκών willing* (insc.), *ἑκυρός father-in-law*, *ἕλιξ coil*, *crooked*, *ἕλπομαι hope*, *ἕξ six* (insc.), *ἑο*, *οἷ*, *ἕ*, *him-self* (insc.), *ἔπος word* (insc.), *εἶπον I said* (insc.), *ἔργον work* (insc.), *ἔῤῥω go*, *ἐρύω draw*, root *Fεσ-* (*ἕννῡμι clothe*, *ἑσθής clothing*, *εἷμα garment*), cf. Lat. *ves-tis*, *ἕσπερος evening* (insc., cf. Lat. *vesper*), *ἕτης clansman* (insc.), *ἔτος year* (insc.), *ἡδύς sweet*, *ἰάχω*, *ἰαχή cry*, root *Fιδ-* (*ἰδεῖν to see*, *οἶδα I know*), insc., cf. Lat. *vid-ere*, root *Fικ-* (*ἵκελος*, *εἴκελος like*, *ἔοικα am like*), insc., *ἴον violet* (cf. Lat. *vio-la*), *Ἶρις Iris*, *rainbow*, *ἴς*, *ἰφι strength* (insc., cf. Lat. *vis*), *ἶσος equal* (insc.), *ἰτέη willow*, *οἶκος house* (insc., cf. Lat. *vicus*), *οἶνος wine* (insc.), *ὅς*, *ἥ*, *ὅν his*. Probably also *ἀραιός slender*, *ἔθνος host*, *Ἴλιος Troy*, *ἤθεα haunts*.

a. At the beginning of some words Hm. has a *prothetic* vowel *ε* (45 a) as a result of former *F*: *ἐείκοσι twenty*, *ἐῖση* fem. of *ἶσος equal*, *ἐέρση dew*, *ἐέργω shut in or out*.

For effects of vau in Hm., see 75 D a, 92 D c, 93 D.

b. Other examples of preserved *F*, from inscriptions, are *Fιστίᾱ hearth*, *Fράτρᾱ treaty*, *ξένFος guest*, *ὅρFος boundary* (Att. *ἑστίᾱ*, *ῥήτρη*, *ξένος*, *ὅρος*).

73 D. Hm. often has a smooth breathing where the Attic has the rough: *Ἀΐδης* Att. *Ἅιδης* the god *Hades*, *ἅμαξα* Att. *ἅμαξα wagon*, *ἠέλιος* Att. *ἥλιος sun*, *ἠώς* (so Hd.) Att. *ἕως dawn*, *ἴυγξ* (so Hd., cf. 37 D f) Att. *ἰῡγξ hawk*. Cf. Hd. *οὖρος* Att. *ὅρος boundary*. A smooth mute used instead of a rough is seen in *αὖτις* (Hm. Hd.) Att. *αὖθις again*, *οὐκί* (Hm. Hd.) Att. *οὐχί not*, *δέκομαι* (Hd.) Att. *δέχομαι receive*.

74. *Transfer of aspiration* is found in a few roots which begin with τ and end with ϕ or χ. When, for any cause, the rough sound is lost at the end of the root, it appears at the beginning, changing τ to θ. This occurs:

a. In the substantive-stem *τριχ- hair*; gen. sing. *τριχός*, nom. plur. *τρίχες*, but nom. sing. *θρίξ*, dat. plur. *θριξί*.

b. In the adjective *ταχύς swift*, superlative *τάχιστος*, but comparative *θάσσων* (*θάττων*) for *ταχίων* (253).

c. In the roots:

τρεφ-, pres. *τρέφω nourish*,	fut. *θρέψω*,	subst. *θρέμμα nursling*;
ταφ-, " *θάπτω bury*,	" *θάψω*,	" *τάφος tomb*;
τρεχ- " *τρέχω run*,	" *θρέξομαι*,	
τρυφ-, " *θρύπτω weaken*,	" *θρύψω*,	" *τρυφή delicacy*;
τυφ-, " *τύφω smoke*,	perf. *τέ-θῡμμαι*.	

d. The first aorist passive and perfect middle infinitive of these verbs retain θ at the beginning of the root, although the last consonant has been again made rough by 51: so *ἐ-θρέφ-θην*, *τε-θράφ-θαι*, *τε-θάφ-θαι*.

SPECIAL CHANGES OF FINAL SOUNDS.

75. HIATUS.—When a word ending with a vowel is followed by another beginning with a vowel, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision*, or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

---

74 D. Hd. shows a transfer of aspiration in *κιθών* Att. *χιτών tunic*, and *ἐνθαῦτα there*, *ἐνθεῦτεν thence*, Att. *ἐνταῦθα*, *ἐντεῦθεν*.

75 D. HIATUS IN EPIC POETRY.—In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. When the second word begins with digamma: *κατὰ οἶκον* = *κατὰ Fοῖκον*, *in the house*. Here the hiatus is only *apparent*.

b. When the first word ends in a close vowel (*ι*, *υ*), and is one which seldom or never suffers elision: *παιδὶ ὄπασσε he bestowed on his son*.

c. When the two words are separated by a mark of punctuation: *ὀχέων ἐπιβήσεο*, *ὄφρα ἴδηαι mount the car, that you may see*.

d. When the vowels, which make hiatus, are the two short syllables of the third foot: *τῶν οἱ | ἓξ ἐγέ- | νοντο ἐ- | νὶ μεγά- | ροισι γε- | νέθλη*. The two words are then separated by the *feminine caesura* of the third foot (1100).

e. When a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: *Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμῑδες Ἀχαιοί* (⏑ ∪ ∪ | ⏑ ∪ ∪ | ⏑ ∪ ∪ | ⏑ ⏑ | ⏑ ∪ ∪ | ⏑ ⏑). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

Crasis.

76. Crasis (*mingling*) is the *contraction* of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (᾽) over the vowel in which they join. Thus τοὔνομα *the name*, for τὸ ὄνομα.

a. The coronis is omitted when the first vowel has the rough breathing: ἄν for ἃ ἄν.

b. Crasis is used chiefly after forms of the article, the relative pronouns ὅ, ἅ, the preposition πρό, the conjunction καί, and the interjection ὦ.

77. Crasis follows generally the rules of contraction (37, 39): thus τοὐναντίον *the contrary* for τὸ ἐναντίον, οὐκ for ὁ ἐκ, θοἰμάτιον *the cloak* for τὸ ἱμάτιον (82), ὠγαθέ *my good sir* for ὦ ἀγαθέ, ἐγῷμαι *I suppose* for ἐγὼ οἶμαι. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: οὐπί for οἱ ἐπί, οὐν for οἱ ἐν, κἄν for καὶ ἐν.

b. The final vowel or diphthong of the article is absorbed by initial *a*: ἀνήρ *the man* for ὁ ἀνήρ, ἄνδρες *the men* for οἱ ἄνδρες, τἀνδρός for τοῦ ἀνδρός, αὐτός *the same* for ὁ αὐτός. The particle τοί follows the same rule: τἄρα for τοι ἄρα, μεντἄν for μέντοι ἄν.

c. The diphthong of καί is absorbed by all vowels and diphthongs except ε and ει: καὐτός for καὶ αὐτός, χἠ for καὶ ἡ, χὠ for καὶ ὁ, χοἱ for καὶ οἱ, but κἆς for καὶ ἐς, κᾆτα for καὶ εἶτα. Yet καὶ εἰ and καὶ εἰς give κεἰ and κεἰς.

d. Ἕτερος *other* enters into crasis under the form ἄτερος: thus ἄτερος for ὁ ἕτερος, θἄτερον, θἀτέρου, for τὸ ἕτερον, τοῦ ἑτέρου.

78. Synizesis (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεί *since*, ἦ *or*, ἦ interrogative, μή *not*, and the pronoun ἐγώ *I:* thus ἐπεὶ οὐ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

Elision.

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

---

76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic Hm. has ὥριστος, ὠὐτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός Hd. has ὠνήρ for ὁ ἀνήρ, τὠληθές for τὸ ἀληθές, ὤνθρωποι for οἱ ἄνθρωποι (yet τἄνθρώπου for τοῦ ἀνθρώπου), ὠὐτός, ὠὐτοί, τωὐτοῦ (cf. 14 D d), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοὔτερον for τὸ ἕτερον.

of the elided vowel is marked by an *apostrophe* (’). Thus ἐπ᾽ αὐτῷ for ἐπὶ αὐτῷ.

80. Elision is most frequent in:

a. Words of one syllable in -ε, as γέ, δέ, τέ.

b. Prepositions and conjunctions of two syllables, as παρά, ἀλλά; (except περί, ἄχρι, μέχρι, ὁτι.)

c. Some adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

Exempt from elision are:

d. The vowel -υ.

e. Final -α, -ι, -ο, in words of one syllable.

f. Final -α in the nominative of the first declension, and -ι in the dative of the third.

Rem.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί ἴσ.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἷς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute:*

ἀφ᾽ ὧν for ἀπ(ὸ) ὧν	νύχθ᾽ ὅλην for νύκτ(α) ὅλην (51)

So also in *compound* words:

ἀφαιρέω from ἀπό and αἱρέω	καθίημι from κατά and ἵημι
δεχήμερος from δέκα and ἡμέρᾱ	ἑφθήμερος from ἑπτά and ἡμέρᾱ

The same effect is seen also in *crasis:* θἄτερον for τὸ ἕτερον, χὠ for καὶ ὁ, ὁθοὔνεκα for ὅτου ἕνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος *gone* (from πρό and ὁδός), φρουρός *watchman* (for προ-ὁρος), τέθριππος *four-horsed* (from τέτταρες and ἵππος).

83. Aphaeresis is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἤ: thus μὴ ’γώ, ἢ ’μοῦ

---

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic), and the possessive pronoun σά. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -νται, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., οἵμοι before ὡς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ᾽ οὗ for ἀφ᾽ οὗ, οὐκ οὕτως for οὐχ οὕτως, κατίημι for καθίημι, τοὔτερον for τὸ ἕτερον.

for *μὴ ἐγώ, ἢ ἐμοῦ*. It occurs in poetry only. Some editors write the *ε* and assume synizesis (78).

Final Consonants.

85. The only consonants allowed to stand at the end of a word are *-ν, -ρ, -ς*.

a. The only combinations of consonants allowed are *-ψ* (*πς*), *-ξ* (*κς*), and *-γξ* (*nx*).

b. Ἐκ *from* and *οὐκ, οὐχ not* (88 c and a) were hardly felt to be separate words. Final *-λς, -νς* are found only in the nominatives *ἅλς salt, sea*, *ἕλμινς worm*, and *Τίρυνς Tiryns* (58).

86. Other consonants at the end of a word are *dropped*.

Thus in the nominatives *σῶμα body* for *σωματ* (genitive *σώματ-ος*), *γάλα milk* for *γαλακτ* (gen. *γάλακτ-ος*), *λυθέν loosed* for *λυθεντ* (gen. *λυθέντ-ος*); and the vocatives *παῖ boy* for *παιδ* (gen. *παιδ-ός*), *γύναι woman* for *γυναικ* (gen. *γυναικ-ός*).

Movable Consonants.

87. N Movable.—Some words annex a *-ν* when the next word begins with a vowel. These are:

(1) All words in *-σι*,
(2) All verbs of the third person singular in *-ε*,
(3) *ἐστί is*.

Thus *πᾶσι δίδῶμι I give to all*, but *πᾶσιν ἔδωκα I gave to all: δίδωσί μοι* or *δίδωσιν ἐμοί he gives to me, ἔδωκέ μοι* or *ἔδωκεν ἐμοί he gave to me*.

---

84 D. Apocope.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction *ἄρ* for *ἄρα*, the prepositions *ἄν, κάτ, πάρ* for *ἀνά, κατά, παρά* (and rarely in *ἀπ, ὑπ* for *ἀπό, ὑπό*). The apocopate forms are used both as separate words and in composition. The *ν* of *ἄν* is subject to the rules in 55. The *τ* of *κάτ* is assimilated to the following consonant; but before two consonants it is dropped. Thus *τίς τ' ἦρ τῶν, παρμένετε* for *παραμένετε, ἀμ πεδίον* for *ἀνὰ πεδίον, ἀλλῠ́ω* for *ἀναλῠ́ω, κὰρ ῥόον* for *κατὰ ῥόον, κὰκ κορυφήν* for *κατὰ κορυφήν, κὰγ γόνυ* (pronounced *kag gonu*) for *κατὰ γόνυ, κὰδ δέ* for *κατὰ δέ, καδδῦσαι* for *καταδῦσαι, κὰπ φάλαρα* (47) for *κατὰ φάλαρα, κατθανεῖν* for *καταθανεῖν, κάκτανε* for *κατέκτανε, ἀππέμψει* for *ἀποπέμψει, ὑββάλλειν* for *ὑποβάλλειν*. Compare *κάμμορος* (Hm.) *ill-fated* for *κακ-μορος* for *κακο-μορος*. —Here belongs also Dor. *πότ* (only before the article) for *ποτί* = Att. *πρός*: thus *πὸτ τὰν* (or *ποττᾶν*) *μᾶτέρα*.

85 D. For some apparent exceptions (*ἂμ πεδίον, κὰγ γόνυ*, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, *ν* movable is not used.

In Hm., the pronoun *ἐγώ(ν)*, and the plural datives (261 D) *ἄμμι(ν), ὔμμι(ν), σφί(ν)*, have *ν* movable. So also forms with the suffix *-φι* (221 D): *θεόφι(ν) to gods*. Likewise most adverbs of place in *-θεν* (217): *ἄνευθε(ν) without*,

a. The 3d sing. of the pluperfect active rarely takes *ν* movable: ἤδει(ν) *he knew*. So too the impf. ᾔει(ν) *he went*. Not, however, imperfects in -ει for -εε: ἐφίλει.

b. This *ν* is also called ἑφελκυστικόν (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making *a* final short syllable long by position (92). Even in prose, as appears from inscriptions, *ν* movable was often used before a consonant.

88. a. The adverb οὐ *not*, before a vowel, becomes οὐκ, but before the rough breathing, οὐχ (cf. 82): οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.

b. Μή *not* follows the analogy of οὐ in the compound μηκέτι (from μή and ἔτι), like οὐκέτι *no longer*.

c. Ἐξ (εκς) *from* and οὕτως *thus* drop *s* before consonants: ἐξ ἄστεως *from town*, but ἐκ τῆς πόλεως *from the city*: οὕτως ἐδόκει *so it seemed*, but οὕτω δοκεῖ *so it seems*.

SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus ὑγίεια has four syllables.

90. *Ultima, Penult, Antepenult.*—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (paenultima); the one before the penult, *antepenult* (antepaenultima).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: *ἑ-κα-νός*. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: *ὄ-ψομαι, ῥά-βδος, ἔ-σχον, κά-μνω*. (c) Other combinations of consonants are divided: *ἅρ-μα, ἐλ-πίς, ἵπ-πος*. (d) *Compounds* formed *without elision* are treated as if their elements were separate words: *προσ-εκ-τίνω*, not *προ-σε-κτινω*.

πάροιθε(ν) before. Further, *νόσφι(ν) apart*, and the enclitic particles *κέ(ν)* = Att. *ἄν*, and *νύ(ν) now*.

In Hd., some adverbs in *-θεν* reject *ν*: so *πρόσθε before, ὄπισθε behind, ὕπερθε above, ἔνερθε below*.

88 D. A movable *s* is found, though used with little reference to the next word, in the following adverbs: ἀμφί *about*, Hm. also ἀμφίς; ἀντικρυς *right opposite*, Hm. only ἀντικρύ; ἀτρέμα and ἀτρέμας *quietly*, mostly poet.; ἄχρι, μέχρι *until*, rarely ἄχρις, μέχρις; εὐθύ (Hd. ἰθύ) *straight towards*, εὐθύς (Hd. ἰθύς) *straightway*, but in Hm. only ἰθύς *straight towards*; μεσηγύ and μεσηγύς *between* (Hm. μεσσ-); πολλάκις *often*, Ion. also πολλάκι (Hm. Hd.).

Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: *κρῑ-νοί-μην may be judged.*

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: *ὄρ-τυξ quail.*

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, *long* in *λῆξω*, *μᾶλλον*, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾷς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word.* Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν.*

b. The rule applies to *middle* mutes (*β*, *δ*, *γ*) only before *ρ*. Before *μ*, *ν* they always make a long syllable, and generally so before *λ*: thus in *τάγμα*, *ἕδνα*, *βίβλος* the first syllable is long.

---

92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: *τοῐόν οἱ πῦρ* = *τοῐόν Ϝοι πῦρ* (⏑ – ⏑ –).

c. EPIC SHORTENING OF VOWEL BEFORE VOWEL.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ὁμοῖ* (⏑ ∪ ∪ ⏑), *καί μοι ὔμοσσον* (⏑ ∪ ∪ ⏑ ∪), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): *ἐν μεγάλῳ ἀδύτῳ* (⏑ ∪ ∪ ⏑ ∪ ∪ ⏑); (2) When the next word began with the digamma: *ἑκατὸν καὶ εἴκοσι* (∪ ∪ ⏑ – ⏑ ∪ ∪).

d. A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* (∪ ∪), *βέβληαι οὐδ'* (⏑ ∪ ∪ ⏑). Even in the Attic drama *τοιοῦτος* (∪ – ∪), *ποιῶ* (∪ –), *δεῖλαιος* (– ∪ ∪), and a few other words admit this interior shortening.

93 D. In Hm. a mute and liquid generally make position: *τέκνον*, *τί κλαίεις* (⏑ – ⏑ – ⏑), *ὕπνος παυδαμάτωρ* (⏑ – ⏑ ∪ ∪ ⏑). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: *κᾰλήν τε μεγάλην τε* (⏑ – ⏑ ∪ ∪ ⏑ –), when perhaps the liquid was doubled in pronouncing. So too before *Ϝ*: *ἀπὸ ἕο* (∪ ⏑ ∪ ∪) = *ἀπὸ Ϝέο* (*ἀπὸ σϜεο*, 72). So also before *δ* in the root *δει-* (*δείδια fear*, etc.) and *δήν long* which once began with *δϜ*.

94. The quantity of most syllables is obvious at once. Thus, syllables

a. with η, ω, or a diphthong, are always long.
b. with ϵ, o, before a vowel or single consonant, are short.
c. with ϵ, o, before two consonants, or a double consonant, are long.
d. with α, ι, υ, before two consonants, or a double consonant, are long.

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with α, ι, υ before a vowel or single consonant. As to these we observe that

Syllables with α, ι, υ may be known to be long:

e. when they have the *circumflex* accent: κρῖνε.
f. when they arise from a *contraction*: ἄκων from ἀέκων.

Rem.—The quantity of α, ι, υ, so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent:

the *acute*, marked ´: ἐλύθην,
the *circumflex*, marked ῀: λῦσον,
the *grave*, marked `: λελυκὼς.

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a): αὐτούς, αὐτοῖς, αὐτῷ.

b. The acute and grave follow the breathing when both belong to the same vowel: ὅλος, ὧν; but the circumflex is placed *above* the breathing: ἦγε, οὗτος. When they belong to a capital letter, they are placed *before* it: Ἕλλην, Ὅτος.

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave, ´`῀) shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

---

94 D. The quantity of α, ι, υ varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short: ἴομεν or ἴωμεν *let us go*, Ἄρες, Ἄρες, βροτόλοιγε (⏑ – ⏑ – ⏑ –). Hm. has κᾱλός, τῑνω for Att. καλός, τίνω; on the other hand he has usually ἵημι, λύω for Att. ἵημι, λύω.

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus *ἄνθρωπος*, not *ἄνθρωπὸς*. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *προσῳδία singing*, *pitch*, or *τόνος tone* (straining or raising of the voice), *ὀξύς sharp*, *περισπώμενος drawn around*, and *βαρύς heavy*, *flat*. From these words, together with the prepositions *παρά near* and *πρό before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone*: *βασιλεύς*
on the *penult* " *paroxytone*: *βασιλεύων*
on the *antepenult* " *proparoxytone*: *βασιλεύοντος*.

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: *λιπεῖν*.
on the *penult* " *properispomenon*: *λιποῦσα*.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

Accent as affected by Quantity.

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the ultima is long by nature, the acute cannot stand on the antepenult, nor the circumflex on the penult.

c. Final *-ξ* and *-ψ*, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus we have *ἥλιξ*, but *νυκτοφύλαξ* instead of *νυκτύφυλαξ*.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima*, if accented

a. on the *antepenult*, has the *acute*: *λῡ́ωμεθα*, *ἐλύοντο*.
b. on a *short penult*, has the *acute*: *λελυκότος*.
c. on a *long penult*, has the *circumflex*: *λελυκυῖαν*.
d. on the *ultima*, has the *acute*: *λελυκός*.

A word with *long ultima*, if accented

e. on the *penult*, has the *acute*: *λελυκότων*, *λελυκυίᾱς*.
f. on the *ultima*, has either the *acute* or the *circumflex*: *λελυκώς*, *λελυκυιῶν*.

102. It is important to observe, that

a. Final *-αι* and *-οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λῡόμενοι* (101 a), *τοσοῦτοι*, *τοσαῦται* (101 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (101 e); nor in the adverb *οἴκοι at home.*

103. a. *Exception to* 100 b.—Some words in *-εως*, *-εων* are accented on the antepenult: *Μενέλεως*, *πόλεως*; see 162 a, 203. So also a few other words (compound adjectives) in *-ως*: *δύσερως unhappy in love*, *ὑψίκερως lofty antlered.*

b. Some exceptions to 101 c, as *ὥστε*, *ἥδε*, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πρᾶξις* (100 b), and long in *ὀπώρᾱ* (101 c): the penult must be short in *τίνες*, for, if long, it would be written *τῖνες* (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

Accent as affected by Vowel-Changes.

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise it takes the *circumflex.*

τῑμώμενος	from *τῑμα-όμενος*	*τῑμάτω*	from *τῑμα-έτω*	*ὀστῷ*	from *ὀστέ-ῳ*
τῑμᾶσθαι	" *τῑμά-εσθαι*	*τῑμᾷ*	" *τῑμά-ει*	*ἑστώς*	" *ἑστα-ώς*

a. If neither of the syllables contracted had an accent, the contract syllable receives none: *τῑμᾱ* from *τῑμα-ε.*

106. *Crasis.*—In crasis, the accent of the first word disappears; that of the last remains unchanged: *τἀγαθά* from *τὰ ἀγαθά.*

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (101 c): *τᾶλλα* from *τὰ ἄλλα.*

107. *Elision.*—In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: *ἐπ' αὐτῷ* (*ἐπί on*), *οὐδ' αὐτός* (*οὐδέ neither*), but *ἕπτ' ἦσαν* (*ἑπτά seven*).

---

104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words*: *πόταμος*, *ποτάμου*, *τρᾶχυς*, *λέλειφθαι* for *ποταμός*, *ποταμοῦ*, *τρᾱχύς*, *λελεῖφθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί*, *ἀτάρ.*

Accent as affected by Connection in Discourse.

108. CHANGE OF ACUTE TO GRAVE.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe.* — Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction* of the accent). It occurs:

a. When the preposition follows its case: τούτων πέρι instead of περὶ τούτων *about this*.

b. When a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρά); ἔνι for ἔνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

110. But ἀντί, ἀμφί, διά do not suffer anastrophe: nor does ἀνά, except in the poetic form ἄνα *up! arise!* In prose, περί is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρειμι) *I am here*.

PROCLITICS.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward). They are:

a. The forms ὁ, ἡ, οἱ, αἱ of the article *the*.

b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.

c. The conjunctions εἰ *if*, ὡς *as, that* (also as preposition *to*).

d. The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῄς, ἦ οὔ; *sayest thou so or not?* Also οὔ *no*.

b. ὡς and the prepositions when placed *after* the words to which they belong: as κακῶν ἔξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

---

109 D. In Hm. prepositions suffer anastrophe when placed after *verbs*, to which they belong in composition: ὀλέσᾱς ἄπο for ἀπολέσᾱς.

110 D. b. Hm. has even ἔνι for ἔνεισι.

ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are:

a. The pronouns of the first person, μοῦ, μοί, μέ; of the second, σοῦ, σοί, σέ; of the third, οὗ, οἷ, ἕ, and σφίσι. See 263.

b. The indefinite pronoun τὶς, τὶ, in all its forms (including τοῦ, τῷ for τινός, τινί); and the indefinite adverbs πού (or ποθί), πῇ, ποί, ποθέν, ποτέ, πώ, πώς. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): τίς, τί, ποῦ (πόθι), πῇ, ποῖ, πόθεν, πότε, πῶς.

c. The present indicative of εἰμί *am* and φημί *say*, except the second person singular, εἶ, φῄς.

d. The particles γέ, τέ, τοί, πέρ, and the inseparable -δε (not the conjunction δέ *but, and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules:

115. The *word before an enclitic*

a. preserves its proper accent, and never changes an acute to grave: ἀγαθόν τι, αὐτός φησι.

b. if proparoxytone or properispomenon, adds an acute on the ultima: ἄνθρωπός τις, παῖδές τινες.

c. if proclitic, takes an acute: εἴ τις, οὔ φησι.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: λόγος τις, λόγοι τινές.

a. A properispomenon ending in -ξ or -ψ is treated like a paroxytone: φοῖνιξ τις, φοῖνιξ ἐστί.

117. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: εἴ τίς μοί φησί ποτε.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as *one* word: ὥστε for ὡς τε, εἴτε, μήτε, οἵὑστε, ὅστις, ἤτοι, καίτοι. The enclitic -δε is always treated thus: ὅδε, τούσδε, οἵκαδε. So πέρ, in prose, almost always: ὥσπερ.

---

113 D. The personal pronouns μίν, νίν, σφί, and σφέ, σφέων, σφέας are enclitic. So too the Ionic εἶς and Epic ἐσσί *thou art*. To enclitic particles belong the poetic νύ or νύν, and Epic κέ or κέν, θήν, and ῥά (for ἄρα).

a. Εἴθε, ναίχι from εἰ, ναί, are accented as if -θε and -χι were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: τινὲς λέγουσι *some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: ἀλλὰ σὲ λέγω *but thee I mean* (no other). For the personal pronouns, cf. 263; for ἔστι as orthotone, 480.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: ταῦτ' ἐστὶ ψευδῆ for ταῦτά ἐστι.

d. Enclitics of two syllables after a paroxytone; see 116.

120. The following particles are *distinguished* by the accent: ἀνά preposition *over*, from poetic ἄνα *up!* (110); ἄρα *therefore*, from ᾰ̃ρα interrogative; ἤ *or, than*, from ἦ *truly* and ἦ interrogative; νῦν *now, at present*, from poetic νύν enclitic *now* (inferential conjunction); οὔκουν *not therefore*, from οὐκοῦν *therefore*; ὡς relative *as, that*, from ὥς demonstrative *thus*.

PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: ἑσπέρᾱ ἦν· τότε ἦλθεν ἄγγελος *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: τί εἶπας; *what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns ὅ, τι and ὅ, τε *which* from the conjunctions ὅτι *that* and ὅτε *when*. At present, however, this mark is generally omitted, a space being left instead: ὅ τι and ὅ τε.

PART SECOND.

INFLECTION.

NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three GENDERS: *masculine*, *feminine*, and *neuter*.

(2) Three NUMBERS: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

(3) Five CASES: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the nominative; in the plural, it is always so. In *neuter* words, the nominative and vocative are always like the accusative, and in the plural always end in *-a*. The *dual* has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

a. In distinction from the *nominative* and *vocative* (casus recti), the other cases are termed *oblique* (casus obliqui).

124. GENDER.—To indicate the gender of substantives, forms of the article (272) are used; ὁ for *masculine*, ἡ for *feminine*, τό for *neuter*.

125. Words which designate males are, of course, masculine; those which designate females, feminine. Further,

a. Masculine are names of *winds* (like ὁ ἄνεμος *the wind*), of *rivers* (ὁ ποταμός *the river*), and of *months* (ὁ μήν *the month*).

b. Feminine are names of *trees* (ἡ δρῦς *the oak*), *lands* (ἡ γῆ *the land*), *islands* (ἡ νῆσος *the island*), and most *cities* (ἡ πόλις *the city*).

c. Also, most *abstract* words are feminine; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus ταχυτής *swiftness*, δικαιοσύνη *justice*, ἐλπίς *hope*, νίκη *victory*.

d. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος the name *man*, τὸ δικαιοσύνη the term *justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender.*—Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god* or *goddess*, ὁ, ἡ ἄνθρωπος *the human being, man* or *woman*. These are said to be of *common* gender.

127. *Epicenes.*—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male* or *female*. These are said to be *epicene* (ἐπίκοινος *promiscuous*).

128. ACCENT OF NOUNS.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute:* but,

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τῑμή *honor*, dat. sing. τῑμῇ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὀστοῦν *bone* for ὀστέον, plur. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. STEMS.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels -ᾱ- and -ο-,
2. The close vowels -ι- and -υ-,
3. Consonants.

131. DECLENSIONS.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

132. But the vowel-declension has two forms, according as the stem ends in -ā- or -o-. Hence we have

I. The *Vowel-Declension*, including
The *A-Declension*, commonly called *First Declension*.
The *O-Declension*, commonly called *Second Declension*.
II. The *Consonant-Declension*, commonly called *Third Declension*.

a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

133. CASE-ENDINGS.

		VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
		Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing.	Nomin.	-ς or none	-ν	-ς or none	none
	Genit.	-ς or -ι		-ος	
	Dative.	-ι		-ι	
	Accus.	-ν		-ν or -α	none
	Vocat.	none	-ν	none	
Dual	N. A. V.	none		-ε	
	G. D.	-ιν		-οιν	
Plur.	Nom. Voc.	-ι	-α	-ες	-α
	Genit.	-ων		-ων	
	Dative.	-ισι		-σι, -σσι, -εσσι	
	Accus.	-νς	-α	-νς or -ας	-α

On comparing these two sets of endings, we see that they agree in many points.

SUBSTANTIVES.

FIRST DECLENSION (*A-Declension*).

134. Words of this declension have stems ending in -ā-. They are *masculine* and *feminine*.

The masculines take the case-ending -ς in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in -ā, -α, or -η; of *masculines*, in -ās or -ης.

135. I. FEMININES.

EXAMPLE. STEM.	ἡ χώρᾱ *land* (χωρᾱ-)	ἡ τῑμή *honor* (τῑμᾱ-)	ἡ γέφῡρα *bridge* (γεφῡρᾱ-)	ἡ γλῶσσα *tongue* (γλωσσᾱ-)
Sing. Nom.	χώρᾱ	τῑμή	γέφῡρα	γλῶσσα
Gen.	χώρᾱς	τῑμῆς	γεφῡ́ρᾱς	γλώσσης
Dat.	χώρᾱͅ	τῑμῇ	γεφῡ́ρᾱͅ	γλώσσῃ
Accus.	χώρα-ν	τῑμή-ν	γέφῡρα-ν	γλῶσσα-ν
Voc.	χώρᾱ	τῑμή	γέφῡρα	γλῶσσα
Dual N. A. V.	χώρᾱ	τῑμά	γεφῡ́ρᾱ	γλώσσᾱ
G. D.	χώραιν	τῑμαῖν	γεφῡ́ραιν	γλώσσαιν
Plur. N. V.	χῶραι	τῑμαί	γέφῡραι	γλῶσσαι
Gen.	χωρῶν	τῑμῶν	γεφῡρῶν	γλωσσῶν
Dat.	χώραις	τῑμαῖς	γεφῡ́ραις	γλώσσαις
Accus.	χώρᾱς	τῑμάς	γεφῡ́ρᾱς	γλώσσᾱς

Other examples: ἡμέρᾱ *day*, σκιά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

136. Originally all these feminines ended in long -ᾱ and were declined like χώρᾱ. But many have *shortened* this -ᾱ in the nominative, accusative, and vocative singular. We distinguish, therefore,

TWO CLASSES OF FEMININES.

137. FIRST CLASS.—Those which have a *long* vowel (ᾱ or η) in the final syllable throughout the singular; as χώρᾱ, τῑμή.

138. Long ᾱ, the original vowel, is retained when preceded by ε, ι, or ρ; otherwise it is changed to η throughout the singular (30): γενεά *race*, σοφίᾱ *wisdom*, χώρᾱ *land*; but τῑμή *honor*, ἡδονή *pleasure*.

a. But in κόρη *girl*, δέρη *neck*, we have η after ρ. After ο, both ᾱ and η may stand: βοή *cry*, ῥοή *current*; but στοά *colonnade*, πόᾱ *grass*, χρόᾱ *color*. In some proper names ᾱ is retained against the rule: Λήδᾱ *Leda*.

---

138 D. b. In the Doric and Aeolic, ᾱ remains unchanged: τῑμά, τῑμᾶς, τῑμᾷ, τῑμάν.

c. In the Ionic, ᾱ always changes to η in the singular, even after ε, ι, and ρ: γενεή, φιλιήν, βασιλείης, μοίρη. But Hm. retains ᾱ in θεά *goddess* and a few proper names.

139. SECOND CLASS. — Those which have short *α* in the *nominative*, *accusative*, and *vocative* singular. This class includes:

a. Those in which the final *-α* is preceded by *σ* (*ξ*, *ψ*, *σσ* or *ττ*), *ζ*, *λλ*, or *αιν*: as *μοῦσα muse*, *ἅμαξα wagon*, *δίψα thirst*, *θάλασσα* or *θάλαττα sea*, *ῥίζα root*, *ἅμιλλα contest*, *λέαινα lioness*.

b. Female designations in *-τρια* and *-εια*: *ψάλτρια harper-girl*, *βασίλεια queen* (but *βασιλεῖᾱ sovereignty*).

c. Abstracts in *-εια* and *-οια*, from adjectives in *-ης* and *-οος*: *ἀλήθεια truth*, *εὔνοια good-will*.

d. Most words in *-ρα* after *ῡ* or a diphthong: *ἄγκῡρα anchor*, *μοῖρα fate*.

e. Many others: as *τόλμα daring*, *δίαιτα living*, *μυῖα fly*, *ἄκανθα thorn*.

Exceptions to a: *κόρση temple*, *ἕρση dew*.—*Exceptions to* c: In Attic poetry occur forms like *εὐκλείᾱ*, *εὐνοίᾱ*, *ἀγνοίᾱ*.

REMARK.—Most of these words betray the shortness of *-α* by the accent, being either properoxytones or properispomena.

140. In the genitive and dative singular of words in short *-α*, the vowel of the final syllable is determined by the rule in 138. So *γλῶσσα* gen. *γλώσσης* (see paradigm, 135), *τόλμα* gen. *τόλμης*. But, of course, *γέφῡρα* gen. *γεφῡρᾶς*, *ἀλήθεια* gen. *ἀληθείᾱς*, because *ρ* and *ι* precede.

141. SPECIAL RULE OF ACCENT.—The *genitive plural* of the first declension is always perispomenon, because *-ῶν* is contracted from *-ᾱ́-ων*. Thus from stem *χωρᾱ-* comes *χωρᾱ́-ων*, contracted *χωρῶν*.

142. The dative plural has in poetry (rarely in prose) the older ending *-αισι*: *πύλαισι*. The oldest Attic had even *-ᾱσι*; not, however, after *ε*, *ι*, or *ρ*. See also 220 a.

---

139 D. The Ionic, has *-είη*, *-οίη* in the abstracts mentioned in c: *ἀληθείη*, *εὐνοίη*. And in general the dialects use this shortening more sparingly: Ionic *κνίσῃ savor*, *πρύμνῃ stern*, *Σκύλλῃ*, Dor. *τόλμᾱ*; for Att. *κνῖσα*, *πρύμνα*, *Σκύλλα*, *τόλμα*. Yet Hm. has voc. sing. *νύμφα maiden* for *νύμφη*.

141 D. In the genitive plural Hm. has

a. *-ᾱ́ων*, the original form: *κλισιᾱ́ων of tents*.

b. *-έων*, the Ionic form (36 D): *πυλέων of gates*. This *-έων* in Hm. is usually sounded as one syllable, by synizesis (42).

c. *-ᾶν*, the Attic form, mostly after vowels: *παρειῶν of cheeks*.

The Doric form *-ᾶν*, a contraction of *-ᾱ́ων* (37 D h), is used also in the dramatic choruses: *θεᾶν of goddesses*.

142 D. In the dative plural Hm. has—(a) the Ion. form *-ῃσι(ν)*: *κλισίῃσι*. —(b) also often *-ῃς*: *πέτρῃς to rocks*.—(c) rarely the Att. *-αις*: *θεαῖς*.

143. In the accus. plur. *-ᾱs* stands for *-α-νς*; cf. 133.

144. *Contract Substantives.*—These have the circumflex in all the cases (105). In contraction they follow the rule in 41 : thus *μνᾶ, μνᾶς, μνᾷ, μνᾶν* (for *μνα-ᾱ*, etc.) *mina*, *γῆ, γῆς, γῇ, γῆν* (for *γε-ᾱ* or *γα-ᾱ*) *land*. See Ἑρμῆς (145), *βοῤῥᾶς* (149).

145. II. MASCULINES.

EXAMPLE. STEM.	ὁ νεᾱνίᾱς *young man* (νεᾱνιᾱ-)	ὁ πολίτης *citizen* (πολῑτᾱ-)	ὁ Ἑρμῆς *Hermes* (Ἑρμᾱ- for Ἑρμεᾱ-)
Sing. Nom.	νεᾱνίᾱ-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	νεᾱνίου	πολίτου	Ἑρμοῦ
Dat.	νεᾱνίᾳ	πολίτῃ	Ἑρμῇ
Accus.	νεᾱνίᾱ-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	νεᾱνίᾱ	πολῖτα	Ἑρμῆ
Dual N. A. V.	νεᾱνίᾱ	πολίτᾱ	Ἑρμᾶ *images of H.*
G. D.	νεᾱνίαιν	πολίταιν	Ἑρμαῖν
Plur. N. V.	νεᾱνίαι	πολῖται	Ἑρμαῖ
Gen.	νεᾱνιῶν	πολῑτῶν	Ἑρμῶν
Dat.	νεᾱνίαις	πολίταις	Ἑρμαῖς
Accus.	νεᾱνίᾱς	πολίτᾱς	Ἑρμᾶς

So *ταμίᾱς steward*, Νῑκίᾱς,—*κριτής judge*, *στρατιώτης soldier*, *παιδοτρίβης gymnastic-master*,—Ἀλκιβιάδης (see 147 b).

146. In the singular of masculines, *ᾱ* is *retained* after *ε, ι,* or *ρ*; but after other sounds it is *changed* to *η*.

a. Compounds in *-μέτρης* form an exception: *γεω-μέτρης land-measurer*.

147. The *vocative singular* takes *-α* short when the nominative ends in *-της*: thus *πολῖτα* (nom. *πολίτης citizen*).

---

143 D. The Aeolic (of Lesbos) has *-αις* in the accus. plur.; cf. 34 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses *γῆ* (Hm. *γαῖα*); but has *μνέα* for *μνᾶ*.

146 D. The Ionic has *η* for *ᾱ* through the sing. (138 D c). The Doric has *ᾱ* for *η*; and in the gen. sing. has *-ᾱ* (contracted from *-ᾱο*, 37 D h) for *-ου*: Ἀτρείδᾱ.

147 D. In some masculine words Hm. has a nom. sing. in *-τα* for *-της*: *ἱππότα* for *ἱππότης horseman*, *αἰχμητά* for *αἰχμητής spearman*, etc.: also, with accent thrown back, *μητίετα counsellor*, *ἀκάκητα favorer*. So, too, *εὐρύοπα far sounding*. Cf. Lat. *poeta*, *scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in *-ης*: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in *-ης* have *-η* in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in *-ā-ιο*, which became *-ā-ο* (44), as in Homer. The Attic *-ου* is wholly irregular.

149. In the gen. sing. of βορρᾶς (later contracted form of βορέας *north wind*), the earlier *-āo* has the Doric contraction to *ā*: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλᾶς *Sulla*, ὀρνιθοθήρᾶς *bird-catcher*, G. S. Σύλλᾶ, ὀρνῑθοθήρᾶ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησίαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυῶν G. P. of the adj. ἀφυής *dull*).

Second Declension (*O-Declension*).

151. Words of this declension have stems ending in *-o-*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *-os* in the nom. sing., the neuters *-ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take *-ν*, the accusative ending.

b. The nom., accus., and voc. plural end in *-α*.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἤπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσανος *touchstone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

---

d. In Hd. some words in *-ης* have *-εα* for *-ην* in the accus. sing. (as if from stems in *-εσ-*, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. Hm. has

1. *-āo*, the original form: Ἀτρεΐδᾱο.

2. *-εω*, the Ionic form (36 D): Ἀτρεΐδεω. This *-εω* in Hm is always sounded as one syllable (42). The accent remains as in the original form (103 a).

3. *-ω*, a contraction of *-āo*, used after vowels: Ἑρμείω (nom. Ἑρμείᾱς, Att. Ἑρμῆς), βορέω (nom. βορέᾱς, 149).

κιβωτός chest, *σορός coffin*, *ληνός wine-press*, *κάρδοπος kneading-trough*, *κάμινος oven*. So *τάφρος trench*.

c. Several words for *way*: *ὁδός*, *κέλευθος*; *ἀτραπός footpath*, *ἁμαξιτός wagon-road*; but *ὁ στενωπός narrow passage*.

d. Several *adjectives* used as *substantives*: *ἡ διάμετρος* (sc. *γραμμή line*) *diameter*, *σύγκλητος* (sc. *βουλή council*) *legislative assembly*, *ἡ διάλεκτος* (sc. *γλῶσσα speech*) *dialect*.

e. Further, *βίβλος book*, *ῥάβδος staff*, *νόσος disease*, *δρόσος dew*, *δοκός beam*.

153.

EXAMPLE. STEM.	*ὁ ἄνθρωπος man* (*ανθρωπο-*)	*ἡ ὁδός way* (*ὁδο-*)	*τὸ δῶρον gift* (*δωρο-*)
Sing. Nom.	ἄνθρωπο-ς	ὁδό-ς	δῶρο-ν
Gen.	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ	ὁδῷ	δώρῳ
Accus.	ἄνθρωπο-ν	ὁδό-ν	δῶρο-ν
Voc.	ἄνθρωπε	ὁδέ	δῶρο-ν
Dual N. A. V.	ἀνθρώπω	ὁδώ	δώρω
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιν
Plur. N. V.	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Accus.	ἀνθρώπους	ὁδούς	δῶρα

So *νόμος law*, *κίνδῡνος danger*, *ταῦρος bull*, *ποταμός river*, *πόνος labor*, *βίος life*, *θάνατος death*, *θεός god* (see 155),—*νῆσος* (fem.) *island*,—*σῦκον fig*, *μέτρον measure*, *ἱμάτιον cloak*.

154. (a) In the *genitive singular* the case-ending *-ιο* with *ο-* of the stem gives *-ο-ιο* (as in Homer): thence comes *-ο-ο* and by contraction *-ου*.—(b) In the dat. sing. (*-φ*) and the nom. dual (*-ω*) the stem-vowel *-ο-* appears as *-ω-*.—(c) In the voc. sing. of masculines and feminines *-ο-* of the stem becomes *-ε*.—(d) In the gen. plur. *-ο-* of the stem disappears before the case-ending *-ων*, and is not contracted with it; *ἀνθρώπ-ων*: hence this case is not always perispomenon (as in the first declension, 141). In like manner *-ο-* disappears before *-α* of the neuter plural.—(e) In the accusative plural *-ους* has arisen from *-ο-νς* (see 133).

154 D. a. In the gen. sing. Hm. has two forms, *-ου* and *-οιο*, as *πολέμοιο*; and even *-οο* is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has *-ω* for *-ου* (37 D j).

e. In the accus. plur. the Doric (not Pindar) has *-ως* or *-ος* for *-ους*: *λύκως* or *λύκος* for *λύκους wolves*. The Aeolic (Lesbian) has *-οις*; cf. 34 D.

f. In the gen. dat. dual Hm. has *-οιιν* for *-οιν*: *ὤμοιιν* from *ὦμος shoulder*.

155. The *nominative* is often used in place of the vocative; in *θεός god* it is always so: ὦ *θεός* (Lat. *deus*).

a. The vocative singular of *ἀδελφός brother* is ἄδελφε, with irregular accent.

156. The *dative plural* in poetry often has the older ending *-οισι*. This is very rare in Attic prose.

Contract Substantives.

157. Words which have stems in -εο-, -οο- suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	*ὁ νοῦς mind* (*νοο-*)	*τὸ ὀστοῦν bone* (*οστεο-*)
Sing. Nom.	(*νόο-ς*) **νοῦ-ς**	(*ὀστέο-ν*) **ὀστοῦ-ν**
Gen.	(*νόου*) **νοῦ**	(*ὀστέου*) **ὀστοῦ**
Dat.	(*νόῳ*) **νῷ**	(*ὀστέῳ*) **ὀστῷ**
Accus.	(*νόο-ν*) **νοῦ-ν**	(*ὀστέο-ν*) **ὀστοῦ-ν**
Voc.	(*νόε*) **νοῦ**	(*ὀστέο-ν*) **ὀστοῦ-ν**
Dual N. A. V.	(*νόω*) **νώ**	(*ὀστέω*) **ὀστώ**
G. D.	(*νόοιν*) **νοῖν**	(*ὀστέοιν*) **ὀστοῖν**
Plur. N. V.	(*νόοι*) **νοῖ**	(*ὀστέα*) **ὀστᾶ**
Gen.	(*νόων*) **νῶν**	(*ὀστέων*) **ὀστῶν**
Dat.	(*νόοις*) **νοῖς**	(*ὀστέοις*) **ὀστοῖς**
Accus.	(*νόους*) **νοῦς**	(*ὀστέα*) **ὀστᾶ**

So *πλοῦς* (from *πλόος*) *voyage*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The nominative dual, when accented on the ultima, is oxytone: *ὀστώ* (from *ὀστέω*) instead of *ὀστῶ*.

b. Compounds keep the accent on the same syllable as in the contract nominative singular: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλῳ* (from *περιπλόῳ*) instead of *περιπλῷ*.

---

156 D. In the dative plural Hm. usually has *-οισι*, Hd. always so.

157 D. The Ionic generally has the *uncontracted* forms.

Ático Second Declension.

159. The O-Declension includes a few stems ending in -ω-. This ω appears in all the cases; but takes ι subscript where the common ending has ι. This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

ὁ νεώ-ς temple

S. N. νεώ-ς	D. N. A. νεώ	P. N. νεῴ
G. νεώ	G. D. νεῴν	G. νεῴν
D. νεῴ		D. νεῴς
A. νεώ-ν		A. νεώς

So λεώς *people*, κάλως *cable*, Μενέλεως (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (36), νεώς, λεώς for νᾱός, λᾱός, the latter forms being also in use. Others are formed by *contraction:* λαγώς *hare* from λαγωός; adjective ἀγήρως *ageless* from ἀγήραος.

161. Some words have -ω or -ων in the accusative singular: λαγώς *hare*, accus. sing. λαγώ or λαγών. So the proper names Ἀθως, Κώς, Κέως, Μίνως. Ἕως *dawn* has only ἕω.

162. The *accent* of these words is peculiar in two respects:

a. The long ω in the ultima does not exclude the accent from the antepenult: Μενέλεως (= Μενέλᾱος) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

Third Declension (*Consonant-Declension.*)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* (ι, υ).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending -ος.

---

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεώς, λεώς, κάλως, λαγώς, Hm. has νηός, λᾱός, κάλος, λαγωός; Hd. νηός, λεώς (or ληός?), κάλος, λαγός. For Ἄθως, Κώς, γάλως, Hm. has Ἀθώως, Κόως, γαλόως. For ἕως, both Hm. and Hd. have ἠώς (196 D).

An older form of the gen. is seen in Πετεῶ-ο, Hm. (for Πετεω-ιο), nom. Πετεώ-ς.

164. GENDER.—The gender may be known in many cases by the last letters of the stem. Thus:

Neuter are stems ending in

a. *-ατ-, -αρ-*: as *σῶμα (σωματ-) body, νέκταρ nectar.*

b. *-ασ-, -εσ-*: as *γένος (γενεσ-) race, γῆρας old age.*

c. *-ι-, -υ-*, with nom. in *-ι, -υ*: *ἄστυ city.*

Feminine are those ending in

d. *-τητ-, -δ-, -θ-*: as *ταχυτής (ταχυτητ-) swiftness, ἀσπίς (ασπιδ-) shield.*

e. *-γον-, -δον-*: as *σταγών (σταγον-) drop, χελιδών (χελιδον-) swallow.*

f. *-ι-, -υ-*, with nom. in *-ις, -υς*: *πόλι-ς city, ἄρκυ-ς net.*

Masculine are those ending in

g. *-ευ-*: as *γραφεύ-ς writer.*

h. *-ντ-*: as *ὀδούς (οδοντ-) tooth, τένων (τενοντ-) tendon.*

i. *-ητ-, -ωτ-*: as *τάπης (ταπητ-) carpet, ἔρως (ερωτ-) love.* (Except those in *-τητ-*.)

j. *-ν-*: as *κτείς (κτεν-) comb, λειμών meadow.* (Except those in *-γον-, -δον-*.)

k. *-ρ-*: as *κρᾱτήρ mixing-bowl.* (Except those in *-αρ-*.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126): as *ὁ, ἡ μάρτυς (μαρτυρ-) witness, ὁ, ἡ ἀλεκτρυών (αλεκτρυον-) cock* or *hen, ὁ, ἡ αἰθήρ (αιθερ-) aether.*

166. *Exceptions to the above rules.*—Some are evident from the meaning (*ἡ θυγάτηρ daughter*). Others are:

Exceptions to a: *ὁ ψάρ starling;*—*to* d: *ὁ ποῦς (ποδ-) foot, ὁ, ἡ ὄρνῑς (ορνῑθ-) bird;*—*to* f: masc. *ἔχι-ς viper, ὄρχι-ς testicle, ὄφι-ς serpent, βότρυ-ς cluster of grapes, θρῆνυ-ς footstool, ἰχθύ-ς fish, μῦ-ς mouse, νέκυ-ς corpse, στάχυ-ς ear of corn, πέλεκυ-ς axe, πῆχυ-ς fore-arm:* also *ὁ, ἡ σῦ-ς* or *σῦ-ς swine;*—*to* i: *ἡ ἐσθής (εσθητ-) dress, τὸ φῶς (φωτ-) light;*—*to* j: fem. *φρήν (φρεν-) midriff, ἀκτίς (ακτῑν-) ray, γλωχίς (γλωχῑν-) point of arrow, ἶς (ῑν-) strength, ῥίς (ῥῑν-) nose, ὠδίς (ωδῑν-) pang; ἀλκυών (αλκυον-) halcyon, εἰκών (εικον-) image, ἠϊών (ηϊον-) shore, χθών (χθον-) earth, χιών (χιον-) snow, βλήχων pennyroyal, μήκων poppy;* —*to* k: fem. *γαστήρ (γαστερ-) belly, κήρ fate, χείρ hand;* neut. *πῦρ (πυρ-) fire.*

FORMATION OF CASES.

For the case-endings see 133.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the simple *stem*. Final *-τ-* is dropped (86): *σῶμα* (for *σωματ*) *body.*

---

166 D, k. Several poetic stems (most of them defective) in *-ορ, -ωρ* are neuter: *ἄορ sword, ἦτορ heart, ἔλωρ prey, τέκμωρ = τέκμαρ bound.*

168. (1) The *nominative singular* of masculines and feminines adds -ς to the stem.

(2) But stems in -ν-, -ρ-, -σ-, -οντ- reject the ending -ς, and lengthen a preceding ε, ο to η, ω : thus

λιμήν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, τριήρης (τριηρεσ-) *trireme*, λέων (λεοντ-) *lion*. (Cf. 34 a.)

a. Stems in -ῑν- take -ς: δελφίς *dolphin*. But in late Greek occur δελφίν and the like.

b. -ς appears also in κτείς (κτεν-) *comb* and ὀδούς (οδοντ-) *tooth*.

169. The *accusative singular* of masculines and feminines adds -α to consonant-stems : πούς *foot*, accus. πόδ-α.

-ν to vowel-stems : πόλι-ς *city*, accus. πόλι-ν.

a. The same rule, in general, governs the use of the endings -*as* and -*ns* in the accusative plural.

b. Only stems in -ευ- take -α and -*as*; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid : nom. voc. ποιμήν (ποιμεν-) *shepherd* (but δαίμων *divinity*, barytone, voc. δαῖμον like the stem).

b. Stems ending in a mute : nom. voc. φύλαξ (φυλακ-) *watchman*. Excepting stems in -ιδ- and barytone stems in -ντ- ; these, of course, drop the -δ and -τ : γέρον voc. of γέρων (γεροντ-) *old man*. Proper names with stems in -αντ- have -ᾶς in Attic, as Αἴᾶς.

172. Special Rule of Accent.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers: -ων and -οιν taking the circumflex (129).

Thus πούς (ποδ-) *foot:* genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν ; datives ποδ-ί, ποδ-οῖν, πο-σί.

Exceptions.—a. The genitive dual and plural of παῖς *boy, girl*, δμώς *slave*, θώς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φώς *blister*, ἡ δᾷς *torch*,

---

168 D, b. For ὀδούς, Hd. has ὀδών according to the rule.

170 D, b. From ἄναξ *king* Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ανακτ) used in addressing gods.—The proper names in -ᾱς (stem -αντ-) have in Hm. the voc. in -αν: Αἶαν ; but two have -ᾱ: Πουλυδάμᾱ, Λᾱοδάμᾱ.

171 D, a. In the gen. dat. dual Hm. has -οιιν for -οιν: ποδοῖιν.

b. In the dat. plur. Hm. has both -σι and -εσσι: παισί (for παιδ-σι) and παίδ-εσσι. Rarely also -εσι: αἴγ-εσι. He has also sometimes -σσι after vowels: νέκυ-σσι. But in forms like ἔπεσ-σι (62 D), the first σ belongs to the stem; so in δέπασ-σι, and ποσσί = ποδ-σι (54 D), ἴρισσι = ἰριδ-σι.

τὸ οὖς *ear*, ὁ σής *moth*: παίδων, δμώων, θώων, Τρώων, φώτων, φῴδων, δᾴδων, ὤτων, σέων.

b. Some words in which a stem of two syllables is *contracted* to one : ἔαρ *spring*, gen. ἔαρος or ἦρος, dat. ἔαρι or ἦρι.

173. The paradigms of the third declension will be given in the following order :

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *vau* (-ϝ-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) *watchman*	ἡ φλέψ (φλεβ-) *vein*	ἡ σάλπιγξ (σαλπιγγ-) *trumpet*	ἡ θρίξ (τριχ-) *hair*
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Accus	φύλακ-α	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Dual N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγξι	θριξί
Accus.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αἰθιοπ-) *Aethiopian*, ὁ Ἄραψ (Ἀραβ-) *Arabian*, ἡ κλῖμαξ (κλῖμακ-) *ladder*, ἡ μάστῑξ (μαστῑγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φάλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in θρίξ, τριχός, see 74 a.

175. The stem αλωπεκ- makes nom. sing. ἡ ἀλώπηξ *fox* irregularly. On the contrary, the stems κηρῡκ-, φοινῑκ- make nom. sing. ὁ κῆρυξ *herald*, ὁ φοῖνιξ *palm*, with short υ and ι (100 b).

II. *Stems ending in a Lingual Mute* (*-τ-*, *-δ-*, *-θ-*).

176. A. Masculines and Feminines.

	ὁ θής (θητ-) *laborer*	ἡ ἐλπίς (ελπιδ-) *hope*	ἡ ἔρις (εριδ-) *strife*	ὁ ἡ ὄρνῑς (ορνῑθ-) *bird*	ὁ γέρων (γεροντ-) *old man*
Sing. Nom.	θής	ἐλπίς	ἔρις	ὄρνῑς	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	ἔριδ-ος	ὄρνῑθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἔριδ-ι	ὄρνῑθ-ι	γέροντ-ι
Accus.	θῆτ-α	ἐλπίδ-α	ἔριν	ὄρνῑν	γέροντ-α
Voc.	θής	ἐλπί	ἔρι	ὄρνῑς	γέρον
Dual N. A. V.	θῆτ-ε	ἐλπίδ-ε	ἔριδ-ε	ὄρνῑθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὀρνῖθ-οιν	γερόντ-οιν
Plur. N. V.	θῆτ-ες	ἐλπίδ-ες	ἔριδ-ες	ὄρνῑθ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὀρνῖθ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἔρισι	ὄρνῑσι	γέρουσι
Accus.	θῆτ-ας	ἐλπίδ-ας	ἔριδ-ας	ὄρνῑθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγᾱς (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὄρνῑς *bird*, see 216, 14.

177. For the dropping of *τ*, *δ*, *θ* before *σ* in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. πούς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both *τ* and *-s*.

179. In the accusative singular, barytone stems in *-τ-*, *-δ-*, *-θ-*, after a close vowel, commonly omit the mute and take the case-ending *-ν* : as ἔρι-ν, ὄρνῑ-ν.

a. This applies to barytone stems in *-ιτ-*, *-ιδ-*, *-ιθ-*, *-υδ-*, *-υθ-*. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χάριτ-α. But oxytones take *-α*,

176 D. A few stems in *-ωτ-* have forms without *τ*. Χρώς (χρωτ-) *skin* is declined in Ionic, χρώς, χροός, χροΐ, χρόα. Hm. has also, but rarely, χρωτός, χρῶτα. Even the Attic has dat. sing. χρῷ in the phrase ἐν χρῷ *close*. From ἱδρώς (ἱδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔρος, 2d declension, poetic), the forms with *τ* are unknown to Hm. He has only dat. sing. ἱδρῷ, γέλῳ, ἔρῳ, and accus. ἱδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

179 D. In Hm. words of this class often form the accus. sing in *-α*: ἔριδα more frequent than ἔριν, γλαυκώπιδα from γλαυκῶπις *bright-eyed*.

a. For κλεῖς Hm. uses the Ionic κληΐς accus. sing. κληῖδα: the Doric has κλᾱΐς (Lat. *clavis*), rarely κλᾰ́ξ.

ἐλπίς accus. ἐλπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλεῖν (rarely κλεῖδα), and in the accus. plur. κλεῖς or κλείδας.

b. In these words the τ, δ, or θ, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. παῖς *boy, girl* has voc. παῖ, as an -ιδ- stem.

181. B. Neuters.

	τὸ σῶμα *body* (σωματ-)	τὸ ἧπαρ *liver* (ἡπατ-)	τὸ κέρας *horn* (κερᾱτ-, κερασ-)
Sing. Nom.	σῶμα	ἧπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέρᾱτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κέρᾱτ-ι (κεραϊ) κέραι
Accus.	σῶμα	ἧπαρ	κέρας
Voc.	σῶμα	ἧπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κέρᾱτ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἡπάτ-οιν	κερᾱτ-οιν (κεραοιν) κερῷν
Plur. N. V.	σώματ-α	ἥπατ-α	κέρᾱτ-α (κεραα) κέρᾱ
Gen.	σωμάτ-ων	ἡπάτ-ων	κερᾱτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρᾱσι
Accus.	σώματ-α	ἥπατ-α	κέρᾱτ-α (κεραα) κέρᾱ

So στόμα (στοματ-) *mouth*, ὄνομα (ονοματ-) *name*, δέλεαρ (δελεατ-) *bait*, μέλι (μελιτ-) *honey*, γάλα (γαλακτ-) *milk* (see 86).

182. The words like ἧπαρ, in -αρ, gen. -ατος, are ἄλειφαρ *fat*, δέλεαρ *bait*, στέαρ *tallow*, φρέαρ (Att. gen. φρέᾱτος), and the poetic εἶδαρ *food*, ἦμαρ *day*, πεῖραρ *limit*. It is thought that their stems ended originally in -αρτ-, and that ρ has been dropped in some cases and τ in others.

a. Ὕδωρ (ὑδατ-) *water* and σκώρ (σκατ-) *filth* have irregularly ω for α in nom. accus. voc. sing.

183. A few words have double stems in -ατ- (or -ᾱτ-) and -ασ-, and form the nom., accus., and voc. sing. from the latter (like γέρας, 190). So κέρας gen. κερᾱτ-ος; and τέρας *prodigy*, πέρας *end*, gen. τέρατ-ος πέρατ-ος with short α. κέρας makes other (contracted) forms, κέρως, etc., from the stem in -ασ- (see paradigm); but in τέρας and πέρας these do not occur. The contract noun φώς (for φάος) *light*, gen. φωτ-ός, belongs also here.

183 D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has κέρας, κέραι, κερᾱ, κεράων, κέρασι, and κεράεσσι; τέρας, τέραα, τεράων, τεράεσσι. Hd. changes α before a vowel to ε, and does not contract: κέρεϊ, τέρεα.—For πέρας, πέρατος, Hm. has πεῖραρ, πείρατος.—For φῶς Hm. has only φάος or φόως; dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.

184. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν-) *shepherd*	ὁ δαίμων (δαιμον-) *divinity*	ὁ αἰών (αιων-) *age.*	ὁ θήρ (θηρ-) *wild beast*	ὁ ῥήτωρ (ῥητορ-) *orator*
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰῶν-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰῶν-ι	θηρ-ί	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμον-α	αἰῶν-α	θῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	θήρ	ῥῆτορ
Dual N. A. V.	ποιμέν-ε	δαίμον-ε	αἰῶν-ε	θῆρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαιμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰῶν-ες	θῆρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαιμόν-ων	αἰών-ων	θηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμον-ας	αἰῶν-ας	θῆρ-ας	ῥήτορ-ας

So ὁ μήν (μην-) *month*, ὁ λιμήν (λιμεν-) *harbor*, ὁ ἡγεμών (ἡγεμον-) *leader*, ὁ ἀγών (αγων-) *contest*, ὁ αἰθήρ (αιθερ-) *æther*, ὁ κρᾱτήρ (κρᾱτηρ-) *mixing-bowl*, ὁ φώρ (φωρ-) *thief*.

185. In the voc. sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἄπολλον, Πόσειδον.—The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρον.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing., Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νὴ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἁλ-, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.
b. The neuter word πῦρ (πυρ-) *fire* has irregularly ῠ in the nom. sing.

Syncopated Stems in -ερ-.

188. Πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δαήρ (δαερ-) *husband's brother* has voc. sing. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεών *mixed draught* Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἀστήρ (αστερ-) *star* has no syncopated forms, but makes dat. plur. ἀστράσι.

b. Ἀνήρ (ανερ-) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which -ερ- comes before a vowel, and inserts δ between ν and ρ (60).

189.	ὁ πατήρ (πατερ-) *father*	ἡ μήτηρ (μητερ-) *mother*	ἡ θυγάτηρ (θυγατερ-) *daughter*	ὁ ἀνήρ (ανερ-) *man*
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

IV. *Stems ending in* -εσ- *and* -ασ-.

190. The final -σ- of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in -εσ- have -ος instead of -ες in the nominative singular (28).

πατέρος, πατέρι. In θυγάτηρ they sometimes syncopate other cases: θύγατρα, θύγατρες, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. plur. the Epic -εσσι may be used: θῠγατέρεσσι.

b. From ἀνήρ the poets use ἄνερος, ἀνέρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. plur. Hm. has both ἀνδράσι and ἄνδρεσσι.

190 D. *Stems in* -εσ-.—The uncontracted forms prevail in Hm.; yet he often contracts -εῖ to -ει: γένει; and sometimes -εος to -ευς: θάρσευς from θάρσος *courage*.—κλέος *fame* makes accus. plur. κλέα for κλέεα.—In the dat. plur. Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι, from βέλος *missile*.

σπέος or σπεῖος *cave* has gen. σπείους, dat. σπῆϊ (for σπέε-ῑ), dat. plur. σπήεσσι and irreg. σπέσσι.—δέος *fear* has irreg. gen. δείους.

Hd. has only the uncontracted forms.

191.	τὸ γένος *race* (γενεσ-)	ὁ Σωκράτης *Socrates* (Σωκρατεσ-)	τὸ γέρας *prize* (γερασ-)
S. N.	γένος	Σωκράτης	[illegible]ς
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρως
D.	(γένε-ῐ) γένει	(Σωκράτε-ῐ) Σωκράτει	(γέρα-ῐ) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένη		
	(γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένη		(γέρα-α) γέρᾱ
G.	(γενέ-ων) γενῶν		(γερά-ων) γερῶν
D.	γένεσι		γέρασι
A.	(γένε-α) γένη		(γέρα-α) γέρᾱ

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in *-os* contracts *-εα* into *-ᾱ* after an *ε*: χρέᾱ from χρέος (χρεεσ-) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, *-εε* gives *-η*, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in *-ην*, Σωκράτην, as if of the first declension.

194. Proper names in *-κλεης*, compounded with κλέος (κλεεσ-) *fame*, are peculiar in their contraction.

N. Περικλέης Περικλῆς D. (Περικλεε-ῐ) Περικλεῖ
G. (Περικλεε-ος) Περικλέους A. (Περικλεε-α) Περικλέᾱ
V. (Περικλεες) Περίκλεις.

Stems in -ασ-.—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρειῶν. In the nom. and accus. plur. he has always *-α* short: γέρα, δέπα *cups*. In the dat. plur. he has three forms: δεπά-εσσι, δέπασ-σι, κρέασι.

οὖδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take *ε* for *α*: οὔδεος οὔδεϊ οὔδει, κώεα κώεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέᾱ, κρεῶν.—Dor. κρῆς = κρέας.

194 D. Hm. declines Ἡρακλέης, Ἡρακλῆος, Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλέης, Ἡρακλέος, Ἡρακλέϊ, Ἡρακλέα, Ἡράκλεες, one *ε* being rejected before endings that begin with a vowel.

195. The dat. sing. of neuters in *-as* is sometimes wrongly written with *-ᾳ*. Forms of the nom. plur. in short *-α* occur rarely in Attic poets: *κρέα*.

196. The [illegible]ne stem in *-οσ-*, *αἰδοσ- shame* (*ἡ*); inflected N. *αἰδώς*, G. (*αἰδο-ος*) [illegible], D. (*αἰδο-ϊ*) *αἰδοί*, A. (*αἰδο-α*) *αἰδῶ*. No dual or plural.

197. V. *Stems ending in* -F-.

	ὁ ἥρως hero (*ἡρωF-*)	*ἡ πειθώ persuasion* (*πειθοF-*)
Sing. Nom.	ἥρως	πειθώ
Gen.	ἥρω-ος	(*πειθο-ος*) πειθοῦς
Dat.	ἥρω-ϊ, ἥρῳ	(*πειθο-ϊ*) πειθοῖ
Accus.	ἥρω-α, ἥρω	(*πειθο-α*) πειθώ
Voc.	ἥρως	πειθοῖ
Dual N. A. V.	ἥρω-ε	
G. D.	ἡρώ-οιν	
Plur. N. V.	ἥρω-ες, ἥρως	
Gen.	ἡρώ-ων	
Dat.	ἥρω-σι	
Accus.	ἥρω-ας, ἥρως	

So *ὁ Τρώς Trojan* (see 172 a), *ὁ μήτρως mother's brother*,—*ἡ ἠχώ echo*, *Λητώ*, *Καλυψώ*.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, *ἥρῳ*, *ἥρω*. Some of these words occasionally have forms according to the *Attic second* declension: gen. sing. *ἥρω*, accus. *ἥρωα*.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in *-oFι-*: hence the voc. sing. in *-οῖ*, and an older form of the nom. in *-ώ*: *Σαπφώ*.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. *λεχοί*, accus. *γοργούς*; from *λεχώ*, *γοργώ*.

---

196 D. Besides *αἰδώς*, the Ionic has another *-οσ-* stem, *ἡ ἠώς dawn* (= Att. *ἕως* declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has *ἥρωϊ* and *ἥρῳ*, *Μίνωα* and *Μίνω*.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in *-οῦν*, *²Ιοῦν* for *²Ιώ*.

200. A few feminine nouns in *-ών* occasionally have forms as if from nouns in *-ώ*: *εἰκών* (*εικον-*) *image*, gen. *εἰκοῦς*, accus. *εἰκώ*; *ἀηδών* (*αηδον-*) *nightingale*, voc. *ἀηδοῖ*.

201. VI. *Stems in -ι- and -υ-.*

	ἡ πόλις city (*πολι-*)	*ὁ πῆχυς fore-arm* (*πηχυ-*)	*τὸ ἄστυ town* (*αστυ-*).	*ὁ ἰχθύς fish* (*ιχθυ-*)
S. N.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθύ-ς
G.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
D.	(πόλε-ϊ) πόλει	(πήχε-ϊ) πήχει	(ἄστε-ϊ) ἄστει	ἰχθύ-ϊ
A.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθύ-ν
V.	πόλι	πῆχυ	ἄστυ	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	ἄστε-ε ἀστέ-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	ἰχθύ-ες
G.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
A.	πόλεις	πήχεις	(ἄστε-α) ἄστη	ἰχθῦς

So *ἡ δύναμι-ς power*, *ἡ στάσι-ς faction*, *ὁ πέλεκυ-ς axe*, (like *πῆχυς*), *ὁ μῦ-ς mouse* (like *ἰχθύς*, but see 205), *ὁ βότρυ-ς cluster of grapes* (like *ἰχθύς*, but with short *υ*, 205).

202. The final *-ι-* or *-υ* of the stem always appears in the nom., accus., and voc. sing. In the other cases most *ι*-stems and some *υ*-stems insert an *ε* before the *-ι-* or *-υ-*, and the latter drops out (44): *πολε(ι)-ες*, *αστε(υ)-α*. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. *πόλεις*, *πήχεις* are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (*-εε* to *-η*, cf. 191): *πόλη*, *ἄστη*.

---

201 D. *Stems in -ι-.*—(a) The New Ionic and the Doric and Aeolic retain *ι* in all the forms, but contract *-ι-ι* in the dat. sing. to *-ῑ*, and form the accus. plur. in *-ῑς* (for *-ι-νς*, 34) or *-ιας*. Thus sing. *πόλις*, *πόλιος*, *πόλῑ*, *πόλιν*, *πόλι*, plur. *πόλιες*, *πολίων*, *πόλισι*, *πόλῑς* or *πόλιας*.

(b) Hm. declines sing. *πόλις*, *πόλιος*, *πόλεϊ* (and *πτόλεῖ*), *πόλιν*, *πόλι*, plur. *πόλιες*, *πολίων*, *πόλεσι* or *πολίεσσι*, *πόλιας* or *πόλῑς* (written in some editions *πόλεις*). Perhaps *πόλεϊ πόλεσι* should be written *πόλῑ πόλισι*. In other datives he has *-ῑ*: *κόνῑ*, *μήτῑ*, from *κόνι-ς dust*, *μῆτι-ς wisdom*.

(c) From *πόλις* itself Hm. has also a peculiar form with *η*: *πόληος*, *πόληϊ*, *πόληες*, *πόληας*.

Stems in -υ-.—The Ionic always has *-os* in the gen. sing. Hm. sometimes contracts *-εῖ* to *-ει*, *-υῖ* to *-υι* in the dat. sing: *πήχει*, *πληθυῖ* (from *πληθύς multitude*). Hd. has no contraction. Both have *ἰχθύας* as well as *ἰχθῦς* in the accus. plur. For the datives *νέκυσσι*, *πίτυσσι* see 171 D b.

203. After -ε- the gen. sing. has -ως instead of -ος, which, however, does not affect the accent (103 a): πόλεως, πήχεως. The gen. plur. follows the accent of the gen. sing.: πόλεων, πήχεων.

a. For the origin of -ως by transfer of quantity (πόλεως perhaps from πόληος, 201 D c), cf. 36. But such forms as πόλεος, πήχεος, ἄστεος occur, especially in poetry.

b. ὁ κί-ς, gen. κι-ός *weevil*, preserves ι in all cases.

204. Most substantive stems in -υ- keep this vowel throughout. The nom. dual and plural may be contracted: ἰχθῦ (for ἰχθύε), ἰχθῦς (for ἰχθύες). The accus. plur. has -ῦς (for -υ-νς, 34): in late writers -υ-ας.

a. Ἔγχελυς *eel* is declined like ἰχθύς in the sing., but like πῆχυς in the plur.: gen. sing. ἐγχέλυ-ος, nom. plur. ἐγχέλεις.

205. Oxytone substantives and monosyllables with -υ-stems have long ῡ in the nom., accus., and voc. sing.: ἰχθύς, ἰχθύν, ἰχθύ; and monosyllables take the circumflex in these cases: μῦς, μῦν, μῦ. Barytones have short -υ-: βότρυς, βότρυν, βότρυ.

206. VII. *Stems ending in a Diphthong.*

	ὁ βασιλεύ-ς *king*	ὁ ἡ βοῦ-ς *ox, cow*	ἡ γραῦ-ς *old woman*	ἡ ναῦ-ς *ship*
Sing. Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γρᾱ-ός	νε-ώς
Dat.	(βασιλέ-ῑ) βασιλεῖ	βο-ῖ	γρᾱ-ῖ	νη-ῖ
Accus.	βασιλέ-ᾱ	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Dual N. A. V.	βασιλέ-ε	βό-ε	γρᾶ-ε	νῆ-ε
G. D.	βασιλέ-οιν	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ-ες) βασιλεῖς	βό-ες	γρᾶ-ες	νῆ-ες
Gen.	βασιλέ-ων	βο-ῶν	γρᾱ-ῶν	νε-ῶν
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Accus.	βασιλέ-ᾱς	βοῦ-ς	γραῦ-ς	ναῦ-ς

So ὁ γονεύ-ς *parent*, ὁ ἱερεύ-ς *priest*, Ὀδυσσεύ-ς, Ἀχιλλεύ-ς.

206 D. *Stems in* -ευ-.—Hd. has only the uncontracted forms. Hm. has η instead of ε, wherever υ falls away: βασιλεύς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆϊ, etc., dat. plur. ἀριστῆεσσι. Yet in proper names he often has ε: Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσεῦς, dat. Ἀχιλλεῖ, accus. Τῡδῆ. In the acc. sg. and plur., α is short.

Βοῦς Dor. βῶς, accus. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. plur. βόεσσι and βουσί, accus. plur. βόας and βοῦς.

Γραῦς: Hm. has only γρηῦς (14 D d) and γρηΰς, dat. γρηΐ, voc. γρηῦ and γρηΰ.

207. The final *υ* of the diphthong disappears before all vowels, according to 44.—The stem *ναυ-* (originally *νᾱυ-*) becomes *νη-* before a *short* vowel-sound, *νε-* before a *long* one.

208. In regard to stems in *-ευ-*, observe that

a. The contract nom. plur. has *-ῆς* in the older Attic and in Plato, as *βασιλῆς*, instead of *βασιλεῖς*.

b. The gen. sing. has *-εως*, arising from *-ηος* (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have *-εᾶ* and *-εᾶς*, arising from *-ηα*, *-ηας*.

d. When *-ευ-* follows a vowel, contraction may occur in the gen. and accus. sing.: Πειραιεύ-ς *Piraeeus*, gen. Πειραιῶς, accus. Πειραιᾶ.

e. The accus. plur. in *-ει-ς* belongs to late Greek.

209. Χοῦς (*χου-*) *three-quart measure* is declined like *βοῦς*, but has accus. sing. *χόᾶ*, accus. plur. *χόᾶς*.

210. The only diphthong-stem ending in *-ι-* is *οι-* (formerly *οϝι-*, see 72), sing. *οἶ-ς sheep*, *οἰ-ός*, *οἰ-ί*, *οἶ-ν*; plur. *οἶ-ες*, *οἰ-ῶν*, *οἰ-σί*, *οἶ-ς*.

Irregular Declension.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (*ἑτερόκλιτα differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. *σκότος darkness* (stem *σκοτο-*, 2d declension, or *σκοτεσ-*, 3d declension), G. S. *σκότου* or *σκότους*.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ πῦρ fire*, plur. *τὰ πυρά* (2d decl.) *watch-fires*, D. *πυροῖς*; *ὁ ὄνειρο-ς dream* (2d decl.), but also G. S. *ὀνείρατ-ος*, N. P. *ὀνείρατ-α* (3d decl.); *ἡ ἅλω-ς*

Ναῦς is declined by Hm., nom. sing. *νηῦς* (14 D d), gen. (*νηός*) *νεός*, dat. *νηΐ*, accus. (*νῆα*) *νέα*, nom. plur. (*νῆες*) *νέες*, gen. (*νηῶν*) *νεῶν*, dat. *νηυσί* (*νήεσσι*, *νέεσσι*), accus. (*νῆας*) *νέας*. The forms not in ( ) belong also to Hd.

209 D. Hippocrates and late writers have forms from stem *χοευ-*: *χοέως*, *χοέει*, etc.

210 D. Hm. (commonly) and Hd. have *οϊ-* for *οι-*: *ὄϊς*, *ὄϊος*, etc., dat. plur. Hm. *ὀΐεσσι* (once *οἴεσι*) and *ὄεσσι*.

212 D. From Ἁρπηδών Hm. has Ἁρπηδόνος, etc., also Ἁρπήδοντος, etc.—From Μίνως, Att. gen. Μίνω, etc. (159), Hm. Μῖνωος, etc. (197).

213 D. Hm. *ἀλκ-ί* D. S. of *ἀλκή strength*,—*ὑσμῖν-ι* D. S. of *ὑσμίνη battle*,—*μάστῑ* D. S., *μάστι-ν* A. S., of *μάστῑξ whip*,—*ἴχῶ* (as if for *ἴχω-α*, see 197) A. S. of *ἰχώρ lymph*,—*ἰῶκ-α* A. S. of *ἰωκή rout*,—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσματ-α* plur. of *δεσμό-ς bond*,—*προσώπατ-α* plur. of *πρόσωπο-ν face*,—*τὰ πλευρά* Ion. and poet. plur. of *ἡ πλευρά side*.

threshing-floor declined like ἕως (161), but sometimes G. ἄλων-ος, etc.: like ἄλως are ὁ ταώς *peacock*, and (in poetry) ὁ τῡφώς *whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτο-ς *corn*, plur. τὰ σῖτα; ὁ σταθμός *station, stall*, plur. often τὰ σταθμά; ὁ δεσμός *band*, plur. often τὰ δεσμά; τὸ στάδιον *stade*, plur. commonly οἱ στάδιοι.

215. a. Many words are *defective* in *number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the sing.; οἱ ἐτησίαι *annual winds*, τὰ Διονῡσια *festival of Dionysus*, only in the plural.

b. Other words are *defective* in *case*. Thus ὄναρ *dream*, ὕπαρ *waking*, ὄφελος *use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (Αρεσ-) the god *Ares*, G. Ἄρεως (poet. Ἄρεος), D. Ἄρει, A. Ἄρη, V. reg. Ἄρες.

2. Stem ἀρν- *lamb* (N. S. ἀρήν only in an inscription); hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἄρνα, ἄρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., regular.

3. τὸ γόνυ *knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem γονατ-: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ-: the genitives and datives accent the case-ending: G. S. γυναικός, D. γυναικί, A. γυναῖκα, V. γύναι; dual γυναῖκε, γυναικοῖν; plur. γυναῖκες, γυναικῶν, γυναιξί, γυναῖκας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ- (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

From Πάτροκλο-ς declined regularly, Hm. has also Πατροκλῆος, Πατροκλῆα, Πατρόκλειι (stem Πατροκλεεσ-, 194 D).

From ἡνίοχο-ς *charioteer*, declined regularly, Hm. has also ἡνιοχῆα, ἡνιοχῆες (stem ἡνιοχευ-, 206 D); cf. Αἰθίοπας and Αἰθιοπῆας, A. P. of Αἰθίοψ.

214 D. Hm. δρυμά plur. of δρυμός *oak-wood*,—ἔσπερα plur. of ἔσπερος *evening*,—κέλευθα (also κέλευθοι) plur. of ἡ κέλευθος *way*.

Hd. λύχνα plur. of λύχνος *lamp*.

215 D. a. Hm. plur. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. dual (in Trag. also plur., G. ὄσσων, D. ὄσσοις),—plur. ὄχεα, ὀχέων, ὄχεσφι *chariot* (sing. ὁ ὄχος, not in Hm.).

b. Only nom. or accus., Hm. δῶ (for δῶμα) *house*,—κρῖ (for κρῑθή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἦδος *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἦτορ *heart*,—τέκμωρ (Att. τέκμαρ) *bound*,—all neuter. Only voc., ἠλέ or ἠλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir* or *madam*. Only dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δαΐ *in battle*.

216 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρῃϊ, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἄρεϊ, Ἄρεα).

3. γόνυ: Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνασι. Epic also γουνός, γουνί, γοῦνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρατος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διΐ, A. Δία, V. Ζεῦ.

7. ἡ *θέμις* (θεμιδ-) *right*, declined reg.: but in the phrase *θέμις εἶναι* (*fas esse*, indic. *θέμις ἐστί fas est*), the nom. is used for the accus.

8. τὸ *κάρᾱ head*, D. S. *κάρᾳ*. Other cases from stem *κρᾱτ-*: G. *κρᾱτός*, D. *κρᾱτί*: also τὸ *κρᾶτα* N. A. sing., and even *κρᾶτας* accus. plur. *masc.* Poetic word.

9. ὁ ἡ *κοινωνό-ς partaker*, regular; but also N. A. P. *κοινῶν-ες, -as*.

10. ὁ ἡ *κύων dog*, V. S. *κύον*. All other cases from stem *κυν-*. *κυνός*, *κυνί*, *κύνα*; plur. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

11. ὁ λᾶ-ς *stone*, contracted from λάα-ς, G. λᾶ-ος, D. λᾶ-ϊ, A. λάα-ν, λᾶ-ν: plur. λᾶ-ες, λᾶ-ων, λᾰ́-εσσι, or λα-εσι. Poetic word for λίθος.

12. ὁ ἡ *μάρτυ-ς witness*, D. P. *μάρτυ-σι*. All other cases from stem *μαρτυρ-*: *μάρτυρος*, *μάρτυρι*, etc.

13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίπῳ does not occur), A. Οἰδίπουν, V. Οἰδίπους and Οἰδίπου. Late writers have G. D. A. Οἰδίποδος, -δι, -δα.

14. ὁ ἡ ὄρνῑς (ορνῑθ-) *bird*, declined regularly (176); A. S. ὄρνῑν, also ὄρνῑθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-ς, A. S. ὄρνι-ν, N. P. ὄρνεις, G. ὀρνέων, A. ὄρνεις.

15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὦτα, ὤτων, ὠσί. (These forms were made by contraction from ουας, οὔατος, etc., see below.)

16. ἡ Πνύξ *Pnyx*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.

17. ὁ *πρεσβευτής* (*πρεσβευτᾱ-*) *embassador*: in the plur. commonly *πρέσβεις, πρέσβεων, πρέσβεσι*. These forms come from the poetic sing. *πρέσβυ-ς embassador*, also *old man*, in which latter sense *πρεσβύτης* is the common prose word for all numbers.

18. τάν, defective; only in voc. ὦ τάν (or ὦ ᾽τᾶν) *my dear sir*.

19. ὁ *υἱό-ς son*, declined regularly: also from a stem *υἱυ-*, G. *υἱέος*, D. *υἱεῖ*; dual *υἱέε*, *υἱέοιν*; plur. *υἱεῖς*, *υἱέων*, *υἱέσι*, *υἱεῖς*. Forms *υἱύς* and *υἱύν* in inscriptions. This word was also written without *ι*, *υός*, etc,

20. ἡ *χείρ hand*, stem *χειρ-*; but G. D. D. *χεροῖν*, D. P. *χερσί*.

---

6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζῆνα. Pind. Δῐ for Διΐ.

7. *θέμις*: Hm. *θέμιστος*, etc., Pind. *θέμιτος*, etc.

8. Hm. has stems *καρητ-*, *κρᾱτ-*, and uncontracted *καρηατ-*, *κρᾱατ-*.

N. A. Sing.	*κάρη* also *κάρ*				
G.	*κάρητος*	*κρᾱτός*	*καρήατος*	*κρᾰ́ατος*	
D.	*κάρητι*	*κρᾱτί*	*καρήατι*	*κρᾰ́ατι*	
N. A. Plur.	*κάρᾱ*	*κρᾶτα*	*καρήατα*	*κρᾰ́ατα* also	*κάρηνα*
G.		*κρᾰ́των*			*καρήνων*
D.		*κρᾱσί*.			

9. The Doric (Pind.) has *κοινᾶν*, *κοινᾶνος*, etc.

12. *μάρτυς*: Hm. always *μάρτυρος*, 2d decl. Cf. *φύλακος* Hd. (once in Hm.) for *φύλαξ watchman*.

13. To Οἰδίπους belong also gen. Οἰδιπόδᾱο Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδᾱ, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

14. ὄρνῑς: Hm. and Hd. have only forms from stem *ορνῑθ-*. Dor. ὄρνῑχος, ὄρνῑχι, etc., from stem *ορνῑχ-*.

15. οὖς: Dor. ὦς, Hm. οὔατος, plur. οὔατα, οὔασι, once ὠσί.

21. τὸ χρέως *debt*, N. A. V. S. ; only another form of τὸ χρέος, which is declined regularly, but see 192.

Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

-θι for the place *where*: ἄλλο-θι *elsewhere*.
-θεν for the place *whence*: οἴκο-θεν *from home*.
-δε for the place *whither*: οἴκα-δε *homeward*.

218. The endings -θι and -θεν are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and consonant-stems assume an -ο-: πάντ-ο-θεν *from every side*.

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μέγαρά-δε *toward Megara*, Ἐλευσίνά-δε *toward Eleusis*; οἶκ-α-δε (from οἶκο-ς) is irregular.

a. With a preceding -ς, -δε makes -ζε by transposition (63): Ἀθήνᾱζε (for Ἀθηνᾱς-δε) *toward Athens*, Θήβᾱζε (for Θηβᾱς-δε) *toward Thebes*, θύρᾱζε (for θυρᾱς-δε) *out of doors*.

---

19. ἰός: Hm. often has ἰός, ἰόν, ἰέ,—other forms of the 2d decl. very rarely. From stem ἰυ- he has ἰέος, ἰέϊ (ἰεῖ), ἰέα, ἰέες (ἰεῖς), ἰέας (ἰεῖς) Further, from stem ἰ- he has ἷος (gen.), ἷι, ἷα, ἷε, ἷες, ἰάσι, ἷας.—Hd. uses only the 2d decl. forms.

20. χείρ: poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσι.

The following appear as irregular only in the dialects:

22. ὁ ἀήρ (fem. in Hm.) *air*. Ion. ἠέρος, ἠέρι, ἠέρα.

23. ὁ Ἅϊδης Hm. (Att. Ᾱ͡ιδης the god *Hades*) 1st decl., G. Ἀΐδᾱο or Ἀΐδεω, D. Ἀΐδῃ, A. Ἀΐδην: but also G. Ἄϊδος, D. Ἄϊδι (stem Ἀϊδ-, 3d decl.). Rare N. Ἀΐδωνεύ-ς, D. Ἀΐδωνῆϊ (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. Also irreg. D. P. δένδρεσι (as if from stem δενδρεσ-).

25. ὁ μείς (for μεν-ς, and that for μην-ς), only nom. sing., Ionic and poetic form for ὁ μήν *month*.

26. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πλήθεϊ, πλήθει.

27. ἡ πτυχή *fold*, not in Hm., who uses only the defective D. S. πτυχί, N. A. P. πτύχες, πτύχας.

28. ὁ στίχος *row*, not in Hm., who uses only the defective G. S. στιχός, N. A. P. στίχες, στίχας.

217 D. The local endings are much more frequent in Hm.: οἴκοθι *at home*, Ἰλιόθι πρό *before Troy*, οὐρανόθεν *from heaven*, ἀγορῆθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆθεν *from the head down*, *wholly*, ἐξ ἁλόθεν *out of the sea*.

219 D. Homeric forms are: οἴκονδε *homeward*, ὄνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε, χαμᾶζε *to earth*, Ἄϊδόσδε *to (the abode of) Hades* (216 D, 23).

b. An ending *-σε*, added to the stem, also occurs: ἄλλο-σε *toward another place*, πάντο-σε *in every direction*.

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending *-ι* for the singular, and for the plural *-σι*: οἴκοι *at home*, Πῡθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀθήνη-σι *at Athens*, Πλαταιᾶσι *at Plataea*, θύρᾱσι (Lat. *foris*) *at the doors, abroad*, ὥρᾱσι *at the proper season*.

a. It appears from inscriptions that the oldest Attic used the form in *-ᾶσι*, *-ησι* as *dative* of the first declension: τοῖς ταμίᾶσι, τοῖς ἐπιστάτησιν.

ADJECTIVES.

Adjectives of the Vowel-Declension.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in *-os*, *-η* (or *-ᾱ*), *-ον* (Lat. *-us*, *-a*, *-um*).

	M. *good*	F.	N.	M. *friendly*	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίᾱς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
Dual.	ἀγαθώ	ἀγαθά	ἀγαθώ	φιλίω	φιλίᾱ	φιλίω
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλίᾱς	φίλια

221 D. Epic Case-Ending *-φι*.—A peculiar suffix of the Epic language is *φι-* (or *-φιν*, 87 D), added to the stem. The form with *-φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always singular: βίη-φι *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐπ' ἐσχαρόφι (for εσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι *of Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὄχεσ-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδον-ό-φι *to the feelers*; irregular ἀπὸ κράτεσ-φι *from the head* (216 D, 8).

222 D. a. For Ionic *η* instead of *ᾱ* in the feminine, see 138 D c. Hm. has δῖα fem. of δῖος *divine*, with short *α*: δῖα θεάων *divine among goddesses*.

a. The nominative singular feminine always has a *long* vowel, either *-ᾱ* or *-η*, according to 138. After *-ο-*, *-η* is used; *ὄγδοος eighth* fem. *ὀγδόη*: but *-ᾱ* after *-ρο-*; *ἀθρόο-ς collected* fem. *ἀθρόᾱ*.

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus *φίλιαι*, not *φιλίαι* as we might expect from nom. sing. *φιλίᾱ* (128); *φιλίων*, not *φιλιῶν* as in substantives (141).

c. The dual forms of the feminine in *-ᾱ*, *-αιν*, are often (but not always) replaced by the masculine forms: *τοῖν φίλοιν the (two) dear (maidens)*. This applies to all adjectives and participles.

223. CONTRACT ADJECTIVES.—Adjectives in *-εος* and *-οος* are subject to contraction. Thus *ἁπλοῦς simple*, *ἀργυροῦς of silver*, contracted from *ἁπλόος*, *ἀργύρεος*. The contract forms are as follows:

S. N.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
G.	ἁπλοῦ	ἁπλῆς	ἁπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἁπλῷ	ἁπλῇ	ἁπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἁπλοῦν	ἁπλῆν	ἁπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual.	ἁπλώ	ἁπλᾶ	ἁπλώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἁπλῶν	ἁπλῶν	ἁπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

So *χρῡσοῦς*, *χρῡσῆ*, *χρῡσοῦν* (*χρύσεος*, *-έᾱ*, *-εον*).

224. For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in *-εος*, as *ἀργύρεος*, accent their contract syllables, *-οῦς*, *-ῆ* (*-ᾶ*), *-οῦν*. Thus *ἀργυροῦς*, as if from *ἀργυρέος*.

225. ADJECTIVES OF TWO ENDINGS.—In these the masculine form is used also for the feminine: M. F. *ἥσυχος*, N. *ἥσυχον quiet*. So most compound adjectives: *ἄ-τεκνος childless*, *καρποφόρος fruit-bearing*, *εὔ-νους* (*εὔ-νοος*) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

---

222 D. b. But the Ionic has *-ᾶων*, *-έων* in the gen. pl. fem.: see 141 D.

226.

	M. F. *quiet*	N.	M. F. *propitious*	N.
S. N.	ἥσυχος	ἥσυχον	ἵλεως	ἵλεων
G.	ἡσύχου		ἵλεω	
D.	ἡσύχῳ		ἵλεῳ	
A.	ἥσυχον		ἵλεων	
V.	ἧσυχε	ἥσυχον	ἵλεως	ἵλεων
Dual.	ἡσύχω		ἵλεω	
	ἡσύχοιν		ἵλεῳν	
P. N.	ἥσυχοι	ἥσυχα	ἵλεῳ	ἵλεα
G.	ἡσύχων		ἵλεων	
D.	ἡσύχοις		ἵλεῳς	
A.	ἡσύχους	ἥσυχα	ἵλεως	ἵλεα

227. A few adjectives like ἵλεως follow the Attic second declension (159); but the neut. plur. has *-α* (seldom *-ω*). Of these, πλέως *full* has a separate feminine form: πλέως, πλέᾱ, πλέων. The defective adjective M. F. σῶς, N. σῶν (formed from σαος *safe*) has A. S. σῶν, A. P. σῶς; also σᾶ as N. S. fem. and neut. plur.

Adjectives of the Consonant-Declension.

228. The feminine of these, when it differs from the masculine, follows the first declension: its nominative singular always ends in short *-α* (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing *-ια*, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

Stems in -υ-.

229. The masculine of these is declined like πῆχυς, the neuter like ἄστυ (201): but the genitive singular has *-ος* (not *-ως*) and the neuter plural is uncontracted. The feminine has *-εια* (for *-ευ-ια*, 44).

---

227 D. For ἵλεως, Hm. has ἵλᾱος or ἵλαος: for πλέως, Hm. πλεῖος, πλείη, πλεῖον, Hd. πλέος, *-η*, *-ον*.—Hm. has σῶς (only in this form), and σόος, σόη, σόον, comp. σαώτερος.—With ζωός, *-ή*, *-όν living*, he has N. S. ζῶς, A. ζῶν.

229 D. For fem. *-εῖα*, *-εῖᾱς*, etc., Hd. has *-έα*, *-έης*, *-έῃ*, *-έαν*, etc. Hm. commonly has *-εῖα*, *-είης*, etc., but ὠκέα for ὠκεῖα, βαθείης and βαθέης, βαθείαν and βαθέαν. In Hm., ἡδύς and πουλύς (for πολύς), as well as θῆλυς, are sometimes fem. In the A. S., Hm. sometimes has *-έα* for *-ύν*: εὐρέα πόντον *the wide sea*.

	sweet		
Sing. Nom.	ἡδύς	ἡδεῖα	ἡδύ
Gen.	ἡδέος	ἡδείᾱς	ἡδέος
Dat.	(ἡδέϊ) ἡδεῖ	ἡδείᾳ	(ἡδέϊ) ἡδεῖ
Accus.	ἡδύν	ἡδεῖαν	ἡδύ
Voc.	ἡδύ	ἡδεῖα	ἡδύ
Dual N. A. V.	ἡδέε	ἡδείᾱ	ἡδέε
G. D.	ἡδέοιν	ἡδείαιν	ἡδέοιν
Plur. Nom.	(ἡδέες) ἡδεῖς	ἡδεῖαι	ἡδέα
Gen.	ἡδέων	ἡδειῶν	ἡδέων
Dat.	ἡδέσι	ἡδείαις	ἡδέσι
Accus.	ἡδεῖς	ἡδείᾱς	ἡδέα

So γλυκύς *sweet*, βραδύς *slow*, ταχύς *swift*, εὐρύς *wide*.

a. All these are oxytone except θῆλυς *female* and ἥμισυς *half*. In θῆλυς the poets sometimes use the masculine form for the feminine.

Stems in -εσ-.

230. These are of two endings: M. F. εὐγενής (ευ-γενεσ-), N. εὐγενές *well-born*.

	M. F.		N.
S. N.	εὐγενής		εὐγενές
G.		(εὐγενέ-ος) εὐγενοῦς	
D.		(εὐγενέ-ϊ) εὐγενεῖ	
A.	(εὐγενέ-α) εὐγενῆ		εὐγενές
V.		εὐγενές	
Dual.		(εὐγενέ-ε) εὐγενῆ	
		(εὐγενέ-οιν) εὐγενοῖν	
P. N.	(εὐγενέ-ες) εὐγενεῖς		(εὐγενέ-α) εὐγενῆ
G.		(εὐγενέ-ων) εὐγενῶν	
D.		εὐγενέσι	
A.	εὐγενεῖς		(εὐγενέ-α) εὐγενῆ

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have -εας in accus. plur. masc. and fem. But Hm. sometimes contracts -εῖ, -εες: καταπρηνεῖ, ἐναργεῖς. Hd. has ἀκλεᾶ for ἀκλεέα.

231. a. Cf. 190. The accusative plural in *-εις* irregularly follows the nominative.

b. *-εα* is contracted into *-ᾱ*, not *-η*, when an *ε* precedes (192): *ἐνδεᾶ* from *ἐνδεής needy*. After *ι* and *υ* both vowels occur: *ὑγιᾶ* and *ὑγιῆ* from *ὑγιής healthy*; *εὐφυᾶ* and *εὐφυῆ* from *εὐφυής comely*.

232. Compound paroxytones in *-ης* have recessive accent everywhere, even in contract forms: *αὐτάρκης self-sufficient*, neut. *αὔταρκες*, gen. plur. *αὐτάρκων* (not *αὐταρκῶν*). This does not apply to words in *-ώδης*, *-ώλης*, *-ώρης*, *-ήρης*, which were not felt as compounds; yet *τριήρων*, from *τριήρης trireme*, is commonly written.

a. The neuter *ἀληθές*, when used as an exclamation, throws back its accent: *ἄληθες indeed!*

Stems in -ν-.

233. Stems in *-αν-* form the nominative masculine with *-ς* (*μέλᾶς* for *μελαν-ς*, 34), and are of three endings. The feminine *μέλαινα* is for *μελαν-ια* (65).

234. Other stems in *-ν-* form their nominative masculine according to 168 (2), and are of two endings, except *τέρην, τέρεινα, τέρεν tender*. The accent is recessive: neuter *εὔδαιμον*.

235.

	black			*fortunate*	
Sing. Nom.	μέλᾶς	μέλαινα	μέλαν	εὐδαίμων	εὔδαιμον
Gen.	μέλανος	μελαίνης	μέλανος	εὐδαίμονος	
Dat.	μέλανι	μελαίνῃ	μέλανι	εὐδαίμονι	
Accus.	μέλανα	μέλαιναν	μέλαν	εὐδαίμονα	εὔδαιμον
Voc.	μέλαν	μέλαινα	μέλαν	εὔδαιμον	
Dual N. A. V.	μέλανε	μελαίνᾱ	μέλανε	εὐδαίμονε	
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	εὐδαιμόνοιν	
Plur. Nom.	μέλανες	μέλαιναι	μέλανα	εὐδαίμονες	εὐδαίμονα
Gen.	μελάνων	μελαινῶν	μελάνων	εὐδαιμόνων	
Dat.	μέλασι	μελαίναις	μέλασι	εὐδαίμοσι	
Accus.	μέλανας	μελαίνᾱς	μέλανα	εὐδαίμονας	εὐδαίμονα

So *τᾰ́λᾶς, τᾰ́λαινα, τᾰ́λαν wretched*, *σώφρων, σῶφρον discreet*, *ἄῤῥην, ἄῤῥεν* (older *ἄρσην, ἄρσεν*) *male*.

b. In adjectives in *-ης* IIm. rarely contracts *-εε-* of the stem: *εὐκλεῖας* for *εὐ-κλεέας*, *εὔῤῥεῖος* for *εὐῤῥεέος*. Cf. 194 D.

Comparative Stems in -ον-.

236. Adjectives of the comparative degree in -ων (stem -ον-) have, in some of their cases, shorter forms, which are more used in Attic.

	M. F. *greater*		N.
Sing. Nom.	μείζων		μεῖζον
Gen.		μείζον-ος	
Dat.		μείζον-ι	
Accus.	μείζον-α, μείζω		μεῖζον
Voc.		μεῖζον	
Dual N. A. V.		μείζον-ε	
G. D.		μειζόν-οιν	
Plur. N. V.	μείζον-ες, μείζους		μείζον-α, μείζω
Gen.		μειζόν-ων	
Dat.		μείζοσι	
Accus.	μείζον-ας, μείζους		μείζον-α, μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

a. The forms in -ον have recessive accent : βέλτιον.

b. The shorter forms are from a different stem in -οσ- : μείζω and μείζους are contracted from μειζο-α, μειζο-ες (never used). The accus. plur. μείζους follows the nominative.

Stems in -ντ-.

237. In these the feminine has -σα with the preceding vowel lengthened (for -ντ-ια, -νσα, 67 and 34). But stems in -εντ- (like χαρίεις) have the feminine in -εσσα (for -ετ-ια, 67) from shorter stems in -ετ-. From the same is the dative plur. χαρίεσι.

a. The nom. sing. χαρίεις, πᾶς are for χαριεντ-ς, παντ-ς (56).

238. Contracted forms of adjectives in -εις occur : πτεροῦντα for πτερόεντα, μελιττοῦττα (48) for μελιτόεσσα *honey-cake*. So many names of places, Ῥαμνοῦς (-όεις), gen. Ῥαμνοῦντος.

239. In πᾶν the vowel is exceptionally long : the compounds sometimes have it short : ἅπαν —The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

---

236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts : τῑμῆς for τῑμήεις (40 a), τῑμῆντα for τῑμήεντα. The Doric has -ᾶς, -ᾶντος for -ᾰ́-εις, -ᾰ-εντος : ἀργᾶντα.

240.

	pleasing			*all*		
S. N.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαριέσσῃ	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	πάντε	πάσᾱ	πάντε
	χαριέντοιν	χαριέσσαιν	χαριέντοιν	πάντοιν	πάσαιν	πάντοιν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαριέντων	χαριεσσῶν	χαριέντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
A.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πάσᾱς	πάντα

So *πτερόεις winged*, *φωνήεις voiced*.

Participle-Stems in -ντ-.

241. Stems in *-οντ-*, in general, form the nominative singular like *γέρων* (176), according to 168 (2). But stems in *-οντ-* in presents and aorists of the *μι-form*, and all stems in *-αντ-*, *-εντ-*, *-υντ-* form it with *-s*, according to 56. The vocative singular is like the nominative.

242.

	loosing (λῡοντ-)			*giving* (διδοντ-)		
S. N.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
G.	λύοντος	λῡούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λῡούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσαν	λῦον	διδόντα	διδοῦσαν	διδόν
V.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
Dual.	λύοντε	λῡούσᾱ	λύοντε	διδόντε	διδούσᾱ	διδόντε
	λῡόντοιν	λυούσαιν	λῡόντοιν	διδόντοιν	διδούσαιν	διδόντοιν
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδοῦσαι	διδόντα
G.	λῡόντων	λῡουσῶν	λῡόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λῡούσαις	λύουσι	διδοῦσι	διδούσαις	διδοῦσι
A.	λύοντας	λῡούσ¯ς	λύοντα	διδόντας	διδούσᾱς	διδόντα

242 D. The Aeolic has *-οισα* for *-ουσα* and *-αισα* for *-ᾶσα* in the feminine participle; also *-αις* for *-ᾶς* in the masculine (34 D): *τρέφοισα nourishing*,

	loosed (λυθεντ-)			*showing* (δεικνυντ-)		
S. N.	λυθείς	λυθεῖσα	λυθέν	δεικνύς	δεικνῦσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λυθέντα	λυθεῖσαν	λυθέν	δεικνύντα	δεικνῦσαν	δεικνύν
V.	λυθείς	λυθεῖσα	λυθέν	δεικνύς	δεικνῦσα	δεικνύν
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
	λυθέντοιν	λυθείσαιν	λυθέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
P. N.	λυθέντες	λυθεῖσαι	λυθέντα	δεικνύντες	δεικνῦσαι	δεικνύντα
G.	λυθέντων	λυθεισῶν	λυθέντων	δεικνύντων	δεικνύσῶν	δεικνύντων
D.	λυθεῖσι	λυθείσαις	λυθεῖσι	δεικνῦσι	δεικνύσαις	δεικνῦσι
A.	λυθέντας	λυθείσᾱς	λυθέντα	δεικνύντας	δεικνύσᾱς	δεικνύντα

Decline also λύσᾱς, λύσᾱσα, λῦσαν;
λύσαντος, λῡσάσης, λύσαντος
like πᾶς (240); but voc. sing. λύσᾱς, and short *a* in λῦσαν.

a. Monosyllabic participles do not follow 172 in accent: δούς, gen. δόντος (not δοντός).

243. Participles in -άων, -έων, -όων are contracted: τῑμάων, τῑμάουσα, τῑμάον *honoring*, contr. τῑμῶν, τῑμῶσα, τῑμῶν; φιλέων, φιλέουσα, φιλέον *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν; δηλόων, δηλόουσα, δηλόον *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

S. N.	τῑμῶν	τῑμῶσα	τῑμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τῑμῶντος	τῑμώσης	τῑμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τῑμῶντι	τῑμώσῃ	τῑμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τῑμῶντα	τῑμῶσαν	τῑμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τῑμῶν	τῑμῶσα	τῑμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual.	τῑμῶντε	τῑμώσᾱ	τῑμῶντε	φιλοῦντε	φιλούσᾱ	φιλοῦντε
	τῑμώντοιν	τῑμώσαιν	τῑμώντοιν	φιλούντοιν	φιλούσαιν	φιλούντοιν
P. N.	τῑμῶντες	τῑμῶσαι	τῑμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τῑμώντων	τῑμωσῶν	τῑμώντων	φιλούντων	φιλουσῶν	φιλούντων
D.	τῑμῶσι	τῑμώσαις	τῑμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τῑμῶντας	τῑμώσᾱς	τῑμῶντα	φιλοῦντας	φιλούσᾱς	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψαις, θρέψαισα *having nourished*. The first of these forms is used by Theocritus, and all of them by Pindar.

244. PERFECT ACTIVE PARTICIPLES.—These have stems in *-οτ-*. The feminine ends in *-υια*.

	having loosed (λελυκοτ-)			*standing* (ἑστωτ-)		
S. N.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίᾶς	λελυκότος	ἑστῶτος	ἑστώσης	ἑστῶτος
D.	λελυκότι	λελυκυίᾷ	λελυκότι	ἑστῶτι	ἑστώσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual.	λελυκότε	λελυκυίᾱ	λελυκότε	ἑστῶτε	ἑστώσᾱ	ἑστῶτε
	λελυκότοιν	λελυκυίαιν	λελυκότοιν	ἑστώτοιν	ἑστώσαιν	ἑστώτοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυιῶν	λελυκότων	ἑστώτων	ἑστωσῶν	ἑστώτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	ἑστῶσι	ἑστώσαις	ἑστῶσι
A.	λελυκότας	λελυκυίᾶς	λελυκότα	ἑστῶτας	ἑστώσας	ἑστῶτα

a. *ἑστώς* is contracted from *ἑσταως*, and is irregular in the formation of the feminine. The neuter form *ἑστός* is also irregular : *ἑστώς* seems to have been also used.

245. OTHER ADJECTIVES.—Of *two endings* are some compounds of substantives, with stems ending in various ways ; as

ἀπάτωρ, ἄπατορ : gen. *ἀπάτορ-ος fatherless.*
εὔελπις, εὔελπι : gen. *εὐέλπιδ-ος of good hope.*
εὔχαρις, εὔχαρι . gen. *εὐχάριτ-ος agreeable.*

246. *Adjectives of One Ending.*—In these the feminine is like the masculine ; but, owing either to their meaning or their form, they have no neuter : thus *ἅρπαξ, ἁρπαγ-ος rapacious, φυγάς φυγάδ-ος fugitive, ἄγνως, ἀγνωτ-ος unknown, ἄπαις, ἄπαιδ-ος childless, μάκαρ, μάκαρ-ος blessed, πένης, πένητ-ος poor, γυμνής, γυμνῆτ-ος light-armed, ἴδρις*, nom. plur. *ἴδρι-ες knowing.*

247. *Irregular Adjectives.*—Some adjectives are irregular, their forms being derived from different stems. So *μέγας* (*μεγα-* and *μεγαλο-*) *great*, *πολύς* (*πολυ-* and *πολλο-*) *much, many.*

---

246 D. Hm. has many adjectives which appear only in the feminine: *πότνια* (in voc. also *πότνα*) *revered*, *λάχεια* (or perhaps *ἐλάχεια small*): *εὐπατέρεια of noble father*, *ὀβριμοπάτρη of mighty father*, *ἀντιάνειρα match for men*, *βωτιάνειρα nourishing men*, *κυδιάνειρα making men glorious*, *πουλυβότειρα much nourishing*, *ἰοχέαιρα arrow-showering*, *ἱπποδάσεια thick with horsehair*, *καλλιγύναικα* A. S. *rich in fair women*. To fem. *θάλεια rich* there is a neut. plur. *θάλεα*.

247 D. Hm. and Hd. have *πολλός, -ή, -όν* reg. like *ἀγαθός*. But Hm. has

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.	μεγάλω	μεγάλᾱ	μεγάλω			
	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλάς	πολλά

a. πρᾷος *mild* forms the whole feminine from stem πρᾱϋ-: πρᾱεῖα, πρᾱείᾱς, etc. The masculine and neuter singular are formed from stem πρᾱο- : πρᾴου, πρᾴῳ, πρᾷον. In the masculine and neuter plural, both formations are used: πρᾷοι and πρᾱεῖς, πρᾷα and πρᾱέα.

b. Some compounds of πούς (ποδ-) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ουν*, after the analogy of ἅπλους (223); τρίπους *three-footed*, τρίπουν (but in the sense *tripod*, accus. always τρίποδα).

Comparison of Adjectives.

A. By -τερος and -τατος.

248. The usual ending of the *comparative* degree is *-τερος, -τερᾱ, -τερον* (stem *-τερο-*); of the *superlative*, *-τατος, -τατη, -τατον* (stem *-τατο-*). These endings are applied to the masculine stem of the positive. Thus:

---

also the common forms πολύς, πολύ, πολύν, as well as πουλύς, πουλύ, πουλύν; and from the same stem, πολυ-, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

Pindar has πρᾶύς, πρᾶΰ, the Ionic πρηΰς πρηΰ. Compare πρηΰτερος in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: θοῦρις, *-ιδος impetuous*, M. θοῦρο-ς; πῖειρα *fat, rich*, M. πίων; πρέσβα and πρέσβειρα *honored*, M. πρέσβυ-ς; πρόφρασσα *favorable*, M. πρόφρων. —The following are made from the stem of the masculine, but by an unusual mode of formation: χαλκοβάρεια *heavy with brass*, M. χαλκοβαρής; ἠριγένεια *early-born* (M. ἠριγενής later); ἡδυέπεια (Hes.) *sweet-speaking*, M. ἡδυεπής; μάκαιρα (Pind.) *blessed*, M. μάκαρ; and in the plur. only, θαμειαί *crowded*, ταρφειαί *frequent*, M. θαμέες, ταρφέες.

In Hm. ἐρίηρο-ς *trusty*, makes plur. nom., and accus. ἐρίηρ-ες, ἐρίηρ-ας.

248 D. The force of the ending is nearly lost in the Homeric forms: θηλύτερος *feminine*, ἀγρότερος *wild* (*living in the country*), ὀρέστερος *living in*

Positive.	Comparative.	Superlative.
κοῦφος (κουφο-) *light*	κουφό-τερος, -ᾱ, -ον	κουφό-τατος, -η, -ον
γλυκύς (γλυκυ-) *sweet*	γλυκύ-τερος	γλυκύ-τατος
μέλᾱς (μελαν-) *black*	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) *blessed*	μακάρ-τερος	μακάρ-τατος
σαφής (σαφεσ-) *clear*	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) *pleasing*	χαριέσ-τερος	χαριέσ-τατος
πένης (πενητ-) *poor*	πενέσ-τερος	πενέσ-τατος

χαριέστερος and πενέστερος arise from χαριετ-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -ος *with short penult* lengthen -ο- to -ω-: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφό-ς, ἄξιο-ς.

a. But if the penult is long by nature or position, -ο- remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

250. The adjective γεραιός *aged* always, παλαιός *ancient*, and σχολαῖος *leisurely*, sometimes, drop -ο- after -αι-: γεραί-τερος, παλαί-τατος.

a. μέσος *middle*, ἴσος *equal*, εὔδιος *serene*, ἥσυχος *quiet*, πρώϊος *early*, ὄψιος *late*, make -αιτερος, -αιτατος, as if from forms in -αιος: μεσαί-τατος, πρωϊαί-τερον. ἡσυχώτερος occurs once. From πλησίον adv. *near* (adj. πλήσιο-ς poetic) come πλησιαί-τερος, -τατος; and from προὔργου (for πρὸ ἔργου *advantageous*) comes προὐργιαί-τερος.

b. φίλος *dear* makes φίλτερος (poetic) and φίλτατος. The comparative in prose is usually μᾶλλον φίλος (256).—φιλαίτερος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον-: σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαίμων (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πίων *fat*, πῑότερος, -τατος; and πέπων *ripe*, πεπαίτερος, -τατος.

b. ἄκρᾱτος *unmixed*, ἐρρωμένος *strong*, ἄσμενος *glad*, and occasionally some others in -ος: ἀκρᾱτέστερος, ἐρρωμενέστερος.

c. Some contract adjectives in (-οος) -ους: εὐνούστερος (for εὐνοέστερος) from εὔνους (εὔνοος) *well-disposed*.

252. a. The adj. λάλος *talkative*, πτωχός *beggarly*. ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

---

the mountains, θεώτερος *belonging to the gods*, δεξιτερός Lat. *dexter*, which differ little from θῆλυς, ἄγριος, ὄρειος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable: ὀϊζῡρώτερος Hm. *more wretched*.—From ἰθύς *straight*, Hm. makes ἰθύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος.

b. Other adjectives of one gender in *-ης* (G. *-ου*) follow the rule for stems in *-ο-*: *ὑβριστότερος* from *ὑβριστής insolent.*

c. Compounds of *χάρις favor* form the comparative and superlative as if they ended in *-χαριτο-ς*: *ἐπιχαριτώτερος* from *ἐπίχαρις agreeable.*

B. By *-ίων* and *-ιστος.*

253. A much less frequent ending of the comparative is *-ίων, -ῖον* (stem *-ῖον-*); of the superlative, *-ιστος, -ιστη, -ιστον* (stem *-ιστο-*).

These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel, or syllable *-ρο-*, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-ς pleasant	(*ἥδ-ομαι am pleased*)	*ἡδ-ίων*	*ἥδ-ιστος*
ταχ-ύ-ς swift	(*τάχ-ος swiftness*)	*θάσσων* (for *ταχ-ίων*)	*τάχ-ιστος*
μέγ-α-ς great	(*μέγ-εθος greatness*)	*μείζων* (for *μεγ-ῖων*)	*μέγ-ιστος*
ἐχθ-ρό-ς hostile	(*ἔχθ-ος hatred*)	*ἐχθ-ίων*	*ἔχθ-ιστος*
αἰσχ-ρό-ς shameful	(*αἰσχ-ος shame*)	*αἰσχ-ίων*	*αἴσχ-ιστος*

a. In *μείζων*, for *μεγ-ῖων*, the *ι* passes into the first syllable, as in *ἀμείνων* for *αμεν-ῖων*. For *-σσ-* in *θάσσων* (*θάττων*), see 67.

254. The following require special notice:

Positive.	Comparative.	Superlative.
1. *ἀγαθός good*	*ἀμείνων*	*ἄριστος* (*ἀρ-ετή virtue*)
	βελτίων	*βέλτιστος*
	κρείσσων (*κρείττων*)	*κράτιστος* (*κράτ-ος strength*)
	λῴων	*λῷστος*

ἀμείνων, ἄριστος, refer more to *excellence* or *worth*; *κρείσσων, κράτιστος*, more to *power* and *superiority*. The opposite of *κρείσσων* is *ἥσσων*.

---

252 D. c. Hm. has *ἀχαρίσ-τερος* (for *ἀχαριτ-τερος*), from *ἄχαρις graceless.*

253 D. In Epic and Doric poetry *-ιων* (with short *ι*) is used. The forms in *-ιων, -ιστος* are much more frequent in poetry than in prose: thus (the starred forms are un-Homeric), **βαθίων, βάθιστος* (*βαθύς deep*),—*βράσσων* or **βραδίων, βάρδιστος* or **βράδιστος* (*βραδύς slow*),—**βράχιστος* (*βραχύς short*),—*γλυκίων* (*γλυκύς sweet*),—*ἐλέγχιστος* (*ἐλεγχέες* plur. *infamous*),—**κῡδίων, κύδιστος* (*κῦδρός glorious*),—*μάσσων, μήκιστος*, Dor. **μάκιστος* (*μακρός long*),—*οἴκτιστος* (*οἰκτρός pitiable*),—*πάσσων* or **παχίων, πάχιστος* (*παχύς thick*),—*φιλίων, *φίλιστος* (*φίλος dear*),—*ὤκιστος* (*ὠκύς quick*).—Hd. has *μέζων* for *μείζων*.

254 D. 1. Hm. comp. *ἀρείων*: pos. *κρατύς powerful*, sup. *κάρτιστος* (64): comp. *λωΐων* and *λωΐτερος*.—Hd. and Dor. *κρέσσων* for *κρείσσων*.—Poet. *βέλτερος, βέλτατος* (not used in Hm.): *φέρτερος more excellent, φέρτατος* and *φέριστος*.

2. κακός *bad*	κακίων	κάκιστος
	χείρων (*deterior*)	χείριστος
	ἥσσων, ἥττων (*inferior*)	ἥκιστα adv. *least of all*
3. μῑκρός *small*	μῑκρότερος	μῑκρότατος
	μείων	
4. ὀλίγος *little, few*	(ὀλείζων inscriptions)	ὀλίγιστος *fewest*
	ἐλάσσων (ἐλάττων)	ἐλάχιστος *least*
5. πολύς *much, many*	πλείων or πλέων (44)	πλεῖστος
	neut. πλέον, also πλεῖν	
6. καλός *beautiful*	καλλίων	κάλλιστος (κάλλος *beauty*)
7. ῥᾴδιος *easy*	ῥᾴων	ῥᾷστος
8. ἀλγεινός *painful*	ἀλγίων	ἄλγιστος (ἄλγ-ος *pain*)

255. *Defective Comparison.*—The following adjectives are without the positive :

(πρό *before*)	πρότερος *prior*	πρῶτος *primus*
	ὕστερος *later, latter*	ὕστατος *latest, last*

a. A superlative ending -ατος appears in ἔσχατος *extremus ;* and in the (mostly poetic) forms νέατος *novissimus, last in place* (from νέος *novus*), and ὕπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic comp. ὑπέρτερος, sup. ὑπέρτατος).

256. For the comparative and superlative may be used μᾶλλον *more*, μάλιστα *most*, with the positive : μᾶλλον ἄξιος *more worthy*, μάλιστα παράνομος *most unlawful.* For participles this is the only mode of comparison.

---

2. Hm. comp. κακώτερος : χερείων, χερειότερος, χειρότερος : also the defective forms, D. S. χέρηϊ, A. S. χέρηα, N. P. χέρηες, neut. χέρηα.—Hd. ἕσσων for ἥσσων.

4. Hm. comp. ὀλίζων.

5. In the comp. Hm. has also the defective forms πλέες, πλέας.—Hd. contracts εο to ευ : πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. pos. ῥηΐδιος (also in Hd.); adv. ῥηϊδίως, often ῥεῖα, ῥέα ; comp. ῥηΐτερος ; sup. ῥηΐτατος and ῥήϊστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. ῥῑγίων, ῥῑγιστος *more, most dreadful* (ῥῑγηλός Hes. *chilling*, ῥῖγος *cold*).

11. κήδιστος (κηδεῖος *dear*, κῆδος *care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (ὑψηλός *high*, ὕψος *height*).

255 D. Doric πρᾶτος for πρῶτος. Hm. sometimes forms a comp. or sup. from a *substantive*: βασιλεύτερος, -τατος (from βασιλεύς *king*), κουρότερος (κοῦρος *youth*), κύντερος *more dog like* (κύων *dog*).

Other defectives in Hm. are : ὁπλότερος *younger*, ὁπλότατος,—ἀφάρτερος (ἄφαρ *forthwith*) ;—and several expressing place : παροίτερος (πάροιθεν *before*), —ὀπίστατος (ὄπισθεν *behind*),—ἐπασσύτερος (ἆσσον *nearer*),—μυχοίτατος (ἐν μύχῳ *in a recess*).—The ending -ατος appears also in μέσσατος from μέσος *middle*.

Formation and Comparison of Adverbs.

257. Adverbs are formed from adjectives by adding -ως to the stem. The stem takes the same form as before -ων in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus δίκαιος *just* (G. P. δικαίων), adv. δικαίως *justly*, σοφός *wise* (σοφῶν) σοφῶς *wisely*, πᾶς *whole, all* (πάντων) πάντως *wholly*, ταχύς *quick* (ταχέων) ταχέως *quickly*, σαφής *clear* (σαφῶν contr. from σαφέων), σαφῶς contr. from σαφέως *clearly*.

258. A less common ending of adverbs is -α: ταχύς *quick*, adv. τάχα *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The comp. of μάλα is μᾶλλον (for μαλ-ιον, 66) *more*, the sup. μάλιστα *most*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular* for the comparative, in the *plural* for the superlative: σοφῶς *wisely*, σοφώτερον, σοφώτατα; καλῶς *finely*, κάλλῑον, κάλλιστα.

a. Forms in -ως also occur: βεβαιοτέρως *more firmly*, καλλῑόνως *more finely*.

260. Adverbs in -ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the comp. and sup. in -ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρᾱ *beyond*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα) from ἐγγύς *near*, and a few others.

---

and πύματος *last*.—Hm. has ὑστάτιος for ὕστατος, and in the same sense δεύτατος (δεύτερος *second*). A strengthened sup. is Hm. πρώτιστος *first of all*.

258 D. Adverbs in -α are more frequent in Hm.: κάρτα *very* (κρατύς), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὦκα *quickly* (ὠκύς).

For εὖ, Hm. has ἐΰ, whenever the υ would be long by position: ἐΰ γνοίην. So too in compound words: ἐΰζωνος; yet rarely εὐ-: ἐΰπλεκτος or εὔπλεκτος. —Hm. has also a defective adj. ἐΰς or ἠΰς, A. S. ἐΰν or ἠΰν, also G. S. ἐῆος.

260 D. ἑκάς *far*, Hm. ἑκαστέρω, -τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω, —ἄγχι or ἀγχοῦ *near*, Hm. ἄσσον (for αγχιον, 67), also ἀσσοτέρω, ἄγχιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἄγχιστος are post-Homeric.

PRONOUNS.

261. Personal Pronouns.

		FIRST PERSON.	SECOND PERSON.	THIRD PERSON.
Sing.	Nom.	ἐγώ *I*	σύ *thou*	
	Gen.	ἐμοῦ, μοῦ	σοῦ	οὗ *of him, her, it*
	Dat.	ἐμοί, μοί	σοί	οἱ
	Accus.	ἐμέ, μέ	σέ	ἕ
Dual	N. A. V.	νώ	σφώ	
	G. D.	νῷν	σφῷν	
Plur.	Nom.	ἡμεῖς *we*	ὑμεῖς *you*	σφεῖς *they*
	Gen.	ἡμῶν	ὑμῶν	σφῶν
	Dat.	ἡμῖν	ὑμῖν	σφίσι
	Accus.	ἡμᾶς	ὑμᾶς	σφᾶς

261 D. *Personal Pronouns in the Dialects.*—Hm. has the following forms: those not in ( ) are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τύνη)	
G.	ἐμέο, ἐμεῦ, μεῦ	σέο, σεῦ	(ἕο), εὖ
	(ἐμεῖο, ἐμέθεν)	(σεῖο, σέθεν)	(εἷο, ἕθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεΐν)	οἷ, (ἑοῖ)
A.	ἐμέ, μέ	σέ	(ἑ), (ἐέ), μιν
Dual.	(νῶϊ, νώ)	(σφῶϊ, σφώ)	(σφωέ)
	(νῶϊν)	(σφῶϊν)	(σφωΐν)
P. N.	ἧμεῖς, (ἄμμες)	ὔμεῖς, (ὔμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὑμέων, (ὑμείων)	σφέων, (σφείων)
D.	ἧμῖν, (ἄμμι)	ὔμῖν, (ὔμμι)	σφίσι, σφί
A.	ἧμέας, (ἄμμε)	ὑμέας, (ὔμμε)	σφέας, σφέ

ἐγών is used before vowels (87 D). The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (263). The forms with -μμ-, ἄμμες, ὔμμες, belong to the (Lesbian) Aeolic.

a. For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.—In Hd. and Trag. σφέ is sometimes singular.—In Hd. σφίσι (not σφί) is reflexive: he has also a neut. plur. σφέα.

b. The Dor. has N. S. ἐγών even before a consonant, τύ (*tu*) for σύ, G. τεῦ, τεῦς, τεοῦς, D. τοί for σοί; also ἐμίν, τίν, ἵν for ἐμοί, σοί, οἷ, A. τέ, enclitic τύ, for σέ. N. P. ἄμές, ὔμές G. ἀμέων, D. ἄμιν, A. ἄμέ, ὔμέ, and ψέ for σφέ. Of these Pind. has only τύ, τοί, τίν.

262. The stems of the singular are ἐμε- (Lat. *me*), σε- (*te*), ἑ- (*se*). But the nominative is differently formed: ἐγώ, σύ; and in the third person is entirely wanting. The stems of the dual are νω- (Lat. *no-s*), σφω-. The stems of the plural are ἡμε-, ὑμε-, σφε-: ε- is contracted with most of the endings (cf. 261 D).

263. The forms mentioned in the list of *enclitics* (113 a) lose their accent when there is no emphasis upon the pronoun; and in the first person singular the shorter forms (μοῦ, μοί, μέ) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (ἐμοῦ, ἐμοί, ἐμέ) are used in the first person. So also, in general, after prepositions. Thus δοκεῖ μοι *it seems to me*, ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει *this pleases me, not thee;* παρ' ἐμοῦ *from me* (not παρά μου), ἐπὶ σοί *upon thee* (not ἐπί σοι): yet πρός με *to me* frequently occurs.

264. The genitive, dative, and accusative plural of the first and second persons, when unemphatic, sometimes throw the accent on the first syllable: ἧμων, ὧμων; the last syllable of the dative and accusative is then usually shortened: ἧμιν, ὑμας. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write ἡμίν, ὑμίν.

Intensive Pronoun.

265. The intensive pronoun αὐτό-ς *self* (Lat. *ipse*) is inflected

αὐτός	αὐτή	αὐτό
αὐτοῦ	αὐτῆς	αὐτοῦ etc.,

like ἀγαθός (222), except that the neuter singular, in the nominative and accusative, does not take -ν.

Preceded by the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό (or with crasis, 77 b, αὐτός, αὐτή, ταὐτό, also ταὐτόν), it signifies *the same* (Lat. *idem*). The neut. plur. ταὐτά, for τὰ αὐτά, must not be confounded with ταῦτα *these* (272).

a. In the oblique cases, it also serves as a personal pronoun of the third person: *him, her, it.*

Reflexive Pronouns.

266. The reflexive pronouns are formed from the stems of the personal pronouns compounded with αὐτός. They have no nominative. In the plural both stems are declined together, yet the third person plural has also the compound form.

---

265 D. For Ionic crasis in ὠὐτός (Hm.), ὠὐτός (Hd.), see 77 D.

266 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, οἷ αὐτῷ, not ἐμαυτόν, ἑαυτῷ.—For ἐμαυτοῦ, etc., Hd. has ἐμεωυτοῦ, etc.; and in like manner σεωυτοῦ, ἑωυτοῦ (14 D).

	myself	*thyself*	*himself, herself, itself*
Sing. G.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἑαυτοῦ, -ῆς
D.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἑαυτῷ, -ῇ
A.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἑαυτόν, -ήν, -ό
	ourselves	*yourselves*	*themselves*
Plur. G.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἑαυτῶν or σφῶν αὐτῶν
D.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἑαυτοῖς, -αῖς or σφίσιν αὐτοῖς, -αῖς
A.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -άς	ἑαυτούς, -άς, -ά or σφᾶς αὐτούς, -άς

a. σεαυτοῦ and ἑαυτοῦ are often contracted: σαυτοῦ, σαυτῆς; αὑτοῦ, αὑτῆς, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

Reciprocal Pronoun.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλᾱς	ἄλληλα

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for αλλ-αλλο-).

Possessive Pronouns.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	*my, mine.*	ἡμέτερος	-ᾱ	-ον	*our, ours.*
σός	σή	σόν	*thy, thine.*	ὑμέτερος	-ᾱ	-ον	*your, yours.*
ὅς	ἥ	ὅν	*his (her, its) own.*	σφέτερος	-ᾱ	-ον	*their own.*

a. ὅς is never used in Attic prose, seldom in Attic poetry.

269 D. Hm. has also τεός (also Doric, = *tuus*) *thy*, ἑός *his*; ἄμός *our* (properly Dor.), ὔμός, σφός; also (from the dual stems νω-, σφω-) νωΐτερος, σφωΐτερος.

Article and Demonstrative Pronouns.

270. The article ὁ, ἡ, *τό the*, has the two stems ὁ- and τo-. For its inflection see 272.

271. The most important demonstrative pronouns are :

ὅδε	ἥδε	τόδε	*this* (here)
οὗτος	αὕτη	τοῦτο	*this, that*
ἐκεῖνος	ἐκείνη	ἐκεῖνο	*that* (there, yonder)

ὅδε is formed from the article and the demonstrative ending -δε (enclitic) : it is declined like the article, with -δε added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes αυ in the penult, wherever the last syllable has an *a*-sound (*a*, *η*) ; but ου where it has an *o*-sound (*o*, ω, ου).

ἐκεῖνος is declined like αὐτός (265).

272.

S. N.	ὁ	ἡ	τό	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
Dual.	τώ	τώ	τώ	τώδε	τώδε	τώδε	τούτω	τούτω	τούτω
	τοῖν	τοῖν	τοῖν	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν
P. N.	οἱ	αἱ	τά	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα

a. Separate feminine forms for the dual, *τά ταῖν, τάδε ταῖνδε, ταύτᾱ ταύταιν*, are rare, and perhaps not Attic.

b. When used as demonstrative, *ὁ, ἡ, οἱ, αἱ* are best written with an accent, *ὅ, ἥ, οἵ, αἵ*.

c. The adverb of ὅδε is ὧδε, that of οὗτος is οὕτως or οὕτω (88 c), *thus, so*.

---

belonging to us (*you*) *both.*—ἄμός (also written ἀμός) is found in Attic poetry for ἐμός.—ὅς is sometimes used without reference to the third person, in the sense of *own*.

271 D. For ἐκεῖνος the poets have κεῖνος.

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms: G. S. τοῖο, G. D. D. τοῖϊν, N. P. τοί, ταί, G. Fem. τάων.

273.—*Demonstratives of Quantity, Quality, and Age.*—These were τόσος, τοῖος, τηλίκος, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσόσδε	τοσήδε	τοσόνδε	*so much, so many*
τοιόσδε	τοιάδε	τοιόνδε	*such* (in *quality*)
τηλικόσδε	τηλικήδε	τηλικόνδε	*so old, so great*
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	*so much, so many*
τοιοῦτος	τοιαύτη	τοιοῦτο(ν)	*such* (in *quality*)
τηλικοῦτος	τηλικαύτη	τηλικοῦτο(ν)	*so old, so great*

The last three are declined like οὗτος; but the neuter singular, in the nominative and accusative, has two forms, with and without -ν: τοσοῦτο and τοσοῦτον, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented -ῑ́, *iota paragogicum*, before which the short vowels (*a*, ε, *o*) are elided : οὑτοσί, αὑτηί, τουτί, ταυτί, ὁδί, τοισδί, ἐκεινωνί. The particle γέ is sometimes put between : τουτογί.

Relative Pronoun.

275. The relative pronoun is ὅς, ἥ, ὅ *who, which.*

S. N.	ὅς	ἥ	ὅ	D. N. A.	ᾧ	ᾧ	ᾧ	P. N.	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	G. D.	οἷν	οἷν	οἷν	G.	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ					D.	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ					A.	οὕς	ἅς	ἅ

a. Separate feminine dual forms, ᾱ́ and αἷν, are seldom or never used in Attic.

b. ὅς is used as a *demonstrative* in the phrases καὶ ὅς ἔφη *and he said*, ἥ δ' ὅς *said he.* In the plural we have καὶ οἵ *and they ;* in which οἵ may be taken as the article (272 b).

D. τοῖσι, τῇσι, or τῇς. For τοῖσδε Hm. rarely has τοῖσδεσσι or τοῖσδεσι. The forms τοί, ταί are also Doric.

Hd. has D. P. τοῖσι, τῇσι ; also τοισίδε, τῃσίδε.

273 D. Hm. has τόσσος for τόσος (47 D).

275 D. Hm. has also ὅ for ὅς ; ὅου, properly written ὅο, for οὗ ; ἕης for ἧς : the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has ὅς, ἥ, οἵ, αἵ : for all other forms of the relative he uses the article τό, το͡, τῆς, etc., except after certain prepositions : παρ' ᾧ, ἐξ οὗ.—This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are ὅσος *as much as*, οἷος *of which sort*, ἡλίκος *of which age*.

Interrogative and Indefinite Pronouns.

277. The interrogative pronoun is τίς, τί *who? which?* The same word when *enclitic* is the indefinite pronoun, *some, any*.

	INTERROGATIVE.		INDEFINITE.	
	M. F.	N.	M. F.	N.
Sing. Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τινός, τοῦ	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
Dual N. A. V.	τίνε		τινέ	
G. D.	τίνοιν		τινοῖν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

a. The acute accent of τίς, τί interrogative never changes to the grave (see 108).

b. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

278. Other interrogative pronouns are πότερος *which of two?* πόσος *how much?* ποῖος *of what sort?* πηλίκος *how old* or *large?* πότερος and (with different accent) ποσός, ποιός are also indefinite.

279. Another indefinite pronoun is δεῖνα *so and so, what's his name*, used in colloquial speech, always with preceding article: ὁ (ἡ, τὸ) δεῖνα. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	N. ὁ δεῖνα	Plur.	N. οἱ δεῖνες
	G. τοῦ δεῖνος		G. τῶν δείνων
	D. τῷ δεῖνι		———
	A. τὸν δεῖνα		A. τοὺς δεῖνας

276 D. Hm. has often ὅσσος for ὅσος (47 D); once ὁσσάτιος.

277 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέῳ, G. P. τέων, D. τέοισι.

278 D. Hd. has κ- for π- in the interrogatives and indefinites: κότερος, κόσος, κοῖος; so the adverbs κοῦ, κότε, etc. Cf. Lat. *qu-* in *quis, quot, qualis*, etc.

Indefinite Relative Pronoun.

280. The indefinite relative ὅστις, ἥτις, ὅ τι *whoever, whichever*, is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὑτινος, ὅτου	ἧστινος	οὑτινος, ὅτου
Dat.	ὁτινι, ὅτῳ	ἧτινι	ὁτινι, ὅτῳ
Acc.	ὅντινα	ἥντινα	ὅ τι
Dual N. A. V.	ὅτινε	ὅτινε	ὅτινε
G. D.	οἷντινοιν	οἵντινοιν	οἷντινοιν
Plur. Nom	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
Dat.	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις
Acc.	οὕστινας	ἅστινας	ἅτινα

a. The shorter forms ὅτου, ὅτῳ, ὅτων, ὅτοις are invariably used in the older Attic, and ὁτου, ὅτῳ are at all times much more common than οὑτινος, ὁτινι.

b. For ἅτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (277 b).

281. Other indefinite relatives (cf. 278) are ὁ-πότερος *whichever* (of two), ὁ-πόσος *however much*, ὁ-ποῖος *of whatever sort*, ὁ-πηλίκος *of whatever age* or *size*.

Correlation of Pronouns.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in ὁ-πόσος, ὁ-ποῖος, etc (281).

S. (ὅτις)	N. (ὅ ττι)	P.	N. ἄσσα
ὅτευ (ὅττεο, ὅττευ)		ὅτεων	
ὅτεῳ		ὁτέοισι	
(ὅτινα)	N. (ὅ ττι)	(ὅτινας)	N. ἄσσα

The forms not in ( ) occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles π in the indefinite relatives: ὁππότερος, ὁπποῖος; and in adverbs ὅππως, ὁππότε, etc. (47 D).

Hd. has ὁκότερος, ὁκόσος, etc.; and in adverbs ὅκου, ὁκόθεν, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς *who? which? what?*	τις *some*	ὅδε *this* (here), οὗτος *this, that*	ὅς, ὅστις *who, which*
Comparative	πότερος *which of two?*	πότερος *one of two*	ἕτερος *the one* or *the other of two*	ὁπότερος *which of two*
Quantity or Number	πόσος *how much, many?*	ποσός *of some quan.* or *number*	(τόσος) τοσόσδε τοσοῦτος *so much, many*	ὅσος, ὁπόσος *of which quan., num., (as much, many) as*
Quality	ποῖος *of what sort?*	ποιός *of some sort*	(τοῖος) *such* τοιόσδε τοιοῦτος	οἷος, ὁποῖος *of which sort (such) as*
Age or Size	πηλίκος *how old? how large?*	πηλίκος *of some age, size*	(τηλίκος) τηλικόσδε τηλικοῦτος *so old, large*	ἡλίκος, ὁπηλίκος *of which age, size, (as old, large) as*

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place	πού *where?*	πού *somewhere*	(ἔνθα) ἐνθάδε, ἐνταῦθα, *there*	οὗ, ὅπου *where*
	πόθεν *whence?*	ποθέν *from some place*	(ἔνθεν) ἐνθένδε, ἐντεῦθεν, *thence*	ὅθεν, ὁπόθεν *whence*
	ποῖ *whither?*	ποί *to some place*	(ἔνθα) ἐνθάδε, ἐνταῦθα, *thither*	οἷ, ὅποι *whither*
Time	πότε *when?*	ποτέ *some time, ever*	τότε *then*	ὅτε, ὁπότε *when*
	πηνίκα *at what time?*		(τηνίκα) τηνικάδε τηνικαῦτα *at that time*	ἡνίκα, ὁπηνίκα *at which time*
Way	πῇ *which way? how?*	πῇ *some way, somehow*	τῇδε, ταύτῃ *this way, thus*	ᾗ, ὅπῃ *which way, as*
Manner	πῶς *how?*	πώς *somehow*	(ὡς) ὧδε, οὕτω(s) *thus, so*	ὡς, ὅπως *as, that*

The indefinite adverbs are all enclitic (113 b).

a. To the pronoun *ἐκεῖνος that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε thither*.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὥς even thus*, *οὐδ' ὥς*, *μηδ' ὥς not even thus*; *ἔνθα μέν . . . ἔνθα δέ here . . . there*; so *ἔνθεν μέν . . . ἔνθεν δέ*.—In Attic prose, *ἔνθα* and *ἔνθεν* are chiefly *relative*, *ἔνθα* being used instead of *οὗ* and *οἷ*, *ἔνθεν* instead of *ὅθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who* (*which*, *what*) *soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὁστισοῦν*, *ὁστισδή*, *ὁστισδήποτε*, *ὁστισδηποτοῦν*. With the same force, *τὶς* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν of what sort soever*.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὡσπεροῦν*.

287. Observe also the *negative* pronouns and adverbs: *οὔτις*, *μήτις no one* (poet. for *οὐδείς*, *μηδείς*, 290 a; in prose only *οὔτι*, *μήτι not at all*), *οὐδέτερος*, *μηδέτερος neither of two*, *οὐδαμοῦ*, *μηδαμοῦ nowhere*, *οὐδαμῇ*, *μηδαμῇ in no way*, *οὐδαμῶς*, *μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

---

283 D. Poetic are *πόθι* = *ποῦ*, *ποθί* = *πού*, *ὅθι* = *οὗ*; *τόθι there*; *τόθεν thence*;—also *ἦμος*, *τῆμος* (Dor. *ἆμος*, *τᾶμος*) = *ὅτε*, *τότε*.—For Att. *ἕως as long as*, *τέως so long*, Hm. has also *εἷως*, *τεἷως*, and sometimes *εἷος*, *τεῖος*. In the same sense, he has *ὄφρα*, *τόφρα*. Beside *ἦ*, he has the form *ἦχι*, but uses both only in the *local* meaning, *which way*, *where*: for *ποῖ*, *ὅποι*, he always uses *πόσε*, *ὁππόσε*.—For *ἐνθαῦτα*, *ἐνθεῦτεν* in Hd., see 74 D.

a. For *ἐκεῖ*, etc., the poets use *κεῖθι*, *κεῖθεν*, *κεῖσε* (271 D).

284 D. The demonstrative *ὥς* (distinguished by its accent from the relative *ὡς as*, 120) is frequent in Epic poetry: it is sometimes written *ὣς*. The poets have also *τώς* = *οὕτως*.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα*, *δυώδεκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *ἐείκοσι*; 30, *τριήκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχῑλοι*, *δεκάχῑλοι*. He has also the ordinals 3d, *τρίτατος*; 4th, *τέτρατος*; 7th, *ἑβδόματος*; 8th, *ὀγδοατος*; 9th, *εἴνατος*; 12th, *δυωδέκατος*; 20th, *ἐεικοστός*; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α′	εἷς, μία, ἕν *one*	πρῶτος *first*	ἅπαξ *once*
2	β′	δύο	δεύτερος	δίς
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος	ἐνάκις
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρεισκαίδεκα	τρισκαιδέκατος	
14	ιδ′	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε′	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ις′	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ′	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ′	τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός	
400	υ′	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ′	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ′	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ′	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	ϡ′	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	,α	χίλιοι, -αι, -α	χῑλιοστός	χῑλιάκις
2,000	,β	δισχίλιοι, -αι, -α	δισχῑλιοστός	
3,000	,γ	τρισχίλιοι, -αι, -α	τρισχῑλιοστός	
10,000	,ι	μύριοι, -αι, -α	μῡριοστός	μῡριάκις

Hd. has δυώδεκα (δυωδέκατος), τριήκοντα (τριηκοστός), ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ἔνατος he has εἶνατος, and so εἰνάκις, εἰνακόσιοι, εἰνακισχίλιοι.

Dor. εἴκατι for εἴκοσι.—Aeol. πέμπε for πέντε, cf. the ordinal πέμπτος.

289. NOTATION.—The letters from α′ to θ′ denote units 1—9, ϛ′ (for former *ϝ*, *vau*) being inserted after ε′ for the number 6. Those from ι′ to π′ denote tens 10—80, ϙ′ (*koppa*) being added after π′ for 90. Those from ρ′ to ω′ denote hundreds 100—800, ϡ (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus ,βτμδ′ = 2344, ,αωνθ′ = 1859.

a. *Sampi*, like *vau* and *koppa* (7), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus φ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable:*

one			*two*	*three*		*four*	
εἷς	μία	ἕν	N. A. δύο	τρεῖς	τρία	τέσσαρες	τέσσαρα
ἑνός	μιᾶς	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἑνί	μιᾷ	ἑνί		τρισί		τέσσαρσι	
ἕνα	μίαν	ἕν		τρεῖς	τρία	τέσσαρας	τέσσαρα

a. Like εἷς, are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one:* these are found also in the plural. They may be written in two words for emphasis: *οὐδὲ εἷς not a soul;* and ἄν or a preposition may be interposed: *μηδ' ἂν εἷς, οὐδὲ παρ' ἑνός.*

b. With a *plural* noun δύο is sometimes used without inflection. The forms δυεῖν and δυσί belong to late Greek.

c. For σσ in τέσσαρες and all its forms, ττ is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable.* Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 τρισκαίδεκα also occurs. For the ordinals 13th–19th separate forms are also found: τρίτος καὶ δέκατος, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	*Ordinal.*
πέντε καὶ εἴκοσι	πέμπτος καὶ εἰκοστός
εἴκοσι καὶ πέντε	εἰκοστὸς καὶ πέμπτος
εἴκοσι πέντε	πέντε καὶ εἰκοστός

Cf. τῷ ἑνὶ καὶ τριᾱκοστῷ ἔτει (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. ἴα, ἰῆς, ἰῇ, ἴαν, with D. S. neut. ἰῷ.

2. Hm. has δύο and δύω, both indeclinable; also Du. δοιώ, Pl. δοιοί, -αί, -ά, D. δοιοῖσι, A. δοιούς, -άς, -ά.—Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυοῖσι; also δύο indeclinable.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσερεσκαίδεκα sometimes indeclinable, and 40 τεσσεράκοντα).—Dor. τέτορες, D. τέτρασι.

a. Of οὐδείς, μηδείς, Hm. has only οὐδέν, μηδέν, οὐδενί.

292. The numbers 18, 19 are commonly expressed by *ἑνὸς* (or *δυοῖν*) *δέοντες εἴκοσι twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; *ναυσὶ μιᾶς δεούσαις πεντήκοντα with* 49 *ships*. So too the ordinals: *δυοῖν δέοντι τριᾱκοστῷ ἔτει in the* 28*th year*.

293. Examples of *fractional expressions* are: *ἥμισυς* (229 a) ½; *ἡμιτάλαντον half a talent*;—*ἡμιόλιος* 1½; *τρία ἡμιτάλαντα* 1½ *talents*; *τρίτον ἡμιτάλαντον* 2½ *talents*;—*τριτημόριον* ¼, *τεταρτημόριον* ¼;—*ἐπίτριτος* 1⅓;—*τὰ δύο μέρη* (*duae partes*) ⅔; *τὰ τρία μέρη* ¾; *τῶν πέντε αἱ δύο μοῖραι* ⅖.

294. To the ordinal class belong *πολλοστός* (*many-eth*, following many in a series) and the interrogative *ποστός* (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative *ὁπόστος*.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with *σύν*: *σύνδυο two together*, *two by two*, etc.

b. *Multiplicatives*, in *-πλοῦς* (from *-πλοος*, Lat. *-plex*): *ἁπλοῦς simple*, *διπλοῦς twofold*, *τριπλοῦς threefold*, *πενταπλοῦς fivefold*, etc., *πολλαπλοῦς manifold*. Also *δισσός double*, *τρισσός treble*.

Further, multiplicatives in *-πλάσιος*: *διπλάσιος twice as much* (*δὶς τοσοῦτος*), *τριπλάσιος three times as much*, etc., *πολλαπλάσιος many times as much*.

c. *Adverbs of Division*: *μοναχῇ* (*μόνος alone*) *in one part*, *single*, *δίχα* or *διχῇ in two parts*, *τριχῇ in three parts*, etc., *πολλαχῇ in many ways*, *πανταχῇ every way*.

d. *Abstract Nouns of Number*, in *-άς*: *μονάς* (*μονάδ-ος*) *the number one*, *unity*, *δυάς the number two*, *τριάς*, *τετράς*, *πεμπάς*, *ἑξάς*, *ἑβδομάς*, *ὀγδοάς*, *ἐννεάς*, *δεκάς*, *εἰκάς*, *ἑκατοντάς*, *χῑλιάς*, *μῡριάς*: hence *τρεῖς μῡριάδες* = 30,000.

296. Closely connected with numerals are such general expressions as

ἑκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

ἄμφω, G. D. *ἄμφοιν*, *both* (Lat. *ambo*), for which *ἀμφότεροι*, *-αι*, *-α* is commonly used.

297. Observe also the adverbs in *-άκις*, *πολλάκις*, *many times*, *often*, *ἑκαστάκις each time*, *τοσαυτάκις so often*, *ὁσάκις as often as*, *πλειστάκις very often*, *ὀλιγάκις seldom*.

---

295 D. b. Hd. *διξός*, *τριξός*, for *δισσός*, *τρισσός*; also *διπλήσιος*, *τριπλήσιος*, etc., as if for *-πλάσιος*.

c. Hm. has *δίχα* and *διχθά*, *τρίχα* and *τριχθά*, *τετραχθά*; also *τριπλῇ*, *τετραπλῇ*.

297 D. Adverbs in *-άκις* sometimes lose *-s* in poetry: *ὁσσάκι* Hm., see 88 D.

VERBS.

298. Voices.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. Modes.—Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-τός* and *-τέος* are like participles, though less clearly distinguished from ordinary adjectives.

300. Tenses.—The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action);
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:
the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the indicative are also distinguished as
1. *Principal* tenses: the *present*, *future*, *perfect*, and *future perfect*; which express present or future time;
2. *Past* tenses: the *imperfect*, *aorist*, and *pluperfect*; which express past time.

302. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

---

300 D. The future and future perfect optatives are never found in Hm.

303. Tense-Systems.—The different forms of the verb are divided into the following *systems* of tenses:

1. the *present* system including the *Present* and *Imperfect.*
2. the *future* system " *Future Active* and *Middle.*
3. the *first aorist* system " 1st *Aorist Active* and *Middle.*
4. the *second aorist* system " 2d *Aorist Active* and *Middle.*
5. the *first perfect* system " 1st *Perf.* and 1st *Plup. Act.*
6. the *second perfect* system " 2d *Perf.* and 2d *Plup. Act.*
7. the *perfect middle* system " *Perf., Plup.,* and *Fut. Perf. Mid.*
8. the *first passive* system " 1st *Aor.* and 1st *Fut. Pass.*
9. the *second passive* system " 2d *Aor.* and 2d *Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The 'principal parts' of a verb are the first person singular indicative of every system used in it. Thus:

λύω, λύσω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην (see 313).

305. Stems.—Each tense-system has a separate stem, called a *tense-stem.*

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. Inflection.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. Themes and Roots.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus τι- (present τίω *honor*) is a root; τῑμα- (present τῑμάω) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. Primitive and Denominative Verbs.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs λύω *loose* and τίω *honor* are from the roots λυ- and τι-; the denominative verbs φιλέω *love* and τῑμάω *honor* are from the themes φιλε-, τῑμα-, which are the stems φιλο-, τῑμᾱ- of the nouns φίλος *dear* and τῑμή *honor*, slightly modified.

a. The following practical rule will *generally* serve to distinguish the two kinds of verbs. Primitive are verbs in -μι (311 c), and verbs in -ω of *two* syllables in the present indicative active, as λέγω *speak* (or *three* syllables in the middle, as μάχομαι *fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs, liquid-verbs, vowel-verbs,* etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is -ο- in some of the forms and -ε- in others. Thus λῡ́ο-μεν *we loose* but λῡ́ε-τε *you loose*. The sign for the variable vowel is -$^{ο}|_{ε}$-.

Thus λῡ$^{ο}|_{ε}$- means that the stem is sometimes λῡο- and sometimes λῡε-. It may be read 'λῡο- or λῡε-'.

a. The subjunctive has also a *long* variable vowel, -$^{ω}|_{η}$-.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μι-form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the μι-form when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The μι-form is thus called, because when the present indicative active is so inflected, its first person singular ends in -μι.

c. Verbs whose present system has the μι-form are called 'verbs in -μι'; and those whose present system has the common form, 'verbs in -ω.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb λύω *loose*, the *meanings* of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. (ἐάν) λύω (*if*) *I loose;* Opt. (εἰ) λύοιμι (*if*) *I should loose.*

The meanings of the *passive* may be inferred from those of the active: thus λύομαι *I am loosed*, etc. The *middle* of λύω means to *loose for one's self* (*deliver, ransom*): so λύομαι *I loose for myself*, and so on.

313. *Synopsis of the Verb* λῡ́-ω *loose.*

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	λῡ́ω *I loose* (or *am loosing*) ἔλῡον *I was loosing*	λῡ́σω *I shall loose*	ἔλῡσα *I loosed*	λέλυκα *I have loosed* ἐλελύκη *I had loosed*
	Sub.	λῡ́ω		λῡ́σω	λελύκω
	Opt.	λῡ́οιμι	λῡ́σοιμι	λυσαιμι	λελύκοιμι
	Imv.	λῦε *loose*		λῦσον *loose*	
	Inf.	λῡ́ειν *to loose*	λῡ́σειν *to be about to loose*	λῦσαι *to loose*	λελυκέναι *to have loosed*
	Par.	λῡ́ων *loosing*	λῡ́σων *about to loose*	λῡ́σᾱς *having loosed*	λελυκώς *having loosed*
Middle.	Ind.	λῡ́ομαι *I loose for myself* ἐλῡόμην	λῡ́σομαι	ἐλῡσάμην	λέλυμαι ἐλελύμην
	Sub.	λῡ́ωμαι		λῡ́σωμαι	λελυμένος ὦ
	Opt.	λυοίμην	λυσοίμην	λῡσαίμην	λελυμένος εἴην
	Imv.	λῦου		λῦσαι	λέλυσο
	Int.	λύεσθαι	λύσεσθαι	λύσασθαι	λελύσθαι
	Par.	λυόμενος	λῡσόμενος	λῡσάμενος	λελυμένος
Passive.	Ind.	like the middle	λυθήσομαι *I shall be loosed*	ἐλύθην *I was loosed*	like the middle
	Sub.			λυθῶ	
	Opt.		λυθησοίμην	λυθείην	
	Imv.			λύθητι	
	Inf.		λυθήσεσθαι	λυθῆναι	
	Par.		λυθησόμενος	λυθείς	

Fut. Perf. Pass. Ind. **λελύσομαι** (*I shall have been loosed*), Opt. **λελῡσοίμην**, Inf. **λελύσεσθαι**, Par. **λελῡσόμενος**.
Verbal Adjectives: **λυτός** *loosed* or *looseable*, **λυτέος** (*requiring*) *to be loosed.*

314.

λῠ́-ω *loose*		*Present System.*			
		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λῠ́ω	ἔ-λῡ-ν	λῠ́-μαι	ἐ-λῡ́-μην
	2	λῠ́εις	ἔ-λῡε-ς	λῠ́ει	ἐ-λῠ́ου
	3	λῠ́ει	ἔ-λῡε	λῠ́ε-ται	ἐ-λῠ́ε-το
	D. 2	λῠ́ε-τον	ἐ-λῠ́ε-τον	λῠ́ε-σθον	ἐ-λῠ́ε-σθον
	3	λῠ́ε-τον	ἐ-λῡ́-την	λῠ́ε-σθον	ἐ-λῡ́-σθην
	P. 1	λῠ́ο-μεν	ἐ-λῠ́ο-μεν	λῡ́ό-μεθα	ἐ-λῡ́ό-μεθα
	2	λῠ́ε-τε	ἐ-λῠ́ε-τε	λῠ́ε-σθε	ἐ-λῠ́ε-σθε
	3	λῠ́ουσι	ἔ-λῡο-ν	λῠ́ο-νται	ἐ-λῠ́ο-ντο
		Present.		Present.	
Subjunctive.	S. 1	λῠ́ω		λῠ́ω-μαι	
	2	λῠ́ῃ-ς		λῠ́ῃ	
	3	λῠ́ῃ		λῠ́ῃ-ται	
	D. 2	λῠ́ῃ-τον		λῠ́ῃ-σθον	
	3	λῠ́ῃ-τον		λῠ́ῃ-σθον	
	P. 1	λῠ́ω-μεν		λῡώ-μεθα	
	2	λῠ́ῃ-τε		λῠ́ῃ-σθε	
	3	λῠ́ωσι		λῠ́ω-νται	
Optative.	S. 1	λῠ́οι-μι		λῡοί-μην	
	2	λῠ́οι-ς		λῠ́οι-ο	
	3	λῠ́οι		λῠ́οι-το	
	D. 2	λῠ́οι-τον		λῠ́οι-σθον	
	3	λῡοί-την		λῡοί-σθην	
	P. 1	λῠ́οι-μεν		λῡοί-μεθα	
	2	λῠ́οι-τε		λῠ́οι-σθε	
	3	λῠ́οιε-ν		λῠ́οι-ντο	
Imperative.	S. 2	λῦε		λῠ́ου	
	3	λῡέ-τω		λῡέ-σθω	
	D. 2	λῠ́ε-τον		λῠ́ε-σθον	
	3	λῡέ-των		λῡέ-σθων	
	P. 2	λῠ́ε-τε		λῠ́ε-σθε	
	3	λῡό-ντων or λῡέ-τωσαν		λῡέ-σθων or λῡέ-σθωσαν	
Infinitive.		λῠ́ειν		λῠ́ε-σθαι	
Participle.		λῠ́ων, -ουσα, -ον		λῡό-μενο-ς, -η, -ον	

315. 316.

Future System.		*First Aorist System.*	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λῡ́σω	λῡ́σο-μαι	ἔ-λῡσα	ἐ-λῡσά-μην
λῡ́σεις	λῡ́σει	ἔ-λῡσα-ς	ἐ-λῡ́σω
λῡ́σει	λῡ́σε-ται	ἔ-λῡσε	ἐ-λῡ́σα-το
λῡ́σε-τον	λῡ́σε-σθον	ἐ-λῡ́σα-τον	ἐ-λῡ́σα-σθον
λῡ́σε-τον	λῡ́σε-σθον	ἐ-λῡσά-την	ἐ-λῡσά-σθην
λῡ́σο-μεν	λῡσό-μεθα	ἐ-λῡ́σα-μεν	ἐ-λῡσά-μεθα
λῡ́σε-τε	λῡ́σε-σθε	ἐ-λῡ́σα-τε	ἐ-λῡ́σα-σθε
λῡ́σουσι	λῡ́σο-νται	ἔ-λῡσα-ν	ἐ-λῡ́σα-ντο
		λῡ́σω	λῡ́σωμαι
		λῡ́σῃς	λῡ́σῃ
		λῡ́σῃ	λῡ́σηται
		λῡ́σητον	λῡ́σησθον
		λῡ́σητον	λῡ́σησθον
		λῡ́σωμεν	λῡσώμεθα
		λῡ́σητε	λῡ́σησθε
		λῡ́σωσι	λῡ́σωνται
λῡσοίμι	λῡσοίμην	λῡ́σαιμι	λῡσαίμην
λῡ́σοις	λῡ́σοιο	λῡ́σειας, λῡ́σαις	λῡ́σαιο
λῡ́σοι	λῡ́σοιτο	λῡ́σειε, λῡ́σαι	λῡ́σαιτο
λῡ́σοιτον	λῡ́σοισθον	λῡ́σαιτον	λῡ́σαισθον
λῡσοίτην	λῡσοίσθην	λῡσαίτην	λῡσαίσθην
λῡ́σοιμεν	λῡσοίμεθα	λῡ́σαιμεν	λῡσαίμεθα
λῡ́σοιτε	λῡ́σοισθε	λῡ́σαιτε	λῡ́σαισθε
λῡ́σοιεν	λῡ́σοιντο	λῡ́σειαν, λῡ́σαιεν	λῡ́σαιντο
		λῦσον	λῦσαι
		λῡσάτω	λῡσάσθω
		λῡ́σατον	λῡ́σασθον
		λῡσάτων	λῡσάσθων
		λῡ́σατε	λῡ́σασθε
		λῡσάντων or λῡσάτωσαν	λῡσάσθων or λῡσάσθωσαν
λῡ́σειν	λῡ́σεσθαι	λῦσαι	λῡ́σασθαι
λῡσων, -ουσα, -ον	λῡσόμενος, -η, -ον	λῦσᾱς, -σᾶσα, -σαν	λῡσάμενος, -η, -ον

317. 318.

λῡ́-ω *loose*		*First Perfect System.*		*Perfect Middle*	
		Active.		Middle (Passive).	
		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκα	ἐ-λελύκη, -ειν	λέλυ-μαι	ἐ-λελύ-μην
	2	λέλυκα-s	ἐ-λελύκη-s, -εις	λέλυ-σαι	ἐ-λέλυ-σο
	3	λέλυκε	ἐ-λελύκει	λέλυ-ται	ἐ-λέλυ-το
	D. 2	λελύκα-τον	ἐ-λελύκει-τον	λέλυ-σθον	ἐ-λέλυ-σθον
	3	λελύκα-τον	ἐ-λελυκεί-την	λέλυ-σθον	ἐ-λελύ-σθην
	P. 1	λελύκα-μεν	ἐ-λελύκε-μεν	λελύ-μεθα	ἐ-λελύ-μεθα
	2	λελύκα-τε	ἐ-λελύκε-τε	λέλυ-σθε	ἐ-λέλυ-σθε
	3	λελύκᾱ-σι	ἐ-λελύκε-σαν	λέλυ-νται	ἐ-λέλυ-ντο
		1st Perfect.		Perfect.	
Subjunctive.	S. 1	λελύκω		λελυμένος (-η, -ον) ὦ	
	2	λελύκῃς		" ᾖς	
	3	λελύκῃ		" ᾖ	
	D. 2	λελύκητον		λελυμένω (-ᾱ, -ω) ἦτον	
	3	λελύκητον		" ἦτον	
	P. 1	λελύκωμεν		λελυμένοι (-αι, -α) ὦμεν	
	2	λελύκητε		" ἦτε	
	3	λελύκωσι		" ὦσι	
Optative.	S. 1	λελύκοιμι		λελυμένος (-η, -ον) εἴην	
	2	λελύκοις		" εἴης	
	3	λελύκοι		" εἴη	
	D. 2	λελύκοιτον		λελυμένω (-ᾱ, -ω) εἶτον or εἴητον	
	3	λελυκοίτην		" εἴτην εἰήτην	
	P. 1	λελύκοιμεν		λελυμένοι (-αι, -α) εἶμεν εἴημεν	
	2	λελύκοιτε		" εἶτε εἴητε	
	3	λελύκοιεν		" εἶεν εἴησαν	
Imperative.	S. 2			λέλυ-σο	
	3			λελύ-σθω	
	D. 2			λέλυ-σθον	
	3			λελύ-σθων	
	P. 2			λέλυ-σθε	
	3			λελύ-σθων	
				or λελύ-σθωσαν	
Infin.		λελυκέναι		λελύ-σθαι	
Part.		λελυκώς, -κυῖα, -κός		λελυ-μένος, -η, -ον	

319.

System.	*First Passive System.*	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσο-μαι	ἐ-λύθη-ν	λυθήσο-μαι
λελύσει	ἐ-λύθη-ς	λυθήσει
λελύσ-ται	ἐ-λύθη	λυθήσε-ται
λελύσε-σθον	ἐ-λύθη-τον	λυθήσε-σθον
λελύσε-σθον	ἐ-λυθή-την	λυθήσε-σθον
λελῡσό-μεθα	ἐ-λύθη-μεν	λυθησό-μεθα
λελύσε-σθε	ἐ-λύθη-τε	λυθήσε-σθε
λελύσο-νται	ἐ-λύθη-σαν	λυθήσον-ται
	λυθῶ	
	λυθῇς	
	λυθῇ	
	λυθῆτον	
	λυθῆτον	
	λυθῶμεν	
	λυθῆτε	
	λυθῶσι	
λελῡσοίμην	λυθείην	λυθησοίμην
λελύσοιο	λυθείης	λυθήσοιο
λελύσοιτο	λυθείη	λυθήσοιτο
λελύσοισθον	λυθεῖτον or λυθείητον	λυθήσοισθον
λελῡσοίσθην	λυθείτην λυθειήτην	λυθησοίσθην
λελῡσοίμεθα	λυθεῖμεν λυθείημεν	λυθησοίμεθα
λελύσοισθε	λυθεῖτε λυθείητε	λυθήσοισθε
λελύσοιντο	λυθεῖεν λυθείησαν	λυθήσοιντο
	λύθη-τι	
	λυθή-τω	
	λύθη-τον	
	λυθή-των	
	λύθη-τε	
	λυθέ-ντων	
	or λυθήτωσαν	
λελύσε-σθαι	λυθῆ-ναι	λυθήσε-σθαι
λελῡσό-μενος, -η, -ον	λυθείς, -εῖσα, -έν	λυθησό-μενος, -η, -ον

320. 321.

λείπω (λιπ-) *leave*		*Second Aorist System.*		*Second Perfect System.*	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2d Aorist.		2d Perfect.	2d Pluperfect.
Indicative.	S. 1	ἔ-λιπο-ν	ἐ-λιπό-μην	λέλοιπα	ἐ-λελοίπη, -ειν
	2	ἔ-λιπε-ς	ἐ-λίπου	λέλοιπα-ς	ἐ-λελοίπης, -ειs
	3	ἔ-λιπε	ἐ-λίπε-το	λέλοιπε	ἐ-λελοίπει
	D. 2	ἐ-λίπε-τον	ἐ-λίπε-σθον	λελοίπα-τον	ἐ-λελοίπει-τον
	3	ἐ-λιπέ-την	ἐ-λιπέ-σθην	λελοίπα-τον	ἐ-λελοιπεί-την
	P. 1	ἐ-λίπο-μεν	ἐ-λιπό-μεθα	λελοίπα-μεν	ἐ-λελοίπει-μεν
	2	ἐ-λίπε-τε	ἐ-λίπε-σθε	λελοίπα-τε	ἐ-λελοίπει-τε
	3	ἔ-λιπο-ν	ἐ-λίπο-ντο	λελοίπᾶσι	ἐ-λελοίπε-σαν
				2d Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃs	λίπῃ	λελοίπῃs	
	3	λίπῃ	λίπηται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λιπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι	
	2	λίποις	λίποιο	λελοίποις	
	3	λίποι	λίποιτο	λελοίποι	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	
	3	λιποίτην	λιποίσθην	λελοιποίτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν	
	2	λίποιτε	λίποισθε	λελοίποιτε	
	3	λίποιεν	λίποιντο	λελοίποιεν	
Imperative.	S. 2	λίπε	λιποῦ		
	3	λιπέ-τω	λιπέ-σθω		
	D. 2	λίπε-τον	λίπε-σθον		
	3	λιπέ-των	λιπέ-σθων		
	P. 2	λίπε-τε	λίπε-σθε		
	3	λιπό-ντων or λιπέ-τωσαν	λιπέ-σθων or λιπέ-σθωσαν		
Infin.		λιπεῖν	λιπέ-σθαι	λελοιπέ-ναι	
Part.		λιπών, -οῦσα, -όν	λιπό-μενος, -η, -ον	λελοιπώς, -υῖα, -ός	

322.

στέλλω (στελ-) *send*		*Second Passive System.*	
		PASSIVE.	
		2d Aorist.	2d Future.
Indicative.	S. 1	ἐ-στάλη-ν	σταλήσο-μαι
	2	ἐ-στάλη-ς	σταλήσει
	3	ἐ-στάλη	σταλήσε-ται
	D. 2	ἐ-στάλη-τον	σταλήσε-σθον
	3	ἐ-σταλή-την	σταλήσε-σθον
	P. 1	ἐ-στάλη-μεν	σταλησό-μεθα
	2	ἐ-στάλη-τε	σταλήσε-σθε
	3	ἐ-στάλη-σαν	σταλήσο-νται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλῆτον	
	3	σταλῆτον	
	P. 1	σταλῶμεν	
	2	σταλῆτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλεῖτον or σταλείητον	σταλήσοισθον
	3	σταλείτην σταλειήτην	σταλησοίσθην
	P. 1	σταλεῖμεν σταλείημεν	σταλησοίμεθα
	2	σταλεῖτε σταλείητε	σταλήσοισθε
	3	σταλεῖεν σταλείησαν	σταλήσοιντο
Imperative.	S. 2	στάλη-θι	
	3	σταλή-τω	
	D. 2	στάλη-τον	
	3	σταλή-των	
	P. 2	στάλη-τε	
	3	σταλέ-ντων or σταλήτωσαν	
Infinitive.		σταλῆ-ναι	σταλήσε-σθαι
Participle.		σταλείς, -εῖσα, -έν	σταλησό-μενος, -η, -ον

323.

τῑμά-ω *honor*

Present System of Contract Verbs in -αω.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τῑμ(άω)ῶ	ἐτῑμ(αον)ων	τῑμ(άο)ῶ-μαι	ἐτῑμ(αό)ώ-μην
	2	τῑμ(άεις)ᾷς	ἐτῑμ(αες)ᾶς	τῑμ(άει)ᾷ	ἐτῑμ(άου)ῶ
	3	τῑμ(άει)ᾷ	ἐτῑμ(αε)ᾶ	τῑμ(άε)ᾶ-ται	ἐτῑμ(άε)ᾶ-το
	D. 2	τῑμ(άε)ᾶ-τον	ἐτῑμ(άε)ᾶ-τον	τῑμ(άε)ᾶ-σθον	ἐτῑμ(άε)ᾶ-σθον
	3	τῑμ(άε)ᾶ-τον	ἐτῑμ(αέ)ᾰ́-την	τῑμ(άε)ᾶ-σθον	ἐτῑμ(αέ)ᾰ́-σθην
	P. 1	τῑμ(άο)ῶ-μεν	ἐτῑμ(άο)ῶ-μεν	τῑμ(αό)ώ-μεθα	ἐτῑμ(αό)ώ-μ.θα
	2	τῑμ(άε)ᾶ-τε	ἐτῑμ(άε)ᾶ-τε	τῑμ(άε)ᾶ-σθε	ἐτῑμ(άε)ᾶ-σθε
	3	τῑμ(άου)ῶσι	ἐτῑμ(αον)ων	τῑμ(άο)ῶ-νται	ἐτῑμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S. 1	τῑμ(άω)ῶ		τῑμ(άω)ῶ-μαι	
	2	τῑμ(άῃς)ᾷς		τῑμ(άῃ)ᾷ	
	3	τῑμ(άῃ)ᾷ		τῑμ(άῃ)ᾶ-ται	
	D. 2	τῑμ(άῃ)ᾶ-τον		τῑμ(άῃ)ᾶ-σθον	
	3	τῑμ(άῃ)ᾶ-τον		τῑμ(άῃ)ᾶ-σθον	
	P. 1	τῑμ(άω)ῶ-μεν		τῑμ(αώ)ώ-μεθα	
	2	τῑμ(άῃ)ᾶ-τε		τῑμ(άῃ)ᾶ-σθε	
	3	τῑμ(άω)ῶσι		τῑμ(άω)ῶ-νται	
Optative.	S. 1	τῑμ(αοί)ῴη-ν or τῑμ(άοι)ῷ-μι		τῑμ(αοί)ῴ-μην	
	2	τῑμ(αοί)ῴη-ς		τῑμ(άοι)ῷ-ο	
	3	τῑμ(αοί)ῴη τῑμ(άοι)ῷ		τῑμ(άοι)ῷ-το	
	D. 2	τῑμ(άοι)ῷ-τον		τῑμ(άοι)ῷ-σθον	
	3	τῑμ(αοί)ῴ-την		τῑμ(αοί)ῴ-σθην	
	P. 1	τῑμ(άοι)ῷ-μεν		τῑμ(αοί)ῴ-μεθα	
	2	τῑμ(άοι)ῷ-τε		τῑμ(άοι)ῷ-σθε	
	3	τῑμ(άοι)ῷε-ν		τῑμ(άοι)ῷ-ντο	
Imperative.	S. 2	τῑμ(αε)ᾶ		τῑμ(άου)ῶ	
	3	τῑμ(αέ)ᾰ́-τω		τῑμ(αέ)ᾰ́-σθω	
	D. 2	τῑμ(άε)ᾶ-τον		τῑμ(άε)ᾶ-σθον	
	3	τῑμ(αέ)ᾰ́-των		τῑμ(αέ)ᾰ́-σθων	
	P. 2	τῑμ(άε)ᾶ-τε		τῑμ(άε)ᾶ-σθε	
	3	τῑμ(αό)ώ-ντων or τῑμ(αέ)ᾰ́-τωσαν		τῑμ(αέ)ᾰ́-σθων or τῑμ(αέ)ᾰ́-σθωσαν	
Infin.		τῑμ(άειν)ᾶν		τῑμ(άε)ᾶ-σθαι	
Part.		τῑμ(άων)ῶν, -ῶσα, -ῶν		τῑμ(αό)ώ-μενος, -η, -ον	

324.

φιλέ-ω
love

Present System of Contract Verbs in -εω.

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οῦ-μαι	ἐφιλ(εό)ού-μην
φιλ(έεις)εῖς	ἐφίλ(εες)εις	φιλ(έει)εῖ	ἐφιλ(έου)οῦ
φιλ(έει)εῖ	ἐφίλ(εε)ει	φιλ(έε)εῖ-ται	ἐφιλ(έε)εῖ-το
φιλ(έε)εῖ-τον	ἐφιλ(έε)εῖ-τον	φιλ(έε)εῖ-σθον	ἐφιλ(έε)εῖ-σθον
φιλ(έε)εῖ-τον	ἐφ λ(εέ)εί-την	φιλ(έε)εῖ-σθον	ἐφιλ(εέ)εί-σθην
φιλ(έο)οῦ-μεν	ἐφιλ(έο)οῦ-μεν	φιλ(εό)ού-μεθα	ἐφιλ(εό)ού-μεθα
φιλ(έε)εῖ-τε	ἐφιλ(έε)εῖ-τε	φιλ(έε)εῖ-σθε	ἐφιλ(έε)εῖ-σθε
φιλ(έου)οῦσι	ἐφίλ(εον)ουν	φιλ(έο)οῦ-νται	ἐφιλ(έο)οῦ-ντο

Present.	Present.
φιλ(έω)ῶ	φιλ(έω)ῶ-μαι
φιλ(έῃs)ῇs	φιλ(έῃ)ῇ
φιλ(έῃ)ῇ	φιλ(έη)ῆ-ται
φιλ(έη)ῆ-τον	φιλ(έη)ῆ-σθον
φιλ(έη)ῆ-τον	φιλ(έη)ῆ-σθον
φιλ(έω)ῶ-μεν	φιλ(εώ)ώ-μεθα
φιλ(έη)ῆ-τε	φιλ(έη)ῆ-σθε
φιλ(έω)ῶσι	φιλ(έω)ῶ-νται
φιλ(εοί)οίη-ν or φιλ(έοι)οῖ-μι	φιλ(εοί)οί-μην
φιλ(εοί)οίη-s φιλ(έοιs)οῖ-s	φιλ(έοι)οῖ-ο
φιλ(εοί)οίη φιλ(έοι)οῖ	φιλ(έοι)οῖ-το
φιλ(έοι)οῖ-τον	φ λ(έοι)οῖ-σθον
φιλ(εοί)οί-την	φιλ(εοί)οί-σθην
φιλ(έοι)οῖ-μεν, -οίη-μεν	φιλ(εοί)οί-μεθα
φιλ(έοι)οῖ-τε, -οίη-τε	φιλ(έοι)οῖ-σθε
φιλ(έοι)οῖε-ν	φιλ(έοι)οῖ-ντο
φίλ(εε)ει	φιλ(έου)οῦ
φιλ(εέ)εί-τω	φιλ(εέ)εί-σθω
φιλ(έε)εῖ-τον	φιλ(έε)εῖ-σθον
φιλ(εέ)εί-των	φιλ(εέ)εί-σθων
φιλ(έε)εῖ-τε	φιλ(έε)εῖ-σθε
φιλ(εό)ού-ντων or φιλ(εέ)εί-τωσαν	φιλ(εέ)εί-σθων or φιλ(εέ)εί-σθωσαν
φιλ(έειν)εῖν	φιλ(έε)εῖ-σθαι
φιλ(έων)ῶν, -οῦσα, -οῦν	φιλ(εό)ού-μενος, -η, -ον

325.

δηλό-ω *manifest*

Present System of Contract Verbs in -οω.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	δηλ(όω)ῶ	ἐδήλ(οον)ουν	δηλ(όο)οῦ-μαι	ἐδηλ(οό)ού-μην
	2	δηλ(όεις)οῖς	ἐδήλ(οες)ους	δηλ(όει)οῖ	ἐδηλ(όου)οῦ
	3	δηλ(όει)οῖ	ἐδήλ(οε)ου	δηλ(όε)οῦ-ται	ἐδηλ(όε)οῦ-το
	D. 2	δηλ(όε)οῦ-τον	ἐδηλ(όε)οῦ-τον	δηλ(όε)οῦ-σθον	ἐδηλ(όε)οῦ-σθον
	3	δηλ(όε)οῦ-τον	ἐδηλ(οέ)ού-την	δηλ(όε)οῦ-σθον	ἐδηλ(οέ)ού-σθην
	P. 1	δηλ(όο)οῦ-μεν	ἐδηλ(όο)οῦ-μεν	δηλ(οό)ού-μεθα	ἐδηλ(οό)ού-μεθα
	2	δηλ(όε)οῦ-τε	ἐδηλ(όε)οῦ-τε	δηλ(όε)οῦ-σθε	ἐδηλ(όε)οῦ-σθε
	3	δηλ(όου)οῦσι	ἐδήλ(οον)ουν	δηλ(όο)οῦ-νται	ἐδηλ(όο)οῦ-ντο
		Present.		Present.	
Subjunctive.	S. 1	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όῃs)οῖς		δηλ(όῃ)οῖ	
	3	δηλ(όῃ)οῖ		δηλ(όη)ῶ-ται	
	D. 2	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P. 1	δηλ(όω)ῶ-μεν		δηλ(οώ)ώ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶ-νται	
Optative.	S. 1	δηλ(οοί)οίη-ν or δηλ(όοι)οῖ-μι		δηλ(οοί)οί-μην	
	2	δηλ(οοί)οίη-s δηλ(όοιs)οῖ-s		δηλ(όοι)οῖ-ο	
	3	δηλ(οοί)οίη δηλ(όοι)οῖ		δηλ(όοι)οῖ-το	
	D. 2	δηλ(όοι)οῖ-τον		δηλ(όοι)οῖ-σθον	
	3	δηλ(οοί)οί-την		δηλ(οοί)οί-σθην	
	P. 1	δηλ(όοι)οῖ-μεν		δηλ(οοί)οί-μεθα	
	2	δηλ(όοι)οῖ-τε		δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖε-ν		δηλ(όοι)οῖ-ντο	
Imperative.	S. 2	δήλ(οε)ου		δηλ(όου)οῦ	
	3	δηλ(οέ)ού-τω		δηλ(οέ)ού-σθω	
	D. 2	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σθον	
	3	δηλ(οέ)ού-των		δηλ(οέ)ού-σθων	
	P. 2	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σθε	
	3	δηλ(οό)ού-ντων or δηλ(οέ)ού-τωσαν		δηλ(οέ)ού-σθων or δηλ(οέ)ού-σθωσαν	
Infin.		δηλ(όειν)οῦν		δηλ(όε)οῦ-σθαι	
Part.		δηλ(όων)ῶν, -οῦσα, -οῦν		δηλ(οό)ού-μενος, -η, -ον	

326.		327.	
φαίνω (φαν-) *show*	*Future System of Liquid Verbs.*	*First Aorist System of Liquid Verbs.*	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1st Aorist.	
φανῶ	φανοῦμαι	ἔ-φηνα	ἐ-φηνά-μην
φανεῖς	φανεῖ	ἔ-φηνα-ς	ἐ-φήνω
φανεῖ	φανεῖται	ἔ-φηνε	ἐ-φήνα-το
φανεῖτον	φανεῖσθον	ἐ-φήνα-τον	ἐ-φήνα-σθον
φανεῖτον	φανεῖσθον	ἐ-φηνά-την	ἐ-φηνά-σθην
φανοῦμεν	φανούμεθα	ἐ-φήνα-μεν	ἐ-φηνά-μεθα
φανεῖτε	φανεῖσθε	ἐ-φήνα-τε	ἐ-φήνα-σθε
φανοῦσι	φανοῦνται	ἔ-φηνα-ν	ἐ-φήνα-ντο
		φήνω	φήνωμαι
		φήνῃς	φήνῃ
		φήνῃ	φήνηται
		φήνητον	φήνησθον
		φήνητον	φήνησθον
		φήνωμεν	φηνώμεθα
		φήνητε	φήνησθε
		φήνωσι	φήνωνται
φανοίην, φανοῖμι	φανοίμην	φήναιμι	φηναίμην
φανοίης, φανοῖς	φανοῖο	φήναις, φήνειας	φήναιο
φανοίη, φανοῖ	φανοῖτο	φήναι, φήνειε	φήναιτο
φανοῖτον	φανοῖσθον	φήναιτον	φήναισθον
φανοίτην	φανοίσθην	φηναίτην	φηναίσθην
φανοῖμεν	φανοίμεθα	φήναιμεν	φηναίμεθα
φανοῖτε	φανοῖσθε	φήναιτε	φήναισθε
φανοῖεν	φανοῖντο	φήναιεν, φήναιεν	φήναιντο
		φῆναι	φῆναι
		φηνάτω	φηνάσθω
		φήνατον	φήνασθον
		φηνάτων	φηνάσθων
		φήνατε	φήνασθε
		φηνάντων or φηνάτωσαν	φηνάσθων or φηνάσθωσαν
φανεῖν	φανεῖσθαι	φῆναι	φήνασθαι
φανῶν, -οῦσα, -οῦν	φανούμενος, -η, -ον	φήνᾱς, -ᾶσα, -αν	φηνάμενος, -η, -ον

328. *Perfect Middle and*

		Vowel-Verbs, with added σ.	*Liquid Verbs.*	
MIDDLE (PASSIVE).		τελέω (τελε-) *complete*	στέλλω (στελ-) *send*	φαίνω (φαν-) *show*
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	(*πέφανσαι*, 463 a)
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἐστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσί	ἐσταλμένοι εἰσί	πεφασμένοι εἰσί
Pluperf. Ind.	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	(*ἐπέφανσο*)
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σθον	ἔσταλθον	ἐπέφανθον
	3	ἐ-τετελέ-σθην	ἐστάλθην	ἐπεφάνθην
	P. 1	ἐ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπεφάσμεθα
	2	ἐ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἴην	ἐσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	(*πέφανσο*)
	3	τετελέ-σθω	ἐστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἐστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθων or *τετελέ-σθωσαν*	ἐστάλθων or *ἐστάλθωσαν*	πεφάνθων or *πεφάνθωσαν*
Perf. Inf.		τετελέ-σθαι	ἐστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἐ-τελέ-σ-θην		ἐφάνθην
	Sub.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imv.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
	Par.	τελε-σ-θείς		φανθείς
1 Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι

First Passive Systems of

Mute Verbs.

ῥίπτω (ῥῖφ-) *throw*	ἀλλάσσω (αλλαγ-) *exchange*	ἐλέγχω (ελεγχ-) *convict*	πείθω (πιθ-) *persuade*
ἔῤῥῖμμαι	ἤλλαγμαι	ἐλήλεγμαι	πέπεισμαι
ἔῤῥῖψαι	ἤλλαξαι	ἐλήλεγξαι	πέπεισαι
ἔῤῥῖπται	ἤλλακται	ἐλήλεγκται	πέπεισται
ἐῤῥῖφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἔῤῥῖφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐῤῥῖμμεθα	ἠλλάγμεθα	ἐληλέγμεθα	πεπείσμεθα
ἔῤῥῖφθε	ἤλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐῤῥῖμμένοι εἰσί	ἠλλαγμένοι εἰσί	ἐληλεγμένοι εἰσί	πεπεισμένοι εἰσί
ἐῤῥίμμην	ἠλλάγμην	ἐληλέγμην	ἐπεπείσμην
ἔῤῥῖψο	ἤλλαξο	ἐλήλεγξο	ἐπέπεισο
ἔῤῥῖπτο	ἤλλακτο	ἐλήλεγκτο	ἐπέπειστο
ἐῤῥῖφθον	ἤλλαχθον	ἐλήλεγχθον	ἐπέπεισθον
ἐῤῥίφθην	ἠλλάχθην	ἐληλέγχθην	ἐπεπείσθην
ἐῤῥίμμεθα	ἠλλάγμεθα	ἐληλέγμεθα	ἐπεπείσμεθα
ἔῤῥῖφθε	ἤλλαχθε	ἐλήλεγχθε	ἐπέπεισθε
ἐῤῥῖμμένοι ἦσαν	ἠλλαγμένοι ἦσαν	ἐληλεγμένοι ἦσαν	πεπεισμένοι ἦσαν
ἐῤῥῖμμένος ὦ	ἠλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἐῤῥῖμμένος εἴην	ἠλλαγμένος εἴην	ἐληλεγμένος εἴην	πεπεισμένος εἴην
ἔῤῥῖψο	ἤλλαξο	ἐλήλεγξο	πέπεισο
ἐῤῥίφθω	ἠλλάχθω	ἐληλέγχθω	πεπείσθω
ἔῤῥῖφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐῤῥίφθων	ἠλλάχθων	ἐληλέγχθων	πεπείσθων
ἔῤῥῖφθε	ἤλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐῤῥίφθων	ἠλλάχθων	ἐληλέγχθων	πεπείσθων
or ἐῤῥίφθωσαν	or ἠλλάχθωσαν	or ἐληλέγχθωσαν	or πεπείσθωσαν
ἐῤῥῖφθαι	ἠλλάχθαι	ἐληλέγχθαι	πεπεῖσθαι
ἐῤῥῖμμένος	ἠλλαγμένος	ἐληλεγμένος	πεπεισμένος
ἐῤῥίφθην	ἠλλάχθην	ἠλέγχθην	ἐπείσθην
ῥῖφθῶ	ἁλλαχθῶ	ἐλεγχθῶ	πεισθῶ
ῥῖφθείην	ἁλλαχθείην	ἐλεγχθείην	πεισθείην
ῥίφθητι	ἁλλάχθητι	ἐλέγχθητι	πείσθητι
ῥῖφθῆναι	ἁλλαχθῆναι	ἐλεγχθῆναι	πεισθῆναι
ῥῖφθείς	ἁλλαχθείς	ἐλεγχθείς	πεισθείς
ῥῖφθήσομαι	ἁλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

329. *Present System,*

τίθημι (θε-) put.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-s, τιθεῖs	ἐ-τί-θεις	τί-θε-σαι	ἐ-τί-θε-σο
	3	τί-θη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D. 2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ᾱσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S. 1	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-s		τι-θῇ	
	3	τι-θῇ		τι-θῆ-ται	
	D. 2	τι-θῆ-τον		τι-θῆ-σθον	
	3	τι-θῆ-τον		τι-θῆ-σθον	
	P. 1	τι-θῶ-μεν		τι-θώ-μεθα	
	2	τι-θῆ-τε		τι-θῆ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S. 1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
	2	τι-θείη-s		τι-θεῖ-ο	τι-θοῖ-ο
	3	τι-θείη		τι-θεῖ-το	τι-θοῖ-το
	D. 2	τι-θεῖ-τον or τι-θείη-τον		τι-θεῖ-σθον	τι-θοῖ-σθον
	3	τι-θεί-την	τι-θειή-την	τι-θεί-σθην	τι-θοί-σθην
	P. 1	τι-θεῖ-μεν	τι-θείη-μεν	τι-θεί-μεθα	τι-θοί-μεθα
	2	τι-θεῖ-τε	τι-θείη-τε	τι-θεῖ-σθε	τι-θοῖ-σθε
	3	τι-θεῖε-ν	τι-θείη-σαν	τι-θεῖ-ντο	τι-θοῖ-ντο
Imperative.	S. 2	τί-θει		τί-θε-σο	
	3	τι-θέ-τω		τι-θέ-σθω	
	D. 2	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P. 2	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-ντων or τι-θέ-τωσαν		τι-θέ-σθων or τι-θέ-σθωσαν	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Part.		τι-θείs, -εῖσα, -έν		τι-θέ-μενος, -η, -ον	

330. MI-*Form*.

δίδωμι (δο-) *give*.

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δους	δί-δο-σαι	ἐ-δί-δο-σο
δί-δω-σι	ἐ-δί-δου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-ᾱσι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο

Present.	Present.
δι-δῶ	δι-δῶ-μαι
δι-δῷ-ς	δι-δῷ
δι-δῷ	δι-δῶ-ται
δι-δῶ-τον	δι-δῶ-σθον
δι-δῶ-τον	δι-δῶ-σθον
δι-δῶ-μεν	δι-δώ-μεθα
δι-δῶ-τε	δι-δῶ-σθε
δι-δῶ-σι	δι-δῶ-νται
δι-δοίη-ν	δι-δοί-μην
δι-δοίη-ς	δι-δοῖ-ο
δι-δοίη	δι-δοῖ-το
δι-δοῖ-τον or δι-δοίη-τον	δι-δοῖ-σθον
δι-δοί-την δι-δοιή-την	δι-δοί-σθην
δι-δοῖ-μεν δι-δοίη-μεν	δι-δοί-μεθα
δι-δοῖ-τε δι-δοίη-τε	δι-δοῖ-σθε
δι-δοῖε-ν *δι-δοίη-σαν*	δι-δοῖ-ντο
δί-δου	δί-δο-σο
δι-δό-τω	δι-δό-σθω
δί-δο-τον	δί-δο-σθον
δι-δό-των	δι-δό-σθων
δί-δο-τε	δί-δο-σθε
δι-δό-ντων or *δι-δό-τωσαν*	δι-δό-σθων or *δι-δό-σθωσαν*
δι-δό-ναι	δί-δο-σθαι
δι-δούς, -οῦσα, -όν	δι-δό-μενος, -η, -ον

331. *Present System,*

ἵστημι (στα-) set.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵ-στη-μι	ἵ-στη-ν	ἵ-στα-μαι	ἱ-στά-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D. 2	ἵ-στα-τον	ἵ-στα-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-τον	ἱ-στά-την	ἵ-στα-σθον	ἱ-στά-σθην
	P. 1	ἵ-στα-μεν	ἵ-στα-μεν	ἱ-στά-μεθα	ἱ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἱ-στᾶ-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
		Present.		Present.	
Subjunctive.	S. 1	ἱ-στῶ		ἱ-στῶ-μαι	
	2	ἱ-στῇ-ς		ἱ-στῇ	
	3	ἱ-στῇ		ἱ-στῆ-ται	
	D. 2	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	3	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	P. 1	ἱ-στῶ-μεν		ἱ-στώ-μεθα	
	2	ἱ-στῆ-τε		ἱ-στῆ-σθε	
	3	ἱ-στῶ-σι		ἱ-στῶ-νται	
Optative.	S. 1	ἱ-σταίη-ν		ἱ-σταί-μην	
	2	ἱ-σταίη-ς		ἱ-σταῖ-ο	
	3	ἱ-σταίη		ἱ-σταῖ-το	
	D. 2	ἱ-σταῖ-τον or ἱ-σταίη-τον		ἱ-σταῖ-σθον	
	3	ἱ-σταί-την ἱ-σταιή-την		ἱ-σταί-σθην	
	P. 1	ἱ-σταῖ-μεν ἱ-σταίη-μεν		ἱ-σταί-μεθα	
	2	ἱ-σταῖ-τε ἱ-σταίη-τε		ἱ-σταῖ-σθε	
	3	ἱ-σταῖε-ν *ἱ-σταίη-σαν*		ἱ-σταῖ-ντο	
Imperative.	S. 2	ἵ-στη		ἵ-στα-σο	
	3	ἱ-στά-τω		ἱ-στά-σθω	
	D. 2	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἱ-στά-των		ἱ-στά-σθων	
	P. 2	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἱ-στά-ντων		ἱ-στά-σθων	
		or *ἱ-στά-τωσαν*		or *ἱ-στά-σθωσαν*	
Infin.		ἱ-στά-ναι		ἵ-στα-σθαι	
Part.		ἱ-στάς, -ᾶσα, -άν		ἱ-στά-μενος, -η, -ον	

332. MI-*Form.*

δείκνῡμι (δεικ-) *show.*

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῡ-μι	ἐ-δείκ-νῡ-ν	δείκ-νυ-μαι	ἐ-δεικ-νύ-μην
δείκ-νῡ-ς	ἐ-δείκ-νῡ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῡ-σι	ἐ-δείκ-νῡ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νυ-τον	ἐ-δείκ-νυ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δεικ-νύ-την	δείκ-νυ-σθον	ἐ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἐ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δεικ-νύ-ᾱσι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο

Present.	Present.
δεικνύω	δεικνύωμαι
δεικνύῃς	δεικνύῃ
δεικνύῃ	δεικνύηται
δεικνύητον	δεικνύησθον
δεικνύητον	δεικνύησθον
δεικνύωμεν	δεικνυώμεθα
δεικνύητε	δεικνύησθε
δεικνύωσι	δεικνύωνται
δεικνύοιμι	δεικνυοίμην
δεικνύοις	δεικνύοιο
δεικνύοι	δεικνύοιτο
δεικνύοιτον	δεικνύοισθον
δεικνυοίτην	δεικνυοίσθην
δεικνύοιμεν	δεικνυοίμεθα
δεικνύοιτε	δεικνύοισθε
δεικνύοιεν	δεικνύοιντο
δείκ-νυ	δείκ-νυ-σο
δεικ-νύ-τω	δεικ-νύ-σθω
δείκ-νυ-τον	δείκ-νυ-σθον
δεικ-νύ-των	δεικ-νύ-σθων
δείκ-νυ-τε	δείκ-νυ-σθε
δεικ-νύ-ντων	δεικ-νύ-σθων
or δεικ-νύ-τωσαν	or δεικ-νύ-σθωσαν
δεικ-νύ-ναι	δείκ-νυ-σθαι
δεικ-νύς, -ῦσα, -ύν	δεικ-νύ-μενος, -η, -ον

333. 334.

Second Aorist System,

		τίθημι (θε-) *put.*		δίδωμι (δο-) *give.*	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἐ-θέ-την	ἐ-θέ-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἔ-θε-μεν	ἐ-θέ-μεθα	ἔ-δο-μεν	ἐ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῆ-ται	δῷ	δῶ-ται
	D.	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	3	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θώ-μεθα	δῶ-μεν	δώ-μεθα
	2	θῆ-τε	θῆ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεῖ-ο	δοίη-ς	δοῖ-ο
	3	θείη	θεῖ-το (-θοῖτο)	δοίη	δοῖ-το
	D.	θεῖ-τον θείη-τον	θεῖ-σθον	δοῖ-τον δοίη-τον	δοῖ-σθον
	3	θεί-την θειή-την	θεί-σθην	δοί-την δοιή-την	δοί-σθην
	P.	θεῖ-μεν θείη-μεν	θεί-μεθα (-θοίμεθα)	δοῖ-μεν δοίη-μεν	δοί-μεθα
	2	θεῖ-τε θείη-τε	θεῖ-σθε (-θοῖσθε)	δοῖ-τε δοίη-τε	δοῖ-σθε
	3	θεῖε-ν *θείη-σαν*	θεῖ-ντο (-θοῖντο)	δοῖε-ν *δοίη-σαν*	δοῖ-ντο
Imperative	S.	θέ-ς	θοῦ	δό-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
		or *θέ-τωσαν*	or *θέ-σθωσαν*	or *δό-τωσαν*	or *δό-σθωσαν*
Infin.		θεῖ-ναι	θέ-σθαι	δοῦ-ναι	δό-σθαι
Part.		θείς, θεῖσα, θέ-ν	θέ-μενος, -η, -ον	δούς, δοῦσα, δό-ν	δά-μενος, -η, -ον

335.		336.	
MI-*Form.*		*Second Perfect System without suffix* (454).	
ἵστημι (στα-).	δῦ-ω *enter.*	ἵστημι (στα-) *set.*	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔ-στη-ν *stood*	ἔ-δῡ-ν	(ἕστηκα) *stand*	(ἑστήκη)
ἔ-στη-ς	ἔ-δυ-ς	(ἕστηκας)	(ἑστήκης)
ἔ-στη	ἔ-δῡ	(ἕστηκε)	(ἑστήκει)
ἔ-στη-τον	ἔ-δυ-τον	ἑ-στα-τον	ἑ-στα-τον
ἑ-στή-την	ἐ-δύ-την	ἑ-στα-τον	ἑ-στά-την
ἔ-στη-μεν	ἔ-δῡ-μεν	ἑ-στα-μεν	ἑ-στα-μεν
ἔ-στη-τε	ἔ-δῡ-τε	ἑ-στα-τε	ἑ-στα-τε
ἔ-στη-σαν	ἔ-δῡ-σαν	ἑ-στᾶσι	ἑ-στα-σαν
		2d Perfect Act.	
στῶ	δύω	ἑστῶ	
στῇ-ς	δύῃς		
στῇ	δύῃ		
στῆ-τον	δύητον		
στῆ-τον	δύητον		
στῶ-μεν	δύωμεν	ἑ-στῶ-μεν	
στῆ-τε	δύητε		
στῶ-σι	δύωσι	ἑ-στῶ-σι	
σταίη-ν		ἑ-σταίη-ν	
σταίη-ς		ἑ-σταίη-ς	
σταίη		ἑ-σταίη	
σταῖ-τον or σταίη-τον			
σταί-την σταιή-την			
σταῖ-μεν σταίη-μεν			
σταῖ-τε σταίη-τε			
σταῖε-ν σταίη-σαν		ἑ-σταῖε-ν	
στῆ-θι	δῦ-θι	ἕ-στα-θι	
στή-τω	δύ-τω	ἑ-στά-τω	
στῆ-τον	δῦ-τον	ἕ-στα-τον	
στή-των	δύ-των	ἑ-στά-των	
στῆ-τε	δῦ-τε	ἕ-στα-τε	
στά-ντων or στή-τωσαν	δύ-ντων or δύ-τωσαν	ἑ-στά-ντων or ἑ-στά-τασαν	
στῆ-ναι	δῦ-ναι	ἑ-στά-ναι	
στάς, στᾶσα, στά-ν	δύς, δῦσα, δύ-ν	ἑ-στώς, ἑ-στῶσα, ἑ-στός	

337. Synopsis of τῑμά-ω *honor*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τῑμῶ	τῑμήσω		τετῑμηκα
	ἐτῑμων		ἐτῑμησα	ἐτετῑμήκη
Sub.	τῑμῶ		τῑμήσω	τετῑμήκω
Opt.	τῑμῴην, -ῷμι	τῑμήσοιμι	τῑμήσαιμι	τετῑμήκοιμι
Imv.	τῑμᾶ		τῑμησον	
Inf.	τῑμᾶν	τῑμήσειν	τῑμῆσαι	τετῑμηκέναι
Par.	τῑμῶν	τῑμήσων	τῑμήσᾱς	τετῑμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τῑμῶμαι	τῑμήσομαι		τετῑμημαι
	ἐτῑμώμην		ἐτῑμησάμην	ἐτετῑμήμην
Sub.	τῑμῶμαι		τῑμήσωμαι	τετῑμημένος ὦ
Opt.	τῑμῴμην	τῑμησοίμην	τῑμησαίμην	τετῑμημένος εἴην
Imv.	τῑμῶ		τῑμησαι	τετῑμησο
Inf.	τῑμᾶσθαι	τῑμήσεσθαι	τῑμήσασθαι	τετῑμῆσθαι
Par.	τῑμώμενος	τῑμησόμενος	τῑμησάμενος	τετῑμημένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.	Verbals. τῑμητός τῑμητέος	τῑμηθήσομαι	ἐτῑμήθην	τετῑμήσομαι
Sub.			τῑμηθῶ	
Opt.		τῑμηθησοίμην	τῑμηθείην	τετῑμησοίμην
Imv.			τῑμήθητι	
Inf.		τῑμηθήσεσθαι	τῑμηθῆναι	τετῑμήσεσθαι
Par.		τῑμηθησόμενος	τῑμηθείς	τετῑμησόμενος

338. θηρά-ω *hunt*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηρῶ	θηρᾰ́σω		τεθήρᾱκα
	ἐθήρων		ἐθήρᾱσα	ἐτεθηρᾰ́κη
Sub.	θηρῶ		θηρᾰ́σω	τεθηρᾰ́κω
Opt.	θηρῴην, -ῷμι	θηρᾰ́σοιμι	θηρᾰ́σαιμι	τεθηρᾰ́κοιμι
Imv.	θήρᾱ		θήρᾱσον	
Inf.	θηρᾶν	θηρᾰ́σειν	θηρᾶσαι	τεθηρᾱκέναι
Par.	θηρῶν	θηρᾰ́σων	θηρᾰ́σᾱς	τεθηρᾱκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηρῶμαι	θηρᾰ́σομαι		τεθήρᾱμαι
	ἐθηρώμην		ἐθηρᾱσάμην	ἐτεθηρᾰ́μην
Sub.	θηρῶμαι		θηρᾱσωμαι	τεθηρᾱμένος ὦ
Opt.	θηρῴμην	θηρᾱσοίμην	θηρᾱσαίμην	τεθηρᾱμένος εἴην
Imv.	θηρῶ		θήρᾱσαι	τεθήρᾱσο
Inf.	θηρᾶσθαι	θηρᾰ́σεσθαι	θηρᾰ́σασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρᾱσόμενος	θηρᾱσάμενος	τεθηρᾱμένος
		Passive.	Passive.	
Ind.	Verbals. θηρᾱτός θηρᾱτέος	θηρᾱθήσομαι	ἐθηρᾰ́θην	
Sub.			θηρᾱθῶ	
Opt.		θηρᾱθησοίμην	θηρᾱθείην	
Imv.			θηρᾰ́θητι	
Inf.		θηρᾱθήσεσθαι	θηρᾱθῆναι	
Par.		θηρᾱθησόμενος	θηρᾱθείς	

339. ποιέ-ω *make.*

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
ποιῶ	ποιήσω		πεποίηκα
ἐποίουν		ἐποίησα	ἐπεποιήκη
ποιῶ		ποιήσω	πεποιήκω
ποιοίην, -οῖμι	ποιήσοιμι	ποιήσαιμι	πεποιήκοιμι
ποίει		ποίησον	
ποιεῖν	ποιήσειν	ποιῆσαι	πεποιηκέναι
ποιῶν	ποιήσων	ποιήσᾱς	πεποιηκώς
M. P.	Middle.	Middle.	M. P.
ποιοῦμαι	ποιήσομαι		πεποίημαι
ἐποιούμην		ἐποιησάμην	ἐπεποιήμην
ποιῶμαι		ποιήσωμαι	πεποιημένος ὦ
ποιοίμην	ποιησοίμην	ποιησαίμην	πεποιημένος εἴην
ποιοῦ		ποίησαι	πεποίησο
ποιεῖσθαι	ποιήσεσθαι	ποιήσασθαι	πεποιῆσθαι
ποιούμενος	ποιησόμενος	ποιησάμενος	πεποιημένος
	Passive.	Passive.	Fut. Perf. Pass.
	ποιηθήσομαι	ἐποιήθην	πεποιήσομαι
		ποιηθῶ	
Verbals. ποιητός	ποιηθησοίμην	ποιηθείην	πεποιησοίμην
ποιητέος		ποιήθητι	
	ποιηθήσεσθαι	ποιηθῆναι	πεποιήσεσθαι
	ποιηθησόμενος	ποιηθείς	πεποιησόμενος

340. τελέ-ω *complete.*

Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
τελῶ	τελῶ (τελέσω, 423)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετελέκη
τελῶ		τελέσω	τετελέκω
τελοίην, -οῖμι	τελοίην, -οῖμι	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	
τελεῖν	τελεῖν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσᾱς	τετελεκώς
M. P.	Middle.	Middle.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσαίμην	τετελεσμένος εἴην
τελοῦ		τέλεσαι	τετέλεσο
τελεῖσθαι	τελεῖσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	Passive.	Passive.	
	τελεσθήσομαι	ἐτελέσθην	
		τελεσθῶ	
Verbals. τελεστός	τελεσθησοίμην	τελεσθείην	
τελεστέος		τελέσθητι	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθησόμενος	τελεσθείς	

341. δηλό-ω *manifest.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλῶ ἐδήλουν	δηλώσω	 ἐδήλωσα	δεδήλωκα ἐδεδηλώκη
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοίην, -οῖμι	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλῶσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσᾱς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλῶμαι			δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην		δεδηλωμένος εἴην
Imv.	δηλοῦ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλῶσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.	Verbals. δηλωτός δηλωτέος	δηλωθησοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθησόμενος	δηλωθείς	δεδηλωσόμενος

342. στέλλω (στελ-) *send.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἔστελλον	στελῶ	 ἔστειλα	ἔσταλκα ἐστάλκη
Sub.	στέλλω		στείλω	ἐστάλκω
Opt.	στέλλοιμι	στελοίην, -οῖμι	στείλαιμι	ἐστάλκοιμι
Imv.	στέλλε		στεῖλον	
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἐσταλκέναι
Par.	στέλλων	στελῶν	στείλᾱς	ἐσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἐστελλόμην	στελοῦμαι	 ἐστειλάμην	ἔσταλμαι ἐστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἐσταλμένος ὦ
Opt.	στελλοίμην	στελοίμην	στειλαίμην	ἐσταλμένος εἴην
Imv.	στέλλου		στεῖλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἐστάλθαι
Par.	στελλόμενος	στελούμενος	στειλάμενος	ἐσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἐστάλην	
Sub.			σταλῶ	
Opt.	Verbals. σταλτός σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἔφαινον		ἔφηνα	ἐπεφάγκη	ἐπεφήνη
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνοιμι	φανοίην, -οῖμι	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαῖνε		φῆνον		
φαίνειν	φανεῖν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φήνᾶς	πεφαγκώς	πεφηνώς
M. P.	Middle.	Middle.	M. P.	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	
φαινοίμην	φανοίμην	φηναίμην	πεφασμένος εἴην	
φαίνου		φῆναι	(*πέφανσο*)	
φαίνεσθαι	φανεῖσθαι	φήνασθαι	πεφάνθαι	
φαινόμενος	φανούμενος	φηνάμενος	πεφασμένος	
	2d Future P.	2d Aorist P.	1st Aorist P.	
Verbals. φαντός φαντέος	φανήσομαι	ἐφάνην	ἐφάνθην	
		φανῶ	φανθῶ	
	φανησοίμην	φανείην	φανθείην	
		φάνηθι	φάνθητι	
	φανήσεσθαι	φανῆναι	φανθῆναι	
	φανησόμενος	φανείς	φανθείς	

344. λείπω (λιπ-) *leave.*

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπη
λείπω		λίπω	λελοίπω
λείποιμι	λείψοιμι	λίποιμι	λελοίποιμι
λεῖπε		λίπε	
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	Middle.	Middle.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἴην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελεῖφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
Verbals. λειπτός λειπτέος	λειφθήσομαι	ἐλείφθην	λελείψομαι
		λειφθῶ	
	λειφθησοίμην	λειφθείην	λελειψοίμην
		λείφθητι	
	λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

345. ῥῑ́πτω (ῥῑφ-, ῥιφ-) *throw.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ῥῑ́πτω	ῥῑ́ψω		ἔῤῥῑφα
	ἔῤῥῑπτον		ἔῤῥῑψα	ἐῤῥῑ́φη
Sub.	ῥῑ́πτω		ῥῑ́ψω	ἐῤῥῑ́φω
Opt.	ῥῑ́πτοιμι	ῥῑ́ψοιμι	ῥῑ́ψαιμι	ἐῤῥῑ́φοιμι
Imv.	ῥῖπτε		ῥῖψον	
Inf.	ῥῑ́πτειν	ῥῑ́ψειν	ῥῖψαι	ἐῤῥῑφέναι
Par.	ῥῑ́πτων	ῥῑ́ψων	ῥῑ́ψᾱς	ἐῤῥῑφώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ῥῑ́πτομαι	(wanting)	(wanting)	ἔῤῥῑμμαι
	ἐῤῥῑπτόμην			ἐῤῥῑμμην
Sub.	ῥῑ́πτωμαι			ἐῤῥῑμμένος ὦ
Opt.	ῥῑπτοίμην			ἐῤῥῑμμένος εἴην
Imv.	ῥῖπτου			ἔῤῥῑψο
Inf.	ῥῖπτεσθαι			ἐῤῥῖφθαι
Par.	ῥῑπτόμενος			ἐῤῥῑμμένος
		Passive.	Passive.	Future Perfect.
Ind.		ῥῑφθήσομαι	ἐῤῥῑ́φθην	ἐῤῥῖψομαι
Sub.			ῥῑφθῶ	
Opt.		ῥῑφθησοίμην	ῥῑφθείην	ἐῤῥῑψοίμην
Imv.			ῥῖφθητι	
Inf.		ῥῑφθήσεσθαι	ῥῑφθῆναι	ἐῤῥῖψεσθαι
Par.		ῥῑφθησόμενος	ῥῑφθείς	ἐῤῥῑψόμενος

Verbals. ῥῖπτός ῥῖπτέος

a. Less common are 2d aor. P. ἐῤῥίφην, etc., 2d fut. P. ῥιφήσομαι, etc.

346. ἀλλάσσω (αλλαγ-) *exchange.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω	ἀλλάξω		ἤλλαχα
	ἤλλασσον		ἤλλαξα	ἠλλάχη
Sub.	ἀλλάσσω		ἀλλάξω	ἠλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἠλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἠλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξᾱς	ἠλλαχώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι	ἀλλάξομαι		ἤλλαγμαι
	ἠλλασσόμην		ἠλλαξάμην	ἠλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἠλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαίμην	ἠλλαγμένος εἴην
Imv.	ἀλλάσσου		ἄλλαξαι	ἤλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἠλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἠλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἠλλάγην	
Sub.			ἀλλαγῶ	
Opt.		ἀλλαγησοίμην	ἀλλαγείην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

Verbals. ἀλλακτός ἀλλακτέος

a. Less common are 1st aor. P. ἠλλάχθην, etc., 1st fut. P. ἀλλαχθήσομαι.

347. πείθω (πιθ-) *persuade*, Mid. *obey*.

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα *trust*
ἔπειθον		ἔπεισα	ἐπεπείκη	ἐπεποίθη
πείθω		πείσω	πεπείκω	πεποίθω
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίθοιμι
πεῖθε		πεῖσον		
πείθειν	πείσειν	πεῖσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσᾱς	πεπεικώς	πεποιθώς

Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.
πείθομαι	πείσομαι	(wanting)	πέπεισμαι
ἐπειθόμην			ἐπεπείσμην
πείθωμαι			πεπεισμένος ὦ
πειθοίμην	πεισοίμην		πεπεισμένος εἴην
πείθου			πέπεισο
πείθεσθαι	πείσεσθαι		πεπεῖσθαι
πειθόμενος	πεισόμενος		πεπεισμένος

Verbals.	Future P.	Aorist P.
πειστός πειστέος	πεισθήσομαι	ἐπείσθην
		πεισθῶ
	πεισθησοίμην	πεισθείην
		πείσθητι
	πεισθήσεσθαι	πεισθῆναι
	πεισθησόμενος	πεισθείς

a. Poetic are 2d aor. A. ἔπιθον, etc., 2d aor. M. ἐπιθόμην, etc.

---

348. κομίζω (κομιδ-) *bring*.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)		κεκόμικα
ἐκόμιζον		ἐκόμισα	ἐκεκομίκη
κομίζω		κομίσω	κεκομίκω
κομίζοιμι	κομιοίην, -οῖμι	κομίσαιμι	κεκομίκοιμι
κόμιζε		κόμισον	
κομίζειν	κομιεῖν	κομίσαι	κεκομικέναι
κομίζων	κομιῶν	κομίσᾱς	κεκομικώς

M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομιοῦμαι		κεκόμισμαι
ἐκομιζόμην		ἐκομισάμην	ἐκεκομίσμην
κομίζωμαι		κομίσωμαι	κεκομισμένος ὦ
κομιζοίμην	κομιοίμην	κομισαίμην	κεκομισμένος εἴην
κομίζου		κόμισαι	κεκόμισο
κομίζεσθαι	κομιεῖσθαι	κομίσασθαι	κεκομίσθαι
κομιζόμενος	κομιούμενος	κομισάμενος	κεκομισμένος

Verbals.	Passive.	Passive.
κομιστός κομιστέος	κομισθήσομαι	ἐκομίσθην
		κομισθῶ
	κομισθησοίμην	κομισθείην
		κομίσθητι
	κομισθήσεσθαι	κομισθῆναι
	κομισθησόμενος	κομισθείς

349. τίθημι (θε-) *put.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθημι	θήσω		τέθεικα
	ἐτίθην		ἔθηκα	ἐτεθείκη
Sub.	τιθῶ		θῶ	τεθείκω
Opt.	τιθείην	θήσοιμι	θείην	τεθείκοιμι
Imv.	τίθει		θές	
Inf.	τιθέναι	θήσειν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τίθεμαι	θήσομαι		τέθειμαι
	ἐτιθέμην		ἐθέμην	ἐτεθείμην
Sub.	τιθῶμαι		θῶμαι	τεθειμένος ὦ
Opt.	τιθείμην	θησοίμην	θείμην	τεθειμένος εἴην
Imv.	τίθεσο		θοῦ	τέθεισο
Inf.	τίθεσθαι	θήσεσθαι	θέσθαι	τεθεῖσθαι
Par.	τιθέμενος	θησόμενος	θέμενος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτέθην	
Sub.			τεθῶ	
Opt.	Verbals. θετός θετέος	τεθησοίμην	τεθείην	
Imv.			τέθητι	
Inf.		τεθήσεσθαι	τεθῆναι	
Par.		τεθησόμενος	τεθείς	

350. δίδωμι (δο-) *give.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι	δώσω		δέδωκα
	ἐδίδουν		ἔδωκα	ἐδεδώκη
Sub.	διδῶ		δῶ	δεδώκω
Opt.	διδοίην	δώσοιμι	δοίην	δεδώκοιμι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσειν	δοῦναι	δεδωκέναι
Par.	διδούς	δώσων	δούς	δεδωκώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι	δώσομαι		δέδομαι
	ἐδιδόμην		ἐδόμην	ἐδεδόμην
Sub.	διδῶμαι		δῶμαι	δεδομένος ὦ
Opt.	διδοίμην	δωσοίμην	δοίμην	δεδομένος εἴην
Imv.	δίδοσο		δοῦ	δέδοσο
Inf.	δίδοσθαι	δώσεσθαι	δόσθαι	δεδόσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	ἐδόθην	
Sub.			δοθῶ	
Opt.	Verbals. δοτός δοτέος		δοθείην	
Imv.		δοθησοίμην	δόθητι	
Inf.		δοθήσεσθαι	δοθῆναι	
Par.		δοθησόμενος	δοθείς	

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω			ἕστηκα
ἵστην		ἔστησα	ἔστην	ἑστήκη
ἱστῶ		στήσω	στῶ	ἑστήκω, ἑστῶ
ἱσταίην	στήσοιμι	στήσαιμι	σταίην	ἑστήκοιμι, ἑσταίην
ἵστη		στῆσον	στῆθι	ἕσταθι
ἱστάναι	στήσειν	στῆσαι	στῆναι	ἑστηκέναι, ἑστάναι
ἱστᾶς	στήσων	στήσᾶς	στᾶς	ἑστηκώς, ἑστώς

Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.	Fut. Perf. A.
ἵσταμαι	στήσομαι		ἑστήξω
ἱστάμην		ἐστησάμην	
ἱστῶμαι		στήσωμαι	
ἱσταίμην	στησοίμην	στησαίμην	ἑστήξοιμι
ἵστασο		στῆσαι	
ἵστασθαι	στήσεσθαι	στήσασθαι	ἑστήξειν
ἱστάμενος	στησόμενος	στησάμενος	ἑστήξων

Verbals.	1st Future P.	1st Aorist P.
στατός	σταθήσομαι	ἐστάθην
		σταθῶ
στατέος	σταθησοίμην	σταθείην
		στάθητι
	σταθήσεσθαι	σταθῆναι
	σταθησόμενος	σταθείς

---

352. δείκνῡμι (δεικ-) *show.*

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δείκνῡμι	δείξω		δέδειχα
ἐδείκνῡν		ἔδειξα	ἐδεδείχη
δεικνύω		δείξω	δεδείχω
δεικνύοιμι	δείξοιμι	δείξαιμι	δεδείχοιμι
δείκνῡ		δεῖξον	
δεικνύναι	δείξειν	δεῖξαι	δεδειχέναι
δεικνύς	δείξων	δείξᾶς	δεδειχώς

Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δείκνυμαι	δείξομαι		δέδειγμαι
ἐδεικνύμην		ἐδειξάμην	ἐδεδείγμην
δεικνύωμαι		δείξωμαι	δεδειγμένος ὦ
δεικνυοίμην	δειξοίμην	δειξαίμην	δεδειγμένος εἴην
δείκνυσο		δεῖξαι	δέδειξο
δείκνυσθαι	δείξεσθαι	δείξασθαι	δεδεῖχθαι
δεικνύμενος	δειξόμενος	δειξάμενος	δεδειγμένος

Verbals.	Future Pass.	1st Aorist Pass.
δεικτός	δειχθήσομαι	ἐδείχθην
		δειχθῶ
δεικτέος	δειχθησοίμην	δειχθείην
		δείχθητι
	δειχθήσεσθαι	δειχθῆναι
	δειχθησόμενος	δειχθείς

FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are:

1. The *augment*,
2. The *reduplication*,
3. The *tense and mode suffixes*,
4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

Augment.

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε-.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant:* λύω *loose*, impf. ἔ-λῡον; στέλλω *send*, impf. ἔ-στελλον.

a. ῥ is *doubled* after the syllabic augment (see 49): ῥίπτω *throw*, impf. ἔ-ῤῥῐπτον.

b. Three verbs sometimes have η- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἤ-μελλον, ἠ-βουλόμην, ἠ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel:* ἤλαυνον from ἐλαύνω *drive*, ὥρμων from ὁρμάω *move*, ἱκέτευον from ἱκετεύω *supplicate*, ὕβριζον from ὑβρίζω *insult*.—The vowel α- becomes η-: ἦγον from ἄγω *lead*.

a. The long vowels remain unchanged; only ᾱ- becomes η-: ἤθλουν from ἀθλέω *contend*. But ἀΐω *hear* makes ἄϊον.

---

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial λ is sometimes doubled after the augment (47 D). ἐ-λλίσσετο (λίσσομαι *pray*). Similarly, μ is doubled in ἔ-μμαθε *learned*, ν in ἔ-ννεον *were swimming*, σ in the verbs σεύω *drive* and σείω *shake*, and δ in the root δει-: ἔ-σσευα *drove*, ἔ-δδεισε *feared*.

b. The other dialects have *only* ε- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the pluperfect.—In the Doric, α- by the temporal augment becomes ᾱ-: ἄγον.

357. Diphthongs lengthen their *first* vowel: ᾐσθανόμην from αἰσθάνομαι *perceive*, �😀καζον from εἰκάζω *guess*, ᾤκτῑρον from οἰκτίρω *pity*, ηὔξον from αὔξω *increase*, ηὕρισκον from εὑρίσκω *find*.

a. But ου- remains unchanged. And in the later Attic, ει-, ευ- and sometimes οι- remain: εὕρον for ηὗρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect.*—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of ε- (365) or ει- (366), the augment is omitted: perf. ἕσταλκα, plupf. ἑστάλκη (not ησταλκη) from στέλλω *send*.

a. But ἕστηκα *stand* makes both εἱστήκη (older Attic) and ἑστήκη.—ἔοικα *am like* (492) takes the augment on the second syllable, ἐῴκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλώλη, perf. ἀπ-όλωλα *am lost*; ἠκηκόη, perf. ἀκήκοα *have heard*. But perf. ἐλήλυθα (ἔρχομαι *come*) has plupf. always ἐληλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ολώλη, ἀπο-πεφεύγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial.*—A few verbs beginning with a vowel take the syllabic augment. This with ε- is contracted to ει-: εἶχον for ε-εχον. Here belong

ἄγνῡμι *break*, ἔαξα aor.
ἁλίσκομαι *am taken*, ἑάλων aor., but impf. ἡλισκόμην.
ἀνδάνω *please*, ἔαδον aor.
ἀνοίγω *open*, ἀνέῳγον.
ὁράω *see*, ἑώρων.
οὐρέω *make water*, ἐούρουν.
ὠθέω *push*, ἐώθουν.
ὠνέομαι *buy*, ἐωνούμην.
ἐάω *permit*, εἴων.
ἐθίζω *accustom*, εἴθιζον.
ἑλίσσω *turn*, εἵλισσον.
ἕλκω *draw*, εἷλκον.
ἕπομαι *follow*, εἱπόμην.
ἐργάζομαι *work*, εἰργαζόμην.
ἕρπω or ἑρπύζω *creep*, εἷρπον.
ἑστιάω *entertain*, εἱστίων.
ἔχω *have, hold*, εἶχον.

a. Here belong, further, the aorists εἷλον (αἱρέω *take*, 539, 1), εἷσα *I set* (517 D, 7), and εἷτον etc., 2d aorist of ἵημι (476). Cf. also the plupf. εἱστήκη, 358 a.

b. Of these, ὁράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen *o* of the theme.

---

358 D, b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοεε etc.

359 D. Hm. has ἐάλην from εἴλω *press*, εἴρυσα from ἐρύω *draw*, ἐφνοχόει from οἰνοχοέω *pour out wine*, ἤνδανον and ἐήνδανον from ἀνδάνω *please*. In Hd., ἄγνῡμι, ἕλκω, ἕπομαι, ἔχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so ἄγνῡμι, originally *Fάγνῡμι*, aorist ἔ*Fαξα*, ἔαξα; ἔρπω, originally *σερπω*, impf. *εσερπον*, *εἕρπον*, *εἶρπον*.

d. Irregularly, ἑορτάζω *keep festival* has the augment on the *second* vowel: *ἑώρταζον* instead of *ἡορταζον*, cf. 36.

AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: *εἰσ-φέρω bring in*, *εἰσ-ἤνεγκον*; *προσ-άγω lead to*, *προσ-ἦγον*.

a. Prepositions ending in a vowel lose that vowel before ε-: *ἀπο-φέρω bear away*, *ἀπ-ἤνεγκον*. But *περί* and *πρό* retain the final vowel: *πρό* is often *contracted* with ε: *προ-βαίνω advance*, *προύβαινον* for *προ-ἔβαινον*.

b. The prepositions *ἐξ*, *ἐν*, *σύν* have their proper form before ε-: *ἐκτείνω extend*, *ἐξ-ἔτεινον*; *ἐμβάλλω invade*, *ἐν-ἔβαλλον*; *συλλέγω collect*, *συν-ἐλεξα*.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: *καθεύδω sleep*, *ἐκάθευδον* (yet also *καθηῦδον*); *καθίζω sit*, *ἐκάθιζον*. So some forms of *ἀφίημι* (476 a), *κάθημαι* (484, 2), *ἀμφιέννῡμι* (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: *ἀνέχομαι endure*, *ἠνειχόμην*; *ἀνορθόω set right*, *ἠνώρθουν*; *ἐνοχλέω annoy*, *ἠνώχλουν*.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: *οἰκοδομέω build* (from *οἰκο-δόμος house-builder*), *ᾠκοδόμουν*.

a. This rule sometimes holds good when such verbs begin with a preposition: thus *ἐναντιόομαι oppose* (from *ἐναντίος opposite*, not from *ἐν* and *ἀντιόομαι*), *ἠναντιούμην*; *μετεωρίζω raise aloft* (from *μετέωρος aloft*), *ἐμετεώριζον*. But more commonly the augment comes *after* the preposition: *ἐκκλησιάζω hold an assembly* (*ἐκκλησιᾶ*), *ἐξεκλησίαζον*; *ὑποπτεύω suspect* (*ὕποπτος suspected*), *ὑπώπτευον*.—The verb *παροινέω behave as drunken* (*πάροινος*) takes two augments: *ἐπαρῴνουν*.

b. The verb *διαιτάω arbitrate* (from *δίαιτα arbitration*) is augmented as if it were a compound of *διά*; *διήτησα*: and in compounds it takes two augments; *κατ-εδιήτησα*.

c. Verbs beginning with *εὖ well* and *δυσ- ill* have the augment after the adverb when the second part of the compound begins with a short vowel: *δυσαρεστέω am displeased* (*δυσάρεστος*), *δυσηρέστουν*; *εὐεργετέω benefit* (*εὐεργέτης*), *εὐηργέτουν*, also *εὐεργέτουν*. But *δυστυχέω am unlucky* (*δυστυχής*), *ἐδυστύχουν*.

ἐάνδανον, 2d aor. *ἔαδον*: the rest usually (perhaps always) reject ε, and take either the temporal augment (so *ἀλίσκομαι*, *ὁράω*), or none at all (so *ἀνοίγω*, *ἐάω*, *ἐργάζομαι*, *ὠθέω*, *ὠνέομαι*).

Reduplication.

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with ε: λύω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); *θύω sacrifice*, τέ-θυκα.

365. In verbs beginning with a *double consonant*, *two consonants*, or ῥ-, the reduplication omits the consonant and consists of ε- only. ῥ is doubled (49).

Thus ψεύδομαι *lie*, perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send*, ἔ-σταλκα; ῥίπτω *throw*, ἔ-ῤῥῖφα.

a. But before a *mute and a liquid* the reduplication has generally its full form: γράφω *write*, γέ-γραφα. Still γν- takes ε- only: γιγνώσκω (γνο-) *know*, ἔ-γνωκα. And rarely βλ-, γλ- do the same.

b. The perfects κέ-κτημαι *possess*, μέ-μνημαι *remember*, from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen*, πέ-πταμαι *am spread* (presents πίπτω and πετάννῡμι).

366. The reduplication has the form ει- in:

εἴ-ληφα from λαμβάνω(λαβ-) *take*.
εἴ-ληχα from λαγχάνω(λαχ-) *get by lot*.
εἴ-ρηκα *have said* (ῥε-, 539, 8).
εἶ-μαρται *it is fated* (μερ-, 518, 26).
εἴ-λοχα from λέγω *gather*.
δι-εί-λεγμαι from δια-λέγομαι *converse*.

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *hope*, ἤλπικα; ὁρμάω *move*, ὥρμηκα; ἀπορέω *am at a loss*, ἠπόρηκα; αἱρέω *take*, ᾕρηκα.

---

363 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, pf. 3d pl. of δέχομαι *receive*); εἶμαι, ἕσται (orig. *Fέσμαι*, *Fέσται*, from ἕννῡμι *clothe*); ἔρχαται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω *shut*); ἄνωγα *order*. Cf. pf. οἶδα *know* in all dialects. The long ᾱ remains unchanged in the defective perfect participles, ἀδηκώς *sated* (aor. opt. ἀδήσειε *might be sated*), and ἀρημένος *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has ῥερυπωμένος *soiled* (for ἐῤῥυπωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *receive part*, ἔσσυμαι (for σε-συμαι) from σεύω *drive*, like the verbs with initial ρ. In δεί-δοικα and δεί-δια *fear* (490 D 5), δεί-δέγμαι *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. '*Attic Reduplication.*'—Some verbs, beginning with α-, ε-, ο-, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called 'Attic reduplication.'

Thus ἀλείφω (αλιφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. Ε *as reduplication before a vowel-initial.*—The verbs mentioned in 359 have ε- for the reduplication also, and this with initial ε- is contracted to ει-: ἄγνῡμι *break* (orig. *ϝάγνῡμι*, perf. *ϝέϝᾱγα*), ἔᾱγα; ἐθίζω *accustom*, εἴθικα (from ε-εθικα).—ὁράω *see* makes ἑώρᾱκα; ἀν-οίγω *open*, ἀν-έῳγα or ἀν-έῳχα.—The root εικ- makes perf. ἔ-οικα *am like, appear*, plup. ἐ-ῴκη. Similarly the root εθ- or ηθ- makes εἴ-ωθα *am accustomed.*

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360-362.

371. Reduplication in the Present.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with ι: γι-γνώσκω (γνο-) *know*; τί-θημι (θε-) *put*. In πίμ-πλημι *fill* and πίμ-πρημι *burn* this reduplication is strengthened by μ.

a. For reduplication in the *second aorist*, see 436.

Tense and Mode Suffixes.

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|ε-, -τ°|ε-, -ι°|ε-, -ν°|ε-, -αν°|ε-, -νε°|ε-, -να-, -νυ-, -σκ°|ε, or none.

---

368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλά-ομαι, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτάζω *am distressed*), ἄρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἐρείπω (ερειπ-) *overthrow*, ὀδ-ώδυσται *is wroth* (ὀδυσ-), ὄρ-ωρα *am roused* from ὄρνῡμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀραίρηκα from αἱρέ-ω *take*.

369 D. For εἴ-ωθα, Hm. has also ἔ-ωθα (Hd. only ἔωθα): the orig. root was perhaps *σϝηθ-*, pf. ε-σϝωθ-α (28 a).—Further, Hm. has ἔλπ-ω (*ϝελπ-*) *cause to hope*, pf. ἔολπα *hope*, plup. ἐώλπεα; and ἔρδω (*ϝεργ-*, Eng. *work*) *do*, pf. ἔοργα, plup. ἐώργεα; also ἐ-ερμένος from εἴρω *join*.

372 D. For epic first aorist forms with suffix -σ°|ε- see 428 D b.—For σ

Future system, -σ°|ε-.
First aorist system, -σα-.
Second aorist system, -°|ε-, or none.
First perfect system, -κα- (plupf. -κη- or -κει-).
Second perfect system, -α- (plupf. -η- or -ει-).
Perfect middle system, none (future perfect -σ°|ε-).
First passive system, -θε- (future passive -θησ°|ε-).
Second passive system, -ε- (future passive -ησ°|ε-).

a. In these suffixes the *variable vowel* (°|ε) appears as ο before μ or ν, and in the optative; otherwise as ε: λύο-μεν, λύο-ι-μι, λύε-τε.

373. The Subjunctive puts the *long* variable vowel -ω|η- in the place of the final vowel of the tense-suffix. But in the aorist passive -ω|η- is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μι-forms).

374. The Optative adds the mode-suffix -ι- or -ιη- to the tense-stem: λύο-ι-μι, δο-ίη-ν.

a. The form -ιη- is used only before active endings. It is always employed in the *singular* of tenses which have the μι-inflection (385); δο-ίη-ν, λυθε-ίη-ν. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; λυθείητε, δοίησαν. It is also regularly used in the singular of contract forms: τῑμαο-ίη-ν, contr. τῑμῴην.

b. Before -ν in the 3d plur. active, -ιε- is always used: λύο-ιε-ν.—For -ια- as mode-suffix in the first aorist, see 434.

Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

---

doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix -σε°|ε- see 426.

The suffix of the pluperfect was originally -κεα-, -εα-, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has -°|ε- instead of -ω|η- in the subjunctive; in the active before the endings -τον, -μεν, -τε, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μι-form, and the second aorist passive. See these tenses severally, 433 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in -ω.

374 D. a. Hm. almost never has -ιη- in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

376. Indicative, Subjunctive, and Optative.

		Active.		Middle.	
		Principal tenses.	*Past tenses.*	*Principal tenses.*	*Past tenses.*
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	——	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few μι-forms: ἔφη-σθα *thou saidst*. And in presents of the μι-form the ending -ᾱσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: εἰχέτην *you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: λύοι-μι; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: τρέφοιν Eur. frag. 895 Nauck, ἀμάρτοιν Cratin. Drapetides frag. 6 Meineke.

---

376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τᾱν for -την, -μᾱν for -μην, -σθᾱν for -σθην. Thus τίθητι, λύοντι, λῦσωντι, λελύκαντι, λύσομες, ἐλῡόμᾱν, ἐλελύσθᾱν, for τίθησι, λύουσι, λῦσωσι, λελύκᾱσι, λῡσομεν, ἐλῡόμην, ἐλελύσθην.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: γιγνόμεσθα.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of μι-forms: see 415 D, c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: γιγνοί-ατο for γίγνοι-ντο; though in the subjunctive they always have -νται: γίγνω-νται.

377 D. In Hm. -σθα is more frequent; τίθησθα, διδοῖσθα. He has it even in the subjunctive; ἐθέλησθα for ἐθέλῃς (ἐθέλω *wish*): rarely in the optative; κλάιοισθα for κλαίοις (κλαίω *weep*).

380. IMPERATIVE.

ACTIVE.			MIDDLE.		
S. 2. *-θι*	D. 2. *-τον*	P. 2. *-τε*	S. 2. *-σο*	D. 2. *-σθον*	P. 2. *-σθε*
3. *-τω*	3. *-των*	3. *-ντων* or *-τωσαν*	3. *-σθω*	3. *-σθων*	3. *-σθων* or *-σθωσαν*

a. The endings *-τωσαν* and *-σθωσαν*, if Attic at all, belong only to the later Attic.

381. INFINITIVE.—The infinitive-endings are

Active, *-εν* (contracted with preceding *ε* to *-ειν*), or *-ναι*.
Middle, *-σθαι*.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, *-ντ-* (but for the perfect active *-οτ-*),
for the *Middle*, *-μενο-*.

For the declension of the participles and the formation of the feminine, see 241-244.

USE OF THE ENDINGS.

383. *A. The Common Form of Inflection.*

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings *-μι* and *-σι* are omitted: *λύω*, *λέλυκε*.
   a. Except *-μι* in the optative (379 a): *λύοι-μι*.
2. The imperative ending *-θι* is omitted: *λῦε*.
3. The 3d plural of the past tenses has *-ν*: *ἔλῡο-ν*.
4. The middle endings *-σαι* and *-σο* drop *σ* (71) and are contracted: *λύει* for *λῡε-(σ)αι*, *λύῃ* for *λῡη-(σ)αι*, *ἐλύου* for *ελῡε-(σ)ο*, *ἐλύσω* for *ελῡσα-(σ)ο*. But in the optative there is no contraction: *λύοιο* for *λῡοι-(σ)ο*.

---

380 D. a. The endings *-τωσαν* and *-σθωσαν* do not occur in Hm.

381 D. For *-εν* or *-ναι*, Hm. often has *-μεναι* or *-μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν to send*. Hm. never uses *-μεν* after a long syllable or *-ναι* after a short one: hence *στήμεναι* or *στῆναι*, never *στημεν*, *δαμήμεναι* or *δαμῆναι* aor. pass. *to be subdued*, never *δαμημεν*, *ἑστάμεναι* or *ἑστάμεν*, never *ἑστάναι*. Yet we have *ἰέναι* as well as *ἴμεναι*, *ἴμεν to go*.

383 D. 1. Hm. often retains *-μι*, *-σι* in the subjunctive: *ἐθέλωμι*, *ἐθέλῃσι* (more correctly written *ἐθέλησι*) for *ἐθέλω*, *ἐθέλῃ*.

4. In Hm. and Hd. the vowels, after *σ* is dropped, usually remain uncontracted: *λῦσεαι*, *ἐλῦεο*, etc. Hd. contracts *-ηαι* to *-ῃ* and sometimes *-εο* to *-ευ*:

5. The infinitive active has *-εν* (381): *λύειν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λύων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 383 D 4). The Common dialect had *-η* except in *βούλει*, *οἴει*, from *βούλομαι wish* and *οἴομαι think*.

385. *B. The* MI-*form of Inflection.*

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι*, *τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θί*, *στῆ-θι*; sometimes not: *ἵστη*.

3. The 3d plural of the past tenses has *-σαν*: *ἐτίθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι*, *λέλυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τιθέ-ναι*, *λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ᾱσι*.

Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λῡσάσθων*, *λύσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λύονται*, *λῦσαι*, *λυθησόμενοι*. But not so in the optative: *λύσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλῃ*, imv. *βούλεο* or *βούλευ wish*. Hm. contracts *-εαι* to *-ει* only in *ὄψει thou wilt see*.

5. For *-εν* Hm. has sometimes *-μεν̓αι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν*, *ἔφα-ν* for *ἔβη-σαν*, *ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾱσι* only in *ἴᾱσι they go* and *ἔᾱσι they are* (477, 478 D).

8. For *-ατ̓αι*, *-ατ̓ο* in 3d plur. middle, see 376 D d.

EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing accents the end of the stem:

a. uniformly in the *middle:* λιποῦ contracted from λιπέ-(σ)ο.

b. in the following *active* forms: εἰπέ *say*, ἐλθέ *come*, εὑρέ *find*, ἰδέ *see*, λαβέ *take;* but not in their compounds: ἄπ-ειπε.

388. In optatives of the μι-inflection the accent can not go back of the mode-suffix -ι-: ἱσταῖ-τε, διδοῖ-το, λυθεῖεν.

389. The *infinitive* and *participle* present several exceptions:

a. In the second aorist active and middle they accent the end of the stem: λιπεῖν (for λιπέ-εν) λιπών, λιπέ-σθαι.

b. In the perfect middle they accent the penult: λελύσθαι, τετῖμῆσθαι, λελυμένος.

c. The first aorist active infinitive accents the penult: τῑμῆσαι.

d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.

e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt. Act.	πλέξᾱι	παύσᾱι	τελέσᾱι	δηλώσᾱι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλῶσαι
2d Sing. Imv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δήλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together* (not ἔπισχες, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was there* (not ἄπηλθε, ἄφῖκται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-είκε *he was yielding*, but ὕπ-εικε imperative, *yield.*

c. The middle imperative in -ου of the second aorist of the μι-form throws the accent back when compounded with a preposition of *two* syllables: ἀπό-δου *sell*, κατά-θου *put down;* but not when the preposition is of *one* syllable: ἐνθοῦ *stow away*, προοῦ *abandon.*

---

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *assemble*), ἔρεσθαι (εἴρομαι *ask*), ἔχθεσθαι (ἐχθάνομαι *am odious*), ἔγρεσθαι (ἐγείρω *arouse*).

b. In Hm., the perfects ἀλάλησθαι, ἀλαλήμενος (ἀλάομαι *wander*), ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος (ἄχνυμαι *am pained*), ἐσσύμενος (σεύω *drive*), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἔνθεο, σύνθεο.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, or *Present and Imperfect.*

FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs.*

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix $-^{o}|_{\epsilon}-$ (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to $-\omega$:

λέγ-ω *speak*	present stem $\lambda\epsilon\gamma-^{o}\vert_{\epsilon}-$	theme λεγ-.
φιλέ-ω *love*	present stem $\phi\iota\lambda\epsilon-^{o}\vert_{\epsilon}-$	theme φιλε-.

a. In presents in $-\upsilon\omega$ the quantity of υ wavers, but in Attic long ῡ prevails: thus always λύω *loose*, δύω *go under*, πτύω *spit*, ὕω *rain*, and generally φύω *make grow*, θύω *sacrifice;* probably also ξύω *scrape*, μύω *shut the eyes.* So always ἀλύω *am beside myself*, ἀρτύω *prepare*, δακρύω *weep*, ἱδρύω *establish*, ἰσχύω *am strong*, κωκύω *lament*, μηνύω *divulge*, and almost always κωλύω *hinder.* On the other hand κλύω *hear* (poetic), and μεθύω *am drunk.*

b. In γίγνομαι *become* (for γι-γεν-ο-μαι) and ἴσχω *hold* (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix $-^{o}|_{\epsilon}-$ is added, and the theme-vowel α, ι, υ takes the *strong* form η, ει, ευ (32): τήκ-ω *melt* (present stem $\tau\eta\kappa-^{o}\vert_{\epsilon}-$) theme τακ-; λείπ-ω *leave*, theme λιπ-; φεύγ-ω *flee*, theme φυγ-.

a. Roots ending in -υ- lose this vowel in the present (44): πλέω *sail* for πλευ-ω (πλυ-), χέω *pour* for χευ-ω (χυ-). So

θέω (θυ-) *run.*	πνέω (πνυ-) *blow, breathe.*
νέω (νυ-) *swim.*	ῥέω (ῥυ-) *flow.*

395. THIRD CLASS (*Tau-class*).—The suffix $-\tau^{o}|_{\epsilon}-$ is added: τύπ-τω *strike* (present stem $\tau\upsilon\pi-\tau^{o}\vert_{\epsilon}-$) from theme τυπ-; βάπ-τω *dip*, theme βαφ-; καλύπ-τω *cover*, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is π, β, or φ cannot be ascertained from the present, but only from the second

---

393 D. a. Hm. has λύω (and λύω) δύω, φύω, θύω (and θύω) πτύω, ξύω, ὕω. Theocr. has πτύω. And ἀλύω, ἀρτύω, ἱδρύω, κωκύω occur in Hm., ἰσχύω and μᾰνύω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. *ἐ-τύπ-ην*, *ἐ-βάφ-ην*, and the noun *καλύβ-η cover*.

396. Fourth Class (*Iota-class*).—The suffix $-\iota^{o}|_{\epsilon}$- is added; this always occasions sound-changes, as follows:

397. *κ*, *χ*, *τ*, *θ*, and sometimes *γ*, unite with *ι* to form *σσ* (later Attic *ττ*): see 67. Thus *φυλάσσω guard* (present stem $\phi\upsilon\lambda\alpha\sigma\sigma^{o}|_{\epsilon}$-) for *φυλακ-ιω*, theme *φυλακ-*; *ταράσσω disturb* for *ταραχ-ιω*, theme *ταραχ-*; *τάσσω arrange* for *ταγ-ιω*, theme *ταγ-*.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in *-ξω* or *-σω*, will show whether the consonant is a palatal or lingual.

b. In *πέσσω* (*πεπ-*) *cook*, the present comes from an older form of the theme, *πεκ-*.

398. *δ*, less often *γ*, unites with *ι* to form *ζ* (68): *φράζω tell* for *φραδ-ιω*; *κράζω cry* for *κραγ-ιω*.

a. Here also the future will show whether the stem ends in a lingual (*δ*) or a palatal (*γ*).

b. Themes in *-γγ-* drop *γ* nasal before *ζ*: *κλάζω* (*κλαγγ-*) *shriek*, *πλάζω* (*πλαγγ-*) *cause to wander*, *σαλπίζω* (*σαλπιγγ-*) *sound the trumpet*.

c. In *νίζω* (*νιβ-*) *wash* the present comes from an older form of the theme, *νιγ-*.

399. *λ* with *ι* produces *λλ* (66): *βάλλω* (for *βαλ-ιω*) *throw*.

a. Only *ὀφείλω* (for *οφελ-ιω*) *am obliged* follows the analogy of 400, being distinguished thus from *ὀφέλλω* (also for *οφελ-ιω*) *increase*.

400. *ν* and *ρ* with *ι* transpose it to the preceding syllable, where it unites with the vowel of the theme (65): *φαίνω show* for *φαν-ιω*; *φθείρω destroy* for *φθερ-ιω*. If the theme-vowel is *ι* or *υ*, it becomes long: *κρῑ́νω distinguish* for *κριν-ιω*; *σῡ́ρω drag* for *συρ-ιω*.

401. Two verbs with themes in *-αυ-* drop the *υ*: *καίω burn* for *καυ-ιω* (44) and *κλαίω weep* for *κλαυ-ιω*. The Attic prose, however, uses the forms *κάω*, *κλάω* (35).

---

398 D. Aeol. *-σδω* for *-ζω*, frequent in Theoc. (63 D): *σῡρίσδω* for *σῡρίζω pipe*. In Dor., most verbs in *-ζω* have themes in *-γ-*: *κομίζω take care of*, aor. *ἐκόμισα* (for *ε-κομιδ-σα*), but Dor. *ἐκόμιξα* (for *ε-κομιγ-σα*). In Hm., too, these verbs have *-γ-* much oftener than in Att.: so in *ἀλαπάζω lay waste*, *δαΐζω divide*, *ἐναρίζω slay, strip*, *μερμηρίζω debate in mind*, *πολεμίζω war*, *στυφελίζω push*, etc.

399 D. a. Hm. has *εἵλω* (*ελ-*) *press* (not *ελλω*). But instead of *ὀφείλω* he commonly uses the form *ὀφέλλω*.

401 D. In Hm., some other vowel-themes annex *-ιω*: *δαίω* (*δαυ-*) *burn*, *δαίομαι* (*δα-*) *divide*, *ναίω* (*να-*) *inhabit*, *μαίομαι* (*μα-*) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing ν is added.

a. -ν°|ε- : τέμ-νω *cut* (present stem τεμ-ν°|ε-), theme τεμ-.

b. -αν°|ε- : ἁμαρτ-άνω *err*, theme ἁμαρτ-.

c. -αν°|ε- with an inserted nasal: μανθ-άνω *learn*, theme μαθ-; λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.

REM. -αν°|ε- is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (ν, μ, γ, according as it precedes a lingual, labial, or palatal mute).

d. -νε°|ε- : ἱκ-νέο-μαι *come*, theme ἱκ-.

e. -νυ- (after a vowel -ννυ-): δείκ-νῡ-μι *show*, theme δεικ-; σβέ-ννῡμι *quench*, theme σβε-.

f. -να- : πέρ-νη-μι *sell* (present stem περ-να-), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix -σκ°|ε- (or -ισκ°|ε-) is added: ἁρέ-σκω *please*, εὑρ-ίσκω *find*. The vowel before -σκω is usually made long.

a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηράσκω *grow old*.

b. Several presents have the reduplication: γι-γνώ-σκω (γνο-) *know*.

c. A mute before -σκω is dropped: λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πάσχω for παθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem: φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in -ε-, while the other systems are formed from a shorter one without -ε-: pres. δοκέω (δοκε-) *seem*, but future δόξω (δοκ-). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in -ε-, or in -ο-: present βούλομαι (βουλ-) *wish*, but future βουλήσομαι (βουλε-).

INFLECTION.

406. A. THE COMMON FORM (*Presents in* -ω).—Present stems ending in a variable vowel (-°|ε-) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel ο to ω: λύω. (b.) In the 2d and 3d sing. -εις and -ει

---

407 D. (b.) The Doric (Theocr.) has sometimes -ες for -εις in the 2d pers (c.) The Doric has -οντι, -ωντι; see 69 D.

are perhaps due to *epenthesis* (cf. 65); λύεις for λῡε-σι, λύει (λῡειτ) for λῡε-τι. So, too, -ῃς -ῃ in the subjunctive active. (c.) In the 3d plur. active -ουσι is for -ο-νσι (55 d) and -ωσι for -ω-νσι. (d.) For the middle forms of the second person, λύει, ἐλύου, etc., see 384 and 383, 4.

408. The Subjunctive has -ω|η- for -ο|ε-. The Optative has the mode-suffix -ι-; for λύο-ιε-ν, see 374 b.

409. CONTRACT PRESENTS.—Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following variable vowel: τῑμά-ω τῑμῶ *honor*, φιλέ-ω φιλῶ *love*, δηλό-ω δηλῶ *manifest*. Paradigms 323–325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τῑμ(άο)ῶ-μεν the uncontracted form is τῑμάομεν, the contract form τῑμῶμεν.

---

409 D. CONTRACT PRESENTS IN THE DIALECTS.

Usage of Homer.—a. Verbs in -αω are often contracted as in Attic: ὁρῶ, ὁρᾷς, ὁρᾷ. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for αε, αη, a double *a*-sound, and for αο, αω, αου a double *o*-sound. One of the vowels is usually lengthened; rarely both.

ὁρόω	for	ὁράω	μενοινόω	for	μενοινάω
ὁρόωντες		ὁράοντες	ἠβώοντες		ἠβάοντες
ὁρόωμι		ὁράοιμι	ἠβώοιμι		ἠβάοιμι
ὁρόωσι		ὁράουσι	ἠβώωσα		ἠβάουσα
ὁράᾳς		ὁράεις	μενοινάᾳ		μενοινάει
ὁράασθαι		ὁράεσθαι	μνᾶασθαι		μνάεσθαι.

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus ὁρόωμεν (for ὁράομεν) is an impossible form. A single exception is μνωόμενος. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception γελώοντες).

Uncontracted forms without assimilation occur rarely: ἀοιδιάει, ναιετάοντα: even with lengthening: πεινάοντα. In imperfects αο is sometimes changed to εο: ἤντεον (ἀντάω *encounter*), ὁμοκλέομεν (ὁμοκλάω *rebuke*). Notice χρεώμενος for χραόμενος.

b. Verbs in -εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ: τελέει, τελέουσι, τελέεται, τελέομενος, or τελεῖ, τελεῦσι, τελεῖται, τελεύμενος. In the 2d sing mid -έ-ε-αι, -έ-ε-ο may become -εῖαι, -εῖο, by contraction of εε, or -έαι, -έο, by rejection of one ε: μῡθεῖαι or μῡθέαι, for μῡθέ-ε-αι *thou sayest*. An older form of these verbs was in -είω: so νεικείω for νεικέω *quarrel*, ἐτελείετο from τελέω *complete*.

c. Verbs in -οω are contracted as in Attic. But sometimes they have forms with a double *o*-sound, like verbs in -αω: ἀρόωσι for ἀρόουσι (ἀρόω *plough*), ὑπνώοντας (ὑπνόω *sleep*).

Usage of Herodotus.—d. Verbs in -αω commonly change α before an *o*-sound to ε: τῑμέω, τῑμέονται, τῑμεόμενος, τῑμέουσι; εω rarely goes into ευ: ἐτῑμευν (Att. ἐτῑμων). Otherwise they contract α with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally *-ιη-* (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, *-α-ειν*, *-ο-ειν* give *-ᾶν*, *-οῦν* (not *-ᾱ́ν*, *-οιν*) because *-ει* is a spurious diphthong; see 40 a and 381.

411. Verbs in *-εω* of two syllables admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω sail* makes in the pres. ind. *πλέ-ω*, *πλεῖς*, *πλεῖ*, dual *πλεῖτον*, plur. *πλέ-ομεν*, *πλεῖτε*, *πλέ-ουσι*. Except *δέ-ω bind*, which makes *τὸ δοῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω want, require*, which follows the rule, making *τὸ δέ-ον the requisite*, *δέομαι, I request.*

412. Seven verbs in *-αω* take *η* instead of *ᾱ* in the contract forms. Thus *ζά-ω live*, *ζῇς* (not *ζᾷς*), *ζῇ*, *ζῆτε*, *ζῶ-ν*, etc. So also *πεινά-ω hunger*, *διψά-ω thirst*, *κνά-ω scratch*, *σμά-ω wash*, *ψά-ω rub*, and *χρά-ομαι use.*

a. *ῥῑγό-ω am cold* has *ω* and *φ* in contract forms, instead of *ου* and *οι*: inf. *ῥῑγῶν*, opt. *ῥῑγῴην*.

b. *λού-ω bathe* sometimes drops *υ* (44), and is then contracted as a verb in *-οω*: *ἔλουν* for *ἔλο(υ)-ε*, *λοῦμαι* for *λο(ύ)-ο-μαι*, etc.

413. B. THE MI-FORM.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in *-νυ-* and *-να-* of class 5,—are inflected according to 385. Paradigms 329–332.

τῑμᾷς, *τῑμᾶτε*, *τῑμῴμην*, *τῑμᾶσθαι*; so also mid. imv. *τῑμῶ*, impf. *ἐτῑμῶ*. But *χράομαι* changes *αο* to *εω*: *χρέωμαι*.

e. Verbs in *-εω* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλέει*, *φιλέοιμι*, *φιλέομαι* or *φιλεῦμαι*, *φιλέουσι* or *φιλεῦσι*. But *δεῖ it is necessary* and its inf. *δεῖν* are usually contracted. Instead of 2d sing. mid. *φιλέ-ε-ο*, *ἐφιλέ-ε-ο*, we find forms with only one *ε*, *φιλέο*, *ἐφιλέο*.

f. Verbs in *-οω* are contracted as in Att., but sometimes have *-ευ* instead of *-ου*: *δηλῶ*, *δηλοῖ*, *δηλῶμαι*, *δηλοίμην*, *δηλοῦσι* or *δηλεῦσι*, *ἐδήλου* or *ἐδήλευ*.

Doric Contraction.—g. The Doric contracts *α* with *ο*, *ω* (not in the ultima) to *ᾱ* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *ῃ*, to *η*, *ῃ* instead of *ᾱ*, *ᾷ*: *πεινᾶμες* (for *πεινῶμεν*), *πεινᾶντι* (for *πεινῶσι*), *ὁρῆτε* (for *ὁρᾶτε*), *ὁρῇ* (for *ὁρᾷ*), *ὁρῆν* (for *ὁρᾶν*); see 37 D h and i. The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Doric.

Aeolic Inflection.—h. For *-αω*, *-εω*, *-οω*, the Aeolic (of Lesbos) has peculiar forms in *-αιμι*, *-ημι*, *-ωμι*, with the *μι*-inflection: *φίλημι*, *φιλήμενος*, *δοκίμωμι*.

410 D. a. In contract present optatives Homer scarcely ever has *-ιη-*; Hd. uses it for verbs in *-αω* (*τῑμῴην*), but not for those in *-εω* and *-οω*.

412 D. Hm. has *πεινήμεναι*, *κνῆ*; but *ζώειν*. Hd. has *ζῆν*, *διψῆν*, but *χρᾶσθαι*, *κνᾶν*, *σμᾶν*.

c. Other irregular contractions in Hm. are: *προσαυδήτην* (*αὐδάω speak*), *συναντήτην* (*ἀντάω encounter*), *ἀπειλήτην* (*ἀπειλέω threaten*), *πενθήμεναι* (*πενθέω mourn*), *ποθήμεναι* (*ποθέω miss*), *φορήμεναι* and *φορῆναι* (*φορέω bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *ἐδείκνῡ-ν*, stem *δεικνυ-*.

415. a. Stems in *-α-* contract *-α-āσι* in the 3d plur. pres.: *ἱστᾶσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ἵστη*, *δείκνῡ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου*, *ἵστω* for *τίθεσο*, *ἵστασο*. But in *δύναμαι can* and *ἐπίσταμαι understand*, this is generally the case: *ἐδύνω*, *ἠπίστω*. We have even poetic *δύν* for *δύνασαι*, and *ἐφτέι* for *ἐφτέσαι*.

417. The subjunctive *adds* the mode-suffix *-ω|η-*, and contracts it with final *α*, *ε*, *ο* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη*, *αῃ*, *οη* give *η*, *ῃ*, *ῳ* (contrary to 37 d, 39 c): *ἱστῆται* for *ἱστάηται*, *διδῷς* for *διδόῃς*.

a. But in three verbs *-ω|η-* *takes the place* of the stem-vowel, so there is no contraction. These are *δύνα-μαι can*, *ἐπίστα-μαι understand*, *κρέμα-μαι hang*; subj. *δύνω-μαι*, *ἐπίστω-μαι*, *κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. For *δεικνύοιμι*, *τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 388: *ἱσταῖτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

419. In some forms the *μι*-verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*; *ἐτίθεις*, *ἐτίθει* (used for *ἐδίδων*, *-ως*, *-ω*; *ἐτίθης*, *-η*). So in the present *τιθεῖς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *διδοω*.

b. The optative of verbs in *-νῡμι*: *δεικνύ-οιμι*, like *λύοιμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

---

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι*, *τιθήμενος*, *ἀῆναι to blow*: *δίζημαι seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθεῖσι*, *διδοῦσι*, *ῥηγνῦσι*, etc., but both have *ἴāσι they go* and Hm. has *ἔāσι they are*.

b. Hm. sometimes retains *-θι*: *δίδωθι give*, *ὄμνυθι swear*.

c. Hd. has forms with *-ατai*, *-ατο* in the 3d plur. of the middle: *τιθέαται*, *ἐτιθέατο*, even *ἐδυνέατο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἵημι*, according to most editions: *ἵῃ* (Hd.) *ἵῃσι* (Hm.) for *ἱῇ*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδοῖς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδοῖσθα*, *διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴεις* (with irregular accent), *ἴει* (and *ἵησι*). Also *καθίστᾱ* (= *-ίστα-ε*), imv. In Hd. *ἴει*, *τιθεῖς*, *τιθεῖ*, *διδοῖς*, *διδοῖ*, *ἱστᾷ*, are perhaps always used. So, too, Hd. has impf. 3d sing. *ἵστᾱ* for *ἵστη*.

b. But Hm. has opt. *δαινῦτο* for *δαινυ-ι-το* from *δαίνυμαι feast*.

FUTURE SYSTEM, or

Future Active and Middle.

420. The future stem is formed by adding -σ°|ε- to the theme, and is inflected like the present of the common form (406): -σω, -σεις, -σει etc. Paradigm 315.

421. a. *Mute Verbs.*—A labial or palatal mute at the end of the theme unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (54).

κόπτω (κοπ-) *cut*	κόψω	τάσσω (ταγ-) *arrange*	τάξω
βλάπτω (βλαβ-) *hurt*	βλάψω	ὀρύσσω (ορυχ-) *dig*	ὀρύξω
γράφ-ω *write*	γράψω	φράζω (φραδ-) *tell*	φράσω
πλέκ-ω *twist*	πλέξω	σπένδ-ω *pour*	σπείσω (55 d).

For τρέφ-ω *nourish*, θρέψω, and the like, see 74 c.

b. *Vowel Verbs.*—A short vowel at the end of the theme becomes long before σ (33).

ἐά-ω *permit*	ἐάσω	ποιέ-ω *make*	ποιήσω
τῑμά-ω *honor*	τῑμήσω	δουλό-ω *enslave*	δουλώσω

For exceptions, see 503.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: πείθω (πῐθ-) *persuade*, πείσω; πνέω (πνυ-) *breathe*, πνεύσομαι.

422. *Liquid Future.*—The future of liquid verbs ends in -εω instead of -σω; ε is contracted with the following vowel, as in the present of φιλέω: φαίνω (φαν-) *show*, φανέ-ω, contracted φανῶ. Paradigm 326.

a. -εω is for -εσω: σ is dropped between two vowels (71).

b. κέλλω (κελ-) *land*, κῦρω (κυρ-) *fall in with*, ὄρνῡμι *rouse* make κέλσω, κύρσω, ὄρσω, with σ.

Contract Future from Vowel and Mute Verbs.

423. Some verbs in -εω drop σ in the future, and contract: τελέ-ω *complete*, fut. τελέσω, τελέ-ω, τελῶ; 1st plur. τελοῦμεν, etc. The future thus made has the same form as the present.

---

420 D. In Hm. σ of the future is often *doubled* after a short vowel: ὀλέσσω for ὀλέσω (ὄλλῡμι *destroy*), ἀνύσσω for ἀνύσω (ἀνύω *achieve*).

421 a. For fut. in -ξω from pres. in -ζω, frequent in Hm., see 398 D.

422 D. The future in -εω has in the dialects the same forms, contracted and uncontracted, as the present in -εω (409 D b and e).

b. Hm. has other exceptions: θέρσομαι (θέρω *warm*); cf. 431 D c.

424. Verbs in *-αζω* (themes in *-αδ-*) sometimes do the same : *βιβάζω cause to go*, fut. *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ἐλαύνω* (*ελα-*) *drive*, *ἐλά(σ)ω*, *ελῶ*, *ελᾷς*, *ελᾷ*, etc.

425. Verbs in *-ιζω* (themes in *-ιδ-*) make their future in *-ιεω* instead of *-ισω*, and contract: *κομίζω* (*κομιδ-*) *convey*, *κομι-έω*, *κομιῶ*; 1st plur. *κομιοῦμεν*, etc.; fut. mid. *κομιοῦμαι*. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in *-σεσμαι*, contracted *-σοῦμαι*, instead of *-σομαι*: *πνέ-ω* (*πνυ-*, *πνευ-*) *breathe*, *πνευσέ-ομαι*, *πνευσοῦμαι*; *φεύγ-ω* (*φυγ-*) *flee*, *φευξοῦμαι*. Here *-σε°|ε-* is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in *-σομαι*.

427. A few verbs have futures with the form of a present : *χέω* (*χυ-*) *pour*, fut. *χέω*. So the irregular futures *ἔδομαι shall eat* (539, 3), *πίομαι shall drink* (521, 3).

First Aorist System, or

First Aorist Active and Middle.

428. Formation.—The first aorist stem is formed by adding *-σα-* to the theme : *λῡ-σα-* (first person *ἔ-λῡ-σα*).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	*ἔκοψα*	*τάσσω* (*ταγ-*)	*ἔταξα*	*τῑμά-ω*	*ἐτίμησα*
βλάπ-τω	*ἔβλαψα*	*ὀρύσσω* (*ορυχ-*)	*ὤρυξα*	*ποιέ-ω*	*ἐποίησα*
γράφ-ω	*ἔγραψα*	*φράζω* (*φραδ-*)	*ἔφρασα*	*δουλό-ω*	*ἐδούλωσα*
πλέκ-ω	*ἔπλεξα*	*σπένδ-ω*	*ἔσπεισα*	*πείθω* (*πιθ-*)	*ἔπεισα*
τρέφ-ω	*ἔθρεψα*	*ἐά-ω*	*εἴāσα*	*πνέω* (*πνυ-*)	*ἔπνευσα*

---

424 D. The future in *-αω* has in Hm. the same variety of forms as the present in *-αω* (409 D a): thus *ἐλόω*, *ἐλάᾳς*, *ἐλάᾳ*. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in *-σεω*, *-σεομαι* contracted: *λῡσῶ*, *λῡσεῖς*, *λῡσεῖ*, *λῡσεῖτον*, *λῡσεῦμες*, *λῡσεῖτε*, *λῡσεῦντι*; mid. *λῡσεῦμαι*, *λῡσῇ*, *λῡσεῖται*, etc., *λῡσεῖσθαι*, *λῡσεύμενος*.

427 D. Similarly, Hm. has fut. *βείομαι* or *βέομαι shall live* connected with *βιόω live*, *δήω shall find* connected with 2d aor. pass. *ἐ-δά-ην learned*, *κείω* or *κέω shall lie* from *κεῖμαι*.—He also uses *ἀνύω achieve*, *ἐρύω draw*, *τανύω stretch*, as futures.

428 D. a. Hm. often doubles *σ* of the first aorist after a short vowel; *ἐγέλασσα* for *ἐγέλασα* (*γελάω laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of *α*: *ἐβήσετο went* (*βαίνω*), *ἐδύσετο set* (*δύω*), *ἶξε*, *ἶξον came* (*ἵκω*). So especially

430. χέω (χυ-) *pour* makes ἔχεα (for ἐχεva) without σ, corresponding to the future χέω (427).

431. *Liquid Verbs.*—These reject σ in the first aorist, and lengthen the theme-vowel in compensation for it (34) : φαίνω (φαν-), ἔφηνα (for ἐφανσα); μέν-ω *remain*, ἔμεινα (for ἐμενσα) ; κρίνω (κριν-) *decide*, ἔκρῑνα (for ἐκρινσα). Paradigm 327.

a. The lengthened form of α is η, except after ι or ρ : ἔφηνα, but ἐπέρᾱνα (περαίνω *finish*).

b. The verbs ἀΐρω (ἀρ-) *raise* and ἅλλομαι (ἁλ-) *leap* make ᾱρ- and ᾶλ- in the first aorist, except in the indicative, which has η- on account of the augment: ἦρα, ἠλάμην, but ἄρᾱς, ἅλάμενος. Even a few other verbs have ᾱ where the rule requires η: κερδαίνω *gain*, ἐκέρδᾱνα; ὀργαίνω *enrage*, ὤργᾱνα.

c. κέλλω, κῦρω, ὄρνῡμι (422 b) make ἔκελσα, ἔκυρσα, ὦρσα.

432. Three first aorists have the suffix -κα-; ἔθηκα from τίθημι (θε-) *put*, ἔδωκα from δίδωμι (δο-) *give*, and ἧκα from ἵημι (ἑ-) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 333, 334, 476) in place of the defective second aorist. Plural forms, like ἐδώκαμεν, ἔδωκατε, ἔδωκαν, are rare and poetic.

433. Inflection.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending -ν, ἔλῡσα; and the 3d sing. changes -α to -ε, ἔλῡσε. The imv. λῦσον, λῦσαι and infin. λῦσαι are irregular. For the middle forms ἐλύσω, λύσῃ, λύσαιο see 383, 4.

b. The subjunctive has -ω|η- in place of -α- : λύσω.

434. In the optative, besides the regular forms with mode-suffix -ι-, there are three irregular forms in -σε-ια-ς, -σε-ιε, -σε-ια-ν. These are much more used than those in -σαις, -σαι, -σαιεν.

---

in the imperative: ὄρσεο, ὄρσεν *rise* (ὄρ-νῡμι), ἄξετε *lead* (ἄγω), οἶσε *bring* (φέρω), λέξεο *lay thyself* (λέγω), πελάσσετον *draw near* (πελάζω).

430 D. For ἔχεα, Hm. has commonly ἔχευα. Similarly, Hm. makes 1st aor. ἔκη-α (Att. ἔκαυσα) from καίω (καυ-) *burn*, ἔσσευα from σεύω (συ-) *drive*, ἠλεάμην and ἠλευάμην from ἀλέομαι or ἀλεύομαι *avoid*, and the defective aor. δέατο *seemed*. Hes. has δατέασθαι from δατέομαι *divide*.

431 D. c. Homer has also ἔκερσα (κείρω *shear*), φύρσω aor. subj. (φύρω *mix*), ἔλσα (εἴλω *press*), defective ἀπό-ερσα *took away*.

d. The Aeolic (Lesbian) assimilates σ to the foregoing liquid: ἔφαννα for ἔφανσα. So Hm. in one word; ὤφελλα, from ὀφέλλω *increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels -ο|ε- (373 D) often occur: νεμεσήσ-ετε for νεμεσήσ-ητε (νεμεσά-ω *resent*), ἐφάψ-εαι for (ἐφάψ-ηαι) ἐφάψῃ (ἐφάπτομαι *touch upon*). These forms are often liable to be confounded with those of the future indicative.

SECOND AORIST SYSTEM, or

Second Aorist Active and Middle.

SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds $-^{o}|_{\epsilon}-$ to the theme: $\lambda\iota\pi-^{o}|_{\epsilon}-$; indic. *ἔλιπον*, present *λείπω* (*λιπ-*). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have *α* for *ε* of the root: *ἔ-τραπ-ον* from *τρέπ-ω turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of *ἄγ-ω lead* has a *reduplicated* stem: *ἤγαγον*, *ἀγαγεῖν*.

a. *εἶπον said* is also reduplicated: it is contracted from *ε-εεπον* (*ε-Fεεπον*, root *Fεπ-*, 72 D).

437. The root-vowel is dropped (syncope, 43) in *ἐ-πτ-όμην* (*πέτ-ομαι fly*), *ἔ-σχ-ον* (for *ε-σεχ-ον*, pres. *ἔχω have*), *ἑ-σπ-όμην* (for *ε-σεπ-ομην*, pres. *ἕπομαι follow*), and some others.

438. Two second aorists, *εἶπον said* and *ἤνεγκον bore* (539, 8 and 6), have also forms with stems in *-α-*, *εἶπα*, *ἤνεγκα*, with the inflection of the first aorist.

SECOND AORIST OF THE Μι-FORM.

439. The second aorist of the *μι*-form has the simple theme as its stem: *ἔ-στη-ν* (*στα-*) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

---

435 D. In Hm., a few roots which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the second aorist: *δέρκ-ομαι see*, *ἔδρακον*; *πέρθ-ω destroy*, *ἔπραθον*.

b. Hm. and Hd. often have *-έειν* for *-ειν* in the 2d aor. inf.: *λιπέειν*, *βαλέειν*.

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.: *ἐ-πέφραδ-ον* (*φράζω declare*), *πέπιθ-ον* (*πείθω persuade*), *τεταρπόμην* (*τέρπ-ω delight*), *πεφιδ-έσθαι* (*φείδομαι spare*), etc. So *ἤραρ-ον* (*αρ-*, pr. *ἀραρίσκω fit*), *ὤρορ-ον* (*ὄρ-νῦμι rouse*).—Reduplicated and syncopated are *ἐ-κεκλ-όμην* (*κέλ-ομαι command*), *ἄλαλκ-ον* (*αλεκ-*, pr. *ἀλέξω ward off*). Not used in the pres. are *πέφν-ον* (*φεν-*) *killed*, *τέτμ-ον* (*τεμ-*) *came up to*, *τεταγ-ών* (*ταγ-*, Lat. *tango*) *having seized*. —Two verbs, *ἐρύκ-ω draw*, *ἐνίπ-τω chide*, reduplicate the final consonant of the theme, with *α* as a connective: *ἠρύκ-ακ-ον*, *ἠνίπ-απ-ον* (also *ἐνένῑπ-ον*).

437 D. Of syncopated stems, Hm. has also *ἐγρ-όμην awoke* (found even in Att., from *ἐγείρω*, *ἐγερ-*), *ἀγρ-όμενοι assembled* (inf. *ἀγέρ-εσθαι*, 389 D a, pr. *ἀγείρω*), *ἐ-πλ-όμην* (*πέλ-ομαι am*).

440. The end-vowel of the stem is made long in the active before a single consonant: *ἔ-στη-ν, ἕ-στη-μεν, στῆ-ναι*; but *στα-ίην, στά-ντων*.

a. The 3d sing. *ἔστη* comes under this rule because it stands for *ε-στη-τ*. —So does *στάν* neuter participle, for *στα-ντ*.

b. *ὠνήμην*, aor. of *ὀνίνημι* (*ονα-*) *benefit*, follows the same rule in the middle: *ὠνήμεθα* (but *ὄνασθε*).

441. The middle ending *-σο* drops *σ* (385, 4 a): *ἔ-θου* (not *ἐ-θε-σο*), *πρίω buy* (yet also *πρίασο*). But not after a long vowel: *ὄνησο*.

442. In compounds *-βᾱ* and *-στᾱ* occur for *βῆ-θι* and *στῆ-θι*: *καταβᾱ come down*, *παράστᾱ stand by*, used only in poetry.

443. The second aorists of three verbs, *τίθημι*, *δίδωμι* and *ἵημι*, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: *ἔ-θε-μεν*.

b. The 2d sing. imper. active has *-ς* for *-θι*.

c. The infinitive active, *θεῖναι*, *δοῦναι*, *εἶναι* (for *θε-εναι* etc.), has an irregular ending *-εναι*.

d. The singular of the indicative is wanting, and supplied by the first aorist in *-κα* (432).

444. The subjunctive adds *-ω|η-* and is contracted as in the present (417): *θῶ* for *θέ-ω*, *δῷς* for *δό-ῃς*; but *δύ-ω* uncontracted.

a. The aorist *ἐπριάμην bought* puts *-ω|η- in place* of the stem-vowel (cf. 417 a): *πρίωμαι*.

445. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. But stems in *-υ-* (*ἔ-δῡ-ν*) have no optative in Attic.

a. The optative is accented according to 388. But *πριαίμην* (from *ἐπριάμην bought*) and *ὀναίμην* (from *ὠνήμην received profit*) are exceptions: *πρίαιτο*, *ὄναιτο*.

---

440 D. Exceptions, the poetic aorist *ἔ-κτα-ν killed* (489, 4) and Hm. *οὖτα wounded*, *οὐτάμεναι to wound* —On the other hand, like *ὠνήμην* Hm. has *πλῆτο approached*, *ἔβλητο was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the *μι*-form usually remains uncontracted: *θέωμεν*, *ἀφ-έῃ*. The root-vowel is then almost always made long, *α* and *ε* becoming *ει* before an *o*-sound, and *η* before an *e*-sound. Thus *γνώω*, *βείω* (for *βάω*, *βῶ*), *θείω* (for *θέω*, *θῶ*), *θήῃς* (for *θέῃς*, *θῇς*), *δώῃσι* (for *δόῃ*, *δῷ*). And before the endings *-τον*, *-μεν*, *-τε*, the *mode-vowel* is short (373 D): *στήετον* (for *στάητον*, *στῆτον*), *θείομεν* (for *θέωμεν*, *θῶμεν*): so also in the middle forms *θείομαι* (for *θέωμαι*, *θῶμαι*), *βλήεται*. Hm. has subj. *δύω*, with long *ῡ*.

In Hd., only *αω* and *εω* remain uncontracted in the subjunctive; *αω* he changes to *εω*: *στέωμεν* (for *στάωμεν*, *στῶμεν*). The same change is found in Hm.

445 D. Hm. has opt. *δύῃ*, *δῦμεν* (contracted from *δυ-ιη*, *δυ-ι-μεν*). So also *φθῖτο* (for *φθι-ιτο*) 2d aor. opt. of *φθίνω perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θοῖτο and -οῖτο, besides the regular θεῖτο and εἶτο; so too in the plural -θοίμεθα, -οίμεθα etc. These are sometimes written with recessive accent: πρόσθοιτο, πρόοιτο.

PERFECT ACTIVE SYSTEMS, or

Perfect and Pluperfect Active.

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ιζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπει-κα; κομίζω (κομιδ-), κεκόμι-κα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

ἐά-ω	εἴᾱ-κα	ποιέ-ω	πεποίη-κα	πείθω (πιθ-)	πέπει-κα
τῑμά-ω	τετῖμη-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) *send*, ἔσταλκα; φθείρω (φθερ-) *destroy*, ἔφθαρκα.

b. ν is rejected in a few verbs: κρίνω (κριν-) *distinguish*, κέκρι-κα; τείνω (τεν-) *extend*, τέτα-κα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) *throw*, βέ-βλη-κα; κάμ-νω *am weary*, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) *write*.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω *hear* makes the second perf. ἀκήκοα.

---

b. Hd. has -θέοιτο for -θεῖτο in compounds.

446 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: πεφύ-ᾱσι Att. πεφῦκᾶσι (φύ-ω *produce*), κεκμη-ώς Att. κεκμηκώς (κάμ-νω *am weary*), τετιη-ώς *troubled*.

451. *Vowel changes.*—a. An ε of the root becomes ο in the second perfect:

στρεφ-ω *turn*, ἔ-στροφ-α. τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take οι instead of ει (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α. φεύγω (φυγ-) *flee*, πέ-φευγ-α.
τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs α is often lengthened: κράζω (κραγ-) *cry*, κέκρᾱγα; ἄγ-νῡμι *break*, ἔᾱγα; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (368): ἀλείφω (αλιφ-) *anoint*, ἀλήλιφα.

e. Cases that stand by themselves are ἔῤῥωγα from ῥήγνῡμι (ῥαγ-) *break*, and εἴωθα *am accustomed* from root ϵθ- or ηθ-.

452. *Perfects with Aspiration.*—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ-) *steal*, κέκλοφα; ἀλλάσσω (αλλαγ-) *exchange*, ἤλλαχα.

a. A few verbs have two forms, aspirate and unaspirate: thus πράσσω (πρᾱγ-) *do*, πέπρᾱγα and πέπρᾱχα *have done*; πέπρᾱγα is oftener intransitive, *have done* (*fared*) well or ill.

453. The second pluperfect stem is the same as that of the second perfect, with -η- (in some forms -ει-) substituted for -α-.

454. Shorter Perfect Forms.—A few second perfects have forms *without any suffix*, the endings being added directly to the root: ἕ-στα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. Inflection.—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes -α to -ε: λέλυκε. The 3d plur. -ᾱσι is for -α-νσι. The -α- of the stem changes

---

451 D. c. In Hm., the feminine of the participle sometimes keeps short α, when the other forms of the tense have η: ἀρηρώς *fitted*, fem. ἀραρυῖα, ind. ἄρηρα (ἀραρίσκω); τεθηλώς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in -ω, -εις, -ει like the present, instead of -α, -ας, -ε: δεδοίκω *I fear*, πεφύκει *has sprung up*. So the infin., δεδύκειν *to have set*, and the participles (in Pindar), πεφρίκοντας, κεχλάδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before *-ώς* (suffix *-οτ-*) of the participle. For *-ναι* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνεώς*, gen. *τεθνεῶτος*, *dead* (490, 4) arises from *τεθνᾱ-ως τεθνᾱ-οτος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἕσταθι stand*, *τεθνάτω let him die the death*. Yet we have *κεκράγετε yell* and *κεχήνετε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in *-οιην*, *-οιης*, *-οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἰμί am*: *λελυκὼς ὦ*, *εἴην*, *ἴσθι*.

458. The pluperfect follows the *μι*-form (385): before *-σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have *-η*, *-ης* in the older Attic and in Plato, but *-ειν*, *-εις* in the later Attic.

PERFECT MIDDLE SYSTEM, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

ἐά-ω	*εἶᾱ-μαι*	*πείθω (πιθ-)*	*πέπεισ-μαι*	*κρῑ́νω (κριν-)* *κέκρι-μαι*
τῑμά-ω	*τετῑ́μη-μαι*	*πλέω (πλυ-)*	*πέπλευσ-μαι*	*τείνω (τεν-)* *τέτα-μαι*
ποιέ-ω	*πεποίη-μαι*	*στέλλω (στελ-)*	*ἔσταλ-μαι*	*βάλλω (βαλ-)* *βέβλη-μαι*
δουλό-ω	*δεδούλω-μαι*	*φθείρω (φθερ-)*	*ἔφθαρ-μαι*	

---

b. Hm. has *τεθνηώς*, *τεθνηῶτος*. In other second perf. participles, too, he has *-ωτ-* for *-οτ-*: *βεβαῶτος*, *γεγαῶτος*.

458 D. Hd. has in the pluperfect active *-εα*, *-εα-ς*, *-εε*, *-εα-τε*; in the 3d plur. only *-εσα-ν*.—Hm. has *-εα*, *-εα-ς* (also contracted *-η-ς*), *-ει* or *-ει-ν* (contracted from *-εε*, *-εε-ν*): *ἐτεθήπεα was astonished*, *ἐτεθήπεας*, *δεδειπνήκειν he had feasted*. The uncontracted 3d sing. is seen only in *ᾔδεε*, commonly *ᾔδη he knew*.—In two or three words, Hm. forms a pluperfect with the suffix *-ο|ε-*, after the analogy of the imperfect: *ἤνωγ-ο-ν* (also *ἠνώγ-εα*) plup. of *ἄνωγα command*, *ἐμέμηκ-ο-ν* plup. of *μέμηκα bleat*, *ἐγέγων-ε* (also *ἐγεγών-ει*) plup. of *γέγωνα shout*. Still more irregular are 3d pl. *ἠνώγ-εσαν*, *γεγών-εσαν* (contracted from *-εο-ν*).

a. The verbs τρέφ-ω *nourish*, τρέπ-ω *turn*, and στρέφ-ω *turn*, change ε to α: τέθραμμαι (74 c, d), τέτραμμαι, ἔστραμμαι.

461. *Addition of* σ.—Many vowel-verbs add σ to the stem of the perfect middle: τελέ-ω *complete*, τε-τέλε-σ-μαι, ἐτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (62): τε-τέλε-σαι, ἐτε-τέλε-σθε. Paradigm 328.

a. This σ is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: ἔ-σπα-σ-μαι from σπά-ω *draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without σ: κλεί-ω *close*, κέκλεισμαι and κέκλειμαι: in such cases the form without σ is the older.

462. Inflection.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs.*—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in -ν- (unless they reject ν, 460) change it to σ before μ: φαίνω (φαν-), πέφασ-μαι; but sometimes to μ: ὀξύνω (ὀξυν-) *sharpen*, ὤξυμμαι. The succession ν-τ remains; ν-σθ drops σ (61). The forms which would have ν-σ (πέφανσαι etc.) are avoided altogether; for these, it is likely that πεφασμένος εἶ, ἦσθα, ἴσθι, were used.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: πέμπ-ω *to send*, πέ-πεμ-μαι (for πε-πεμμ-μαι), ἐλέγχ-ω *to convict*, ἐλ-ήλεγ-μαι (for ελ-ηλεγγ-μαι).

c. σπένδ-ω *pour* makes ἔσπεισμαι (for εσπενσ-μαι, for εσπενδ-μαι).

464. *Third Person Plural of the Indicative.*—The endings -νται, -ντο can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb εἰσί *they are* for the perfect, and ἦσαν *they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings -αται, -ατο (before which π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: τετάχαται, ἐτετάχατο, for τεταγμένοι εἰσί, ἦσαν, from τάσσω (ταγ-) *arrange*.

---

462 D. Hm. sometimes drops σ in the 2d sing.: μέμνη-αι for μέμνη-σαι, also contracted μέμνῃ. So in Hd. the imperative μέμνεο *remember*, with ε for η.

464 D. a. The use of -αται, -ατο is much more common in Hm. and Hd.; see 376 D d. Hm. has τετεύχ-αται, -ατο (1st sing. τέτυγμαι, τεύχω *make*) with

465. *Subjunctive and Optative.*—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of *εἰμί am.*

a. A few vowel-verbs form these modes directly from the stem : *κτά-ομαι acquire*, perf. *κέκτη-μαι possess*, subj. *κεκτῶμαι, κεκτῇ, κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), opt. *κεκτῷμην, κεκτῷο, κεκτῷτο* (from *κεκτη-οιμην*, etc.), or *κεκτῄμην, κεκτῇο, κεκτῄτο* (from *κεκτη-ιμην*, etc). So *μιμνήσκω* (*μνα-*) *remind*, perf. *μέμνη-μαι remember.*

466. FUTURE PERFECT.—The future perfect stem adds *-σ°|ε-* to the tense-stem of the perfect middle. It has the inflection of the future middle, *-σομαι, -σει, -σεται*, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before *-σομαι* must be long, even when it is short in the perfect middle: *δεδή-σομαι* (*δέω bind*), *λελύ-σομαι*; but *δέδε-μαι, λέλυ-μαι.*

b. The meaning of this tense is almost always *passive.* The chief exceptions are *μεμνήσομαι shall remember* (530, 6), *κεκτήσομαι shall possess, πεπαύσομαι shall have ceased.* Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is *διαπεπολεμησόμενον* in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in *-ξω* (*-κ-σω*).

ἵστημι set up	perf. *ἕστηκα stand*	fut. perf. *ἑστήξω shall stand.*
θνήσκω die	*τέθνηκα am dead*	*τεθνήξω shall be dead.*

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with *ἔσομαι shall be : ἐγνωκότες ἐσόμεθα we shall have recognized.* Even the passive future perfect may be similarly formed: *ἐψευσμένοι ἔσονται they will have been deceived.*

ευ for *ν*, *ἐρηρέδ-ατο* (1st sing. *ἐρηρείσμην, ἐρείδω support*) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse. He has even *-αται -ατο* after vowels: *δεδαί-αται* (*δαίομαι divide*), *βεβλή-ατο* (*βάλλω throw*). Before these endings he inserts *δ* in *ἀκ-ηχέ-δ-αται* (part. *ἀκ-ηχέ-μενος pained*), *ἐλ-ηλέ-δ-ατο* (for *ελ-ηλα-δ-ατο*, theme *ελα-*, pres. *ἐλαύνω drive*). Hd. *usually* has *-αται -ατο* even after vowels; a preceding *α* or *η* becomes *ε*: *οἰκέαται* for *ᾤκηνται* (*οἰκέω inhabit*). In *παρ-εσκευάδ-αται* (*παρασκευάζω prepare*), and like forms from verbs in *-ζω*, *δ* belong to the theme. In *ἀπ-ίκ-αται*, *-ατο* (Hd.) = Att. *ἀφῖγμένοι εἰσί, ἦσαν*, *κ* is not changed to *χ*.

465 D. Hm. has subjunctive *μεμνώμεθα* (Hd. *μεμνεώμεθα*), optative *μεμνήμην, μεμνέῳτο* (*εῳ* for *ηοι*, 36); also opt. 3d plur. *λελῦντο* (for *λελυ-ι-ντο*).

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single consonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἐστάλην*.

Remarks on the First Aorist Passive.

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

ἐά-ω	*εἰᾰ́-θην*	*πείθω* (*πιθ-*)	*ἐπείσ-θην*	*βάλ-λω*	*ἐβλή-θην*
τῑμά-ω	*ἐτῑμή-θην*	*πλέω* (*πλυ-*)	*ἐπλεύσ-θην*	*σπά-ω*	*ἐσπάσ-θην*
ποιέ-ω	*ἐποιή-θην*	*τείνω* (*τεν-*)	*ἐτά-θην*	*τελέ-ω*	*ἐτελέσ-θην*
δουλό-ω	*ἐδουλώ-θην*	*κρίνω* (*κριν-*)	*ἐκρί-θην*	*ἀκού-ω*	*ἠκούσ-θην*

a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive: *ἐστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. *Mute Verbs.*—Before *θ*, a labial or palatal mute (*π*, *β*, *κ*, *γ*) becomes rough (*φ*, *χ*); a lingual mute (*τ*, *δ*, *θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτέθην*, *ἐτύθην*, see 73 c.

Remarks on the Second Aorist Passive.

471. An *ε* of the root becomes *α*: *στέλ-λω send*, *ἐστάλην*.

a. *πλήσσω* (*πλαγ-*) *strike* makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω turn*, *ἔτραπον* and *ἐτράπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (*βλαβ-*) *harm*, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μι*-form (385).

---

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ἱδρύ-ν-θην took my seat* (*ἱδρύ-ω*), *ἀμ-πνύ-ν-θην revived*, root *πνυ- breathe*. In *φαάνθην* (*φαείνω shine*, = *φαίνω*) he changes *φαεν-* to *φααν-* (cf. 409 D a).

473 D. Hm. sometimes has *-ν* for *-σαν* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix -ω|η- and contracts: λυθῶ for λυθέω. The optative has the mode-suffix -ιη- or -ι- according to 374 a: λυθε-ίη-ν, λυθε-ῖ-τε. For the ending -τι instead of -θι in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. FUTURE PASSIVE.—The stem adds -σ°|ε- to the aorist passive stem; and is inflected like the future middle. The first future passive ends in -θησομαι, the second future passive in -ησομαι: λυθήσομαι, σταλήσομαι.

Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing -το- or -τεο- (nom. -τός, -τέος) to the theme.

1. λυ-τός, -ή, -όν *loosed, looseable* (*solutus, solubilis*).
2. λυ-τέος, -ᾱ, -ον (requiring) *to be loosed* (*solvendus*).

The theme assumes the same form as in the first aorist passive, except that a mute before -τός and -τέος must be *smooth* (51).

ἐά-ω	ἐᾱτός, -τέος	πείθω	πειστός, -τέος	βάλλω	βλητός, -τέος
τῑμά-ω	τῑμητός, -τέος	πλέω	πλευστός, -τέος	πλέκω	πλεκτός, -τέος
τελέ-ω	τελεστός, -τέος	τείνω	τατός, -τέος	τάσσω	τακτός, -τέος
ἀκού-ω	ἀκουστός, -τέος	κρῑ́νω	κριτός, -τέος	τρέφω	θρεπτός, -τέος

THE IRREGULAR VERBS IN -MI.

476. ἵημι (ἑ-) *send;* inflected nearly like τίθημι.

Fut. ἥσω, Aor. ἧκα (εἶτον etc., 443), Perf. εἷκα, εἷμαι, Aor. P. εἵθην

The aorists and perfect occur almost entirely in compounds.

The tenses which have the μι-form are inflected as follows:

---

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the μι-form (444 D): φανήῃ (for φανέῃ, φανῇ), δαιείετε (for δαμέητε, δαμῆτε), τραπείομεν (for τραπέωμεν, τραπῶμεν) with transposition, from ἐτάρπην (τέρπω *delight*).

Hd. in the subjunctive contracts εη, but not εω: λυθέω, λυθῇς, λυθῇ.

474 D. In Hm., the first future passive is never found; the second future only in δαήσομαι (2d aor. pass. ἐδάην *learned*), μιγήσομαι (μῐ̆γ-νῡμι *mix*).

476 D. Hm. has usually ἵημι, with short ι. He has impf. 1st sg. ἵειν, 1st aor. ἧκα and ἔηκα (359): from ἀν-ἵημι he has a fu. ἀνέσω, ao. ἄνεσα.—Hd. pf. ind. 3d pl. ἀν-έωνται irreg. for ἀν-εῖνται, and pf. par. με-μετ-ι-μένος very irreg.

Present and Imperfect.

Active.		Middle (Passive).	
Pres. ἵημι	Impf. ἵην	Pres. ἵεμαι	Impf. ἱέμην
ἵης, ἱεῖς	ἵεις	ἵεσαι	ἵεσο
ἵησι	ἵει	ἵεται	ἵετο
ἵετον	ἵετον	ἵεσθον	ἵεσθον
ἵετον	ἱέτην	ἵεσθον	ἱέσθην
ἵεμεν	ἵεμεν	ἱέμεθα	ἱέμεθα
ἵετε	ἵετε	ἵεσθε	ἵεσθε
ἱᾶσι	ἵεσαν	ἵενται	ἵεντο
Pres. Subj. ἱῶ		Pres. Subj. ἱῶμαι	
ἱῇς etc.		ἱῇ etc.	
Pres. Opt. ἱείην or ἵοιμι		Pres. Opt. ἱείμην or ἱοίμην	
ἱείης ἵοις etc.		ἱεῖο ἱοῖο etc.	
Pres. Impv. ἵει		Pres. Impv. ἵεσο	
ἱέτω etc.		ἱέσθω etc.	
Pres. Infin. ἱέναι		Pres. Infin. ἵεσθαι	
Part. ἱείς, ἱεῖσα, ἱέν		Part. ἱέμενος, -η, -ον	

Second Aorist.

Active.			Middle.		
Indicative.			Indicative.		
(ἧκα)		εἷμεν	εἵμην		εἵμεθα
(ἧκας)	εἶτον	εἶτε	εἶσο	εἶσθον	εἶσθε
(ἧκε)	εἵτην	εἶσαν	εἶτο	εἵσθην	εἶντο
Subjunctive.			Subjunctive.		
ὦ		ὦμεν	ὦμαι		ὥμεθα
ᾗς	ἦτον	ἦτε	ᾖ	ἦσθον	ἦσθε
ᾖ	ἦτον	ὦσι	ἦται	ἦσθον	ὦνται
Optative.			Optative.		
εἵην		εἶμεν, εἵημεν	εἵμην		εἵμεθα (-οἵμεθα)
εἵης	εἶτον, εἵητον	εἶτε, εἵητε	εἷο	εἶσθον	εἶσθε (-οἶσθε)
εἵη	εἵτην, εἰήτην	εἶεν, εἵησαν	εἷτο (-οἷτο)	εἵσθην	εἷντο (-οἷντο)

ACTIVE.	MIDDLE.
Imperative.	Imperative.
ἕς ἕτον ἕτε	οὗ ἔσθον ἔσθε
ἕτω ἕτων ἕντων or ἕτωσαν	ἔσθω ἔσθων ἔσθων or ἔσθωσαν
Infin. εἶναι	Infin. ἔσθαι
Part. εἷς, εἶσα, ἕν	Part. ἕμενος, -η, -ον
	Verbals ἑτός, ἑτέος.

a. The impf. of *ἀφίημι* sometimes takes the augment before the preposition: *ἠφίει*.

477. *εἶμι* (*ι-*; Latin *i-re*) *go* has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι		ἴμεν	ᾔα or ᾖειν		ᾖμεν
εἶ	ἴτον	ἴτε	ᾔεις or ᾖεισθα	ᾖτον	ᾖτε
εἶσι	ἴτον	ἴᾶσι	ᾔει or ᾖειν	ᾔτην	ᾖσαν or ᾔεσαν
Present Subjunctive.			**Present Optative.**		
ἴω		ἴωμεν	ἰοίην or ἰοιμι		ἰοιμεν
ἴῃς	ἴητον	ἴητε	ἰοις	ἰοιτον	ἰοιτε
ἴῃ	ἴητον	ἴωσι	ἰοι	ἰοίτην	ἰοιεν
Present Imperative.			Present Infinitive ἰέναι		
ἴθι	ἴτον	ἴτε	Participle ἰών, ἰοῦσα, ἰόν		
ἴτω	ἴτων	ἰόντων or ἴτωσαν	Verbals ἰτός, ἰτέος (also ἰητέος)		

a. The present has a future meaning, especially in the indicative *εἶμι I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms *ᾖειμεν*, *ᾖειτε*, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

---

477 D. Hm. pr. ind. 2d sg. *εἶσθα*; impf. *ἧϊα* or *ἧϊον*, 3 sg. *ἧϊε* or *ᾖε*, 1 pl. *ᾖομεν*, 3 pl. *ἧϊον*, *ἧϊσαν*, or *ᾖσαν*. Hm. has also an impf. with simple *ι*: 3 sg. *ἴε*, 3 du. *ἴτην*, 1 pl. *ἴμεν*, 3 pl. *ἴσαν*.—Hd. has in impf. 1 sg. *ἧϊα*, 3 sg. *ἧϊε*, 3 pl. *ἧϊσαν*.—Compounds have rarely *-ει* for *-ιθι* in Attic poets; as *ἔξει*.

Hm. sub. 2 sg. *ἴῃσθα*, 3 sg. *ἴῃσι*, 1 pl. *ἰομεν* or *ἴομεν*, opt. 3 sg. *ἴοι* or *ἰείη*, inf. *ἰέναι*, *ἴμεναι* or *ἴμεν*; fu. *εἴσομαι*, ao. *εἰσάμην*, irreg. *ἐεισάμην*.

478. εἰμί (εσ- ; Lat. *es-se*) *am ;* has only the present and future systems.

Present Indicative.		
εἰμί		ἐσμέν
εἶ	ἐστόν	ἐστέ
ἐστί	ἐστόν	εἰσί

Imperfect Indicative.		
ἦ or ἦν		ἦμεν
ἦσθα	ἦστον or ἦτον	ἦτε or ἦστε
ἦν	ἤστην or ἤτην	ἦσαν

Present Subjunctive.		
ὦ		ὦμεν
ᾖς	ἦτον	ἦτε
ᾖ	ἦτον	ὦσι

Present Optative.		
εἴην		εἶμεν or εἴημεν
εἴης	εἶτον or εἴητον	εἶτε or εἴητε
εἴη	εἴτην or εἰήτην	εἶεν or εἴησαν

Present Imperative.		
ἴσθι	ἔστον	ἔστε
ἔστω	ἔστων	ἔστων or ἔστωσαν

Present Infinitive εἶναι
Participle ὤν, οὖσα, ὄν
ὄντος, etc.

Future ἔσομαι (3d sg. ἔσται), ἐσοίμην, ἔσεσθαι, ἐσόμενος.

479. In the pres. indic. εἰμί is for εσ-μι (34); εἶ is for εσι (originally ἐσ-σί): ἐσ-τί retains the original ending τι. The subj. ὦ is for ἔω (Ion.) from εσ-ω : the opt. εἴην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι : the part. ὤν is for ἐών (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. εἶ (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility :
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὡς, καί.

Thus τοῦτο ὃ ἔστι *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

---

478 D. Hm. has many peculiar forms:
Pr. ind. 2d sg. ἐσσί and εἶς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἔᾱσι not enclitic;
Impf. ἦα, ἔα, ἔον, 2d sg. (ἦσθα and) ἔησθα, 3d sg. (ἦν and) ἦεν, ἔην, ἤην,
3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσκον (for εσ-σκον);
Subj. ἔω, εἴω, 3d sg. ἔῃ, ἔῃσι, ᾖσι, 3d pl. ἔωσι (once ᾶσι);
Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2d sg. ἔσ-σο (middle ending);
Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;
Part. ἐών, ἐοῦσα, ἐόν, etc. Fut. often with σσ: ἔσσομαι;
Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἐσσεῖται (as in Dor.).
Hd. has pr. ind. 2d sg. εἶς, 1st pl. εἰμέν; impf. ἔα, 2d sg. ἔας, 2d pl. ἔατε; iterative ἔσκον; sub. ἔω, ἔωσι; opt. once ἐν-έοι; part. ἐών
Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐντί; impf. 3d sg. ἦς, 1st pl. ἦμες; inf. εἶμεν, ἦμεν; part. ἐών. Fut. ἐσσεῦμαι, -ῆ, -εῖται, etc.

a. The participle ὤν retains its accent in composition: *παρών*, *παροῦσα*; so also the 3d sing. of the future ἔσται (for ἔσεται): *παρέσται*. The retention of the accent in several other compound forms is not irregular: *παρῆν* (391 b), *παρῶ* (-έω, 479), *παρεῖεν* (388), *παρεῖναι* (389 d).

481. *φημί* (φα-, Lat. *fa-ri*) *say:*

Fut. *φήσω*, Aor. ἔφησα, Vb. *φατός*, *φατέος*.

Present Indicative.			Imperfect Indicative.		
φημί		φαμέν	ἔφην		ἔφαμεν
φῄς	φατόν	φατέ	ἔφησθα or ἔφης	ἔφατον	ἔφατε
φησί	φατόν	φᾱσί	ἔφη	ἐφάτην	ἔφασαν
Present Subjunctive.			Present Optative.		
φῶ etc.			φαίην etc.		
Present Imperative.			Present Infinitive φάναι		
φαθί or φάθι			Participle φᾶς, φᾶσα, φάν		
φάτω etc.					

a. The forms of the present indicative are all enclitic except the 2d sing. *φῄς* (113 c). The participle *φάς* is never used in Attic prose, which takes *φάσκων* instead: cf. 530, 8.

482. *κεῖμαι* (κει-) *lie, am laid.*

Fut. *κείσομαι*.

Present Indicative.			Imperfect Indicative.		
κεῖμαι		κείμεθα	ἐκείμην		ἐκείμεθα
κεῖσαι	κεῖσθον	κεῖσθε	ἔκεισο	ἔκεισθον	ἔκεισθε
κεῖται	κεῖσθον	κεῖνται	ἔκειτο	ἐκείσθην	ἔκειντο
Present Subjunctive.			Present Optative.		
κέωμαι etc.			κεοίμην etc.		
Present Imperative.			Present Infinitive κεῖσθαι		
κεῖσο			Participle κείμενος		
κείσθω etc.					

481 D. Middle forms of *φημί* are rare in Att. (thus in Plato, pf. imv. 3d sg. *πεφάσθω*), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. *ἐφάμην*, ἔφατο or *φάτο*, etc., imv. *φάο*, *φάσθω*, etc., inf. *φάσθαι*, part. *φάμενος*.

482 D. Hm. pr. ind. 3d pl. *κεῖνται*, *κείαται* (376 D d), *κέαται* (44); impf. 3d pl. ἔκειντο, *κείατο*, *κέατο*; subj. 3d sg. *κῆται*; iterative (493) 3d sg. *κέσκετο*; fu.

a. The infinitive *κεῖσθαι* retains its accent in composition: *κατα-κεῖσθαι*, contrary to 386.

b. The only forms of the subjunctive and optative which occur are *κέηται*, *κέησθε*, *κέωνται*; *κέοιτο*, *κέοιντο*.

483. *ἧμαι* (*ἡσ-*) *sit:* used only in the present system. The *-σ-* of the root is retained only before the endings *-ται* and *-το*.

Present Indicative.			Imperfect Indicative.		
ἧμαι		ἥμεθα	ἥμην		ἥμεθα
ἧσαι	ἧσθον	ἧσθε	ἧσο	ἧσθον	ἧσθε
ἧσται	ἧσθον	ἧνται	ἧστο	ἥσθην	ἧντο
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		ἧσθαι
ἧσο			Participle		ἥμενος
ἥσθω etc.					

484. For *ἧμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι, κάθησαι, κάθηται*, etc.
Impf. *ἐκαθήμην, ἐκάθησο, ἐκάθητο*, etc. (361)
or *καθήμην, καθῆσο, καθῆστο*, etc.
Pr. Subj. *καθῶμαι, καθῇ, καθῆται*, etc.
Opt. *καθοίμην, καθοῖο, καθοῖτο*, etc.
Imv. *κάθησο, καθήσθω*, etc. Inf. *καθῆσθαι*. Part. *καθήμενος*.

a. *καθῆσθαι* irregularly keeps the accent of *ἧσθαι*: cf. *κατακεῖσθαι* (482 a).

485. *ἠμί* (cf. Lat. *a-io*) *say*, used only in pres. 1st sing. *ἠμί* and impf. 1st and 3d sing. *ἦν, ἦ* (*ἦν δ' ἐγώ said I, ἦ δ' ὅς said he*).

486. *χρή* (*χρα-, χρε-*) *it behoves*, impf. *ἐχρῆν* or *χρῆν*;
Pr. sub. *χρῇ*, opt. *χρείη*, inf. *χρῆναι*, p. *χρεών* (only neut., for *χρᾶον* 36).
Fu. *χρήσει*. A compound of this is:
ἀπό-χρη it is enough, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

κείω or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κέεται, ἐκέετο, κεέσθω, κέεσθαι* (but not before *μ*, as *κεεμαι, κεεμενος*). In the ind. 3d pl. he has *κέαται, ἐκέατο*.

483 D. Hm. has ind. 3d pl. *εἵαται, εἵατο* (376 D d), with irregular change of *η* to *ει*, rarely *ἕαται, ἕατο*, only once *ἧντο*. Hd. always *ἕαται, ἕατο*.

486 D. Hd. has *χρή, χρῆν, χρῆναι*, but *ἀποχρᾷ* (*καταχρᾷ, κατέχρᾳ*), *ἀποχρᾶν*.

Pr. inf. *ἀποχρῆν*, part. *ἀποχρῶν*, *-ῶσα*, *-ῶν*, both contract.
Fu. *ἀποχρήσει*, *ἀποχρήσουσι*, aor. *ἀπέχρησε*.

487. The deponents *δύναμαι can*, *ἐπίσταμαι understand*, and *κρέμαμαι hang* are inflected in the present like the middle of *ἵστημι* (331), except in the following forms:

1. The 2d sing. imperfect and imperative: *ἐδύνω*, *ἠπίστω*; *δύνω*, *ἐπίστω* (416).

2. Subjunctive *δύνωμαι*, *ἐπίστωμαι*, *κρέμωμαι*, proparoxytone (417 a).

3. Optative *δύναιο*, *ἐπίσταιο*, *κρέμαιο*, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

ENUMERATION OF MI-FORMS.

Presents of the μι-form.

488. The verbs whose presents have the *μι*-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in *-μι* of the *seventh* class are enumerated in the verb-list 534–538. For the complete inflection of *τίθημι*, *δίδωμι*, *ἵστημι* see 329–331; of *ἵημι*, *εἶμι*, *εἰμί*, *φημί*, *κεῖμαι*, *ἧμαι* see 476–484.

The presents in *-μι* of the *fifth* class are enumerated in the verb-list, 525–529. Those in *-νῡμι* are inflected like *δείκνῡμι*, 332; the few in *-νημι* like *ἵστημι*.

a. Verbs in *-νῡμι*, in the later Attic and common dialect, often have another form in *-νύω*, inflected like *λύω*: *δεικνύω δεικνύεις*, etc.

Second Aorists of the μι-form.

489. For the second aorists of *τίθημι*, *δίδωμι*, *ἵστημι*, see 333–335; of *ἵημι*, see 476.

Themes in *-α-*.

1. *βαίνω* (*βα-*) *go* (519, 7).

2d ao. *ἔβην*, *βῶ*, *βαίην*, *βῆθι*, *βῆναι*, *βάς*.

2. *γηρά-σκω grow old* (530, 1). 2d ao. inf. *γηρᾶναι* (poetic).

3. *διδράσκω* (*δρα-*) *run* (530, 2), used only in compounds.

2d ao. *ἔδρᾱν*, *ἔδρᾱς*, *ἔδρᾱ*, etc.; *δρῶ*, *δρᾷς*, *δρᾷ*, etc.; *δραίην*, *δρᾶθι*, *δρᾶναι*, *δράς*.

---

489 D. Hm. has 3d pl. *ἔσταν*, inf. *θέμεν*, *θέμεναι*, *δόμεν*, *δόμεναι*, *στήμεναι*.

1. Hm. ind. 3d dual *βήτην* and *βάτην*, 3d pl. *ἔβησαν*, and *ἔβαν*, *βάν*, once *ἔβασαν*, subj. *βείω* (444 D), 3d sg. *βήῃ*, 1st pl. *βείομεν* (Hd. *βέωμεν*), inf. *βῆναι* and *βήμεναι*.

2. Hm. part. *γηράς*.

3. Hd. *ἔδρην*, inf. *δρῆναι*, but part. *δράς*.

4. *κτείνω* (*κτεν-*, *κτα-*) *kill* (519, 4).
2d ao. (poetic) *ἔκταν*, *ἔκτας*, *ἔκτα* ; part. *κτάς*, mid. *κτάμενος*.

5. *ὀνίνημι* (*ονα-*) *benefit* (534, 6).
2d ao. mid. *ὠνήμην* (440 b) *ὀναίμην* (445 a) *ὄνησο*, *ὄνασθαι*, *ὀνήμενος*.

6. *πέτομαι* (*πετ-* also *πτα-*) *fly* (508, 23).
2d ao. act. (only poetic) *ἔπτην*, *πτάην*, *πτῆναι*, *πτάς*.
mid. (also in prose) *ἐπτάμην*, *πτάσθαι*, *πτάμενος*.

7. Root *τλα-* *endure*, fut. *τλήσομαι*, perf. *τέτληκα*.
2d ao. *ἔτλην*, *τλῶ*, *τλαίην*, *τλῆθι*, *τλῆναι*, *τλάς*.

8. *φθάνω* (*φθα-*) *anticipate* (521, 2).
2d ao. *ἔφθην*, *φθῶ*, *φθαίην*, *φθῆναι*, *φθάς*.

9. Theme *πρια-*, used for aor. of *ὠνέομαι* *buy* (539, 7).
2d ao. *ἐπριάμην*, *πρίωμαι*, *πριαίμην* (445 a), *πρίασο* and *πρίω*, *πρίασθαι*, *πριάμενος*.

Themes in *-ε-*.

10. *σβέννῡμι* (*σβε-*) *put out*, *extinguish* (526, 3).
2d ao. *ἔσβην* *went out* (500, 5), inf. *σβῆναι*.

11. *σκέλλω* (*σκελ-*, *σκλε-*) *dry* trans. (518, 15).
2d ao. *ἔσκλην* *became dry* (500, 6), inf. *σκλῆναι*.

12. *ἔχω* (*σεχ*, *σχε-*) *have*, *hold* (508, 16).
2d ao. imv. *σχές* (443 b).

Themes in *-ο-*.

13. *ἁλίσκομαι* (*ἁλ-*, *ἁλο-*) *am taken* (533, 1).
2d ao. *ἑάλων* or *ἥλων*, *ἁλῶ*, *ἁλοίην*, *ἁλῶναι*, *ἁλούς*.

14. *βιό-ω* *live* (507, 2).
2d ao. *ἐβίων*, *βιῶ*, *βιοίην*, *βιῶναι*, *βιούς*.

15. *γιγνώσκω* (*γνο-*) *know* (531, 4).
2d ao. *ἔγνων*, *γνῶ*, *γνοίην*, *γνῶθι*, *γνῶναι*, *γνούς*.

Themes in *-ι-* and *-υ-*.

16. *πίνω* (*πι-*) *drink* (521, 3). 2d ao. imv. *πῖθι* (poet. *πίε*).

17. *δύ-ω* *pass under*, *take on* (507, 3).
2d ao. *ἔδῡν* (500, 4), *δύω*, *δῦθι*, *δῦναι*, *δύς*.

---

4. Hm. 3 pl. *ἔκταν*, subj. *κτέωμεν*, inf. *κτάμεναι*, *κτάμεν*; mid. 3 sg. *ἔκτατο* *was killed*, inf. *κτάσθαι*.

6. Dor. *ἔπτᾱν* (in chorus of Att. tragedy).

7. Hm. 3 pl. *ἔτλαν*.

8. Hm. 3 pl. *φθάν*, subj. 3 sg. *φθήῃ* or *φθῆσι* (once *παρ-φθήῃσι*), 1 pl. *φθέωμεν*, 3 pl. *φθέωσι*.

13. The form with *ε-* is not found in Hm. and Hd. Hm. has subj. 3 sg. *ἁλώῃ* (444 D), inf. *ἁλῶναι* and *ἀλώμεναι*.

14. Hm. subj. 3 sg. *γνώῃ* and *γνῷ*, inf. *γνώμεναι* and *γνῶναι*. Pind. ind. 3 pl. *ἔγνον*.

17. Hm. 3 pl. *ἔδυν* and *ἔδῦσαν*, opt. 3 sg. *δύῃ* (for *δυ-ιη*, 445 D), 1 pl. *δῦμεν* (for *δυ-ιμεν*), inf. *δύμεναι* and *δῦναι*; iterative *δύσκον*.

18. *φύ-ω produce* (507, 4).
2d ao. *ἔφῡν* (*was produced, born*, 500, 3), *φύω, φῦναι, φύς.*

---

18. Hm. 3 pl. *ἔφυν.*

The following second aorists of the *μι*-form are peculiar to the Epic dialect:

19. *ἄ-ω satiate*, 2 ao. *became sated*, sub. 1 pl. *ἔωμεν*, inf. *ἆμεναι.*

20. *ἀπαυρά-ω take away*, 2 ao. part. *ἀπούρᾱς* (mid. *ἀπουράμενος* Hes.).

21. *βάλλω* (*βαλ-, βλα-*) *throw at* (518, 4), 2 ao. 3 du. *ξυμ-βλήτην encountered*, inf. *ξυμβλήμεναι*; mid. 3 sg. *ἔβλητο was hit, wounded*, sub. 3 sg. *βλήεται* (373 D), opt. 2 sg. *βλεῖο* (for *βλη-ιο*), inf. *βλῆσθαι*, par. *βλήμενος.*

22. *οὐτά-ω wound* (507 D, 5), 2 ao. 3 sg. *οὖτα*, inf. *οὐτάμεναι, οὐτάμεν*, mid. par. *οὐτάμενος wounded.*

23. *πίμπλημι* (*πλα-*) *fill* (534, 7), 2 ao. mid. 3 sg. *πλῆτο*, 3 pl. *πλῆντο, became full* (in Aristoph. opt. *ἐμ-πλήμην*, imv. *ἔμπλησο*, par. *ἐμπλήμενος*).

24. *πελάζω* (*πελαδ-*) *come near* (514 D, 21). From cognate theme *πλα-* come 2 ao. mid. 3 sg. *πλῆτο, ἔπλητο*, 3 pl. *ἔπλητο, πλῆντο.*

25. *πτήσσω* (*πτηκ-*) *crouch* (514, 7). From cognate theme *πτα-* come 2 ao. 3 du. *κατα-πτήτην.*

26. *βιβρώσκω* (*βορ-, βρο-*) *eat* (531, 3), 2 ao. *ἔβρων.*

27. *πλώ-ω* Ion. and poet. for *πλέω* (*πλυ-*) *sail* (512, 3), 2 ao. (in comp.) *ἔπλων*, par. *πλώς.*

28. *κτίζω* (*κτιδ-*) *found.* From shorter root *κτι-* comes 2 ao. mid. par. *κτίμενος founded.*

29. *φθί-νω perish* (521, 5), 2 ao. mid. *ἐφθίμην*, sub. 3 sg. *φθίεται*, 1 pl. *φθιόμεσθα*, opt. *φθίμην* (for *φθι-ιμην*, 445 D), 3 sg. *φθῖτο*, inf. *φθίσθαι*, par. *φθίμενος.*

30. *κλύ-ω hear* (512 D, 8), 2 ao. *ἔκλυον heard*, imv. *κλῦθι*, 2 pl. *κλῦτε*, also *κέκλυθι, κέκλυτε* (436 D).

31. *λῡ́-ω loose*, 2 ao. mid. *λύμην*, 3 sg. *λύτο* and *λῦτο*, 3 pl. *λύντο.*

32. *πνέω* (*πνυ-*) *breathe* (512, 4), 2 ao. mid. 3 sg. *ἄμ-πνῦτο recovered breath.*

33. *σεύω* (*συ-*) *drive* (512 D, 9), 2 ao. mid. 3 sg. *σύτο*, par. *σύμενος* (Trag.).

34. *χέω* (*χυ-*) *pour* (512, 6), 2 ao. mid. 3 sg. *χύτο*, 3 pl. *χύντο*, par. *χύμενος.*

Also the following (all in the middle) from verbs with consonant themes:

35. *ἅλλομαι* (*ἁλ-*) *leap* (518, 3), 2 ao. 2, 3 sg. *ἅλσο, ἅλτο* (*ἐπ-ᾶλτο*), sub. 3 sg. *ἅλεται, ἅληται*, par. *ἐπ-άλμενος* (also *ἐπι-άλμενος*).

36. *ἁραρίσκω* (*αρ-*) *join* (533 D, 14), 2 ao. mid. par. *ἄρμενος fitting.*

37. Root *γεν-*, only in 2 ao. 3 sg. *γέντο he grasped.*

38. *δέχ-ομαι receive*, 2 ao. *ἐδέγμην*, 3 sg. *δέκτο*, imv. *δέξο*, inf. *δέχθαι*, par. *δέγμενος.*

39. *λέγ-ω speak*, 2 ao. *ἐλέγμην counted myself*, 3 sg. *λέκτο counted* (for himself).

40. Root *λεχ-* (no Pres.), 2 ao. 3 sg. *ἔλεκτο laid himself to rest*, imv. *λέξο* (as to *λέξεο*, see 428 D b), inf. *κατα-λέχθαι*, par. *κατα-λέγμενος.*

41. *μῐ́γ-νῡμι mix* (528, 7), 2 ao. 3 sg. *ἔμῐκτο, μῖκτο.*

42. *ὄρ-νῡμι rouse* (528, 11), 2 ao. 3 sg. *ὦρτο*, imv. *ὄρσο* (as to *ὄρσεο*, see 428 D b), inf. *ὄρθαι*, par. *ὄρμενος.*

43. *πήγ-νῡμι fix* (528, 12), 2 ao. 3 sg. *κατ-έπηκτο stuck.*

44. *πάλλω* (*παλ-*) *shake* (518 D, 27), 2 ao. 3 sg. *πάλτο dashed himself.*

45. *πέρθ-ω destroy*, 2 ao. inf. *πέρθαι* (for *περθ-σθαι*) *to be destroyed.*

Here belong also two adjectives, originally participles of the 2 ao. mid.:

46. *ἄσμενος well-pleased, glad* (root *ἀδ-*, pr. *ἀνδάνω please*, 523, 1).

47. *ἵκμενος favorable* (root *ἱκ-*, pr. *ἱκάνω, come*, 524 D, 2).

Shorter Second Perfect Forms without -α-.

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix **-α-**. See paradigm 336.

1. ἵστημι (στα) *set*, 1st pf. ἕστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἕστατον, etc. Paradigm 336.

2. βαίνω (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβᾶσι, sub. 3 pl. βεβῶσι, inf. βεβάναι, part. βεβώς, βεβῶσα, gen. βεβῶτος (contracted from βεβαώς).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγονα regular; 2d pf. part. γεγώς, γεγῶσα, gen. γεγῶτος (contracted from γεγαώς).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τεθνᾶσι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθναίην, imv. τέθναθι, inf. τεθνάναι, part. τεθνεώς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δει-) *fear*, aor. ἔδεισα. 2d pf. δέδια, pl. δέδιμεν, δεδίᾶσι, 2d plup. 3 du. ἐδεδίτην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδιείην, imv. δέδιθι, inf. δεδιέναι, part. δεδιώς.

491. 6. οἶδα (ιδ-, ειδ-) *know:* a perfect without reduplication and with present meaning. Fut. εἴσομαι, verbal ἰστέον.

Perfect Indicative.		
οἶδα		ἴσμεν
οἶσθα	ἴστον	ἴστε
οἶδε	ἴστον	ἴσᾶσι

Pluperfect Indicative.		
ᾔδη, ᾔδειν		ᾖσμεν, ᾔδειμεν
ᾔδη σθα, ᾔδεισθα	ᾖστον	ᾖστε, ᾔδειτε
ᾔδει(ν)	ᾔστην	ᾖσαν, ᾔδεσαν

Perfect Subjunctive.		
εἰδῶ		εἰδῶμεν
εἰδῇς	εἰδῆτον	εἰδῆτε
εἰδῇ	εἰδῆτον	εἰδῶσι

Perfect Optative.		
εἰδείην		εἰδεῖμεν, -είημεν
εἰδείης	εἰδεῖτον	εἰδεῖτε, -είητε
εἰδείη	εἰδείτην	εἰδεῖεν, -είησαν

Perfect Imperative.		
ἴσθι	ἴστον	ἴστε
ἴστω	ἴστων	ἴστων
		or ἴστωσαν

Perfect Infinitive	εἰδέναι
Participle	εἰδώς, εἰδυῖα, εἰδός
	εἰδότος etc.

---

490 D. 1. Hm. pf. 2 pl. ἕστητε, inf. ἑστάμεναι, ἑστάμεν, part. ἑσταώς, ἑσταότος.—IId. part. ἑστεώς, ἑστεῶσα, etc.

2. Hm. pf. 3 pl. βεβάᾱσι, part. βεβαώς, βεβαυῖα, gen. βεβαῶτος.

3. Hm. pf. 3 pl. γεγάᾱσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαώς, γεγαυῖα, gen. γεγαῶτος.

4. Hm. imv. τέθναθι, τεθνάτω, inf. τεθνάμεναι, τεθνάμεν, part. gen. τεθνηῶτος, also τεθνηότος, fem. τεθνηυίης; only once τεθνεῶτι, as in Att.

5. Hm. has δει- for the redupl., δείδια, δείδοικα (once δεδίᾶσι), and doubles δ after the augment, ἔδδεισα, as well as after a short vowel in composition,

a. The forms ᾔδης and ᾔδεις are also used for ᾔδησθα and ᾔδεισθα. Rare and poetic are ᾔδεμεν, ᾔδετε: colloquial οἶσθας. Rare and mostly late are οἶδας, οἴδαμεν, οἴδατε, οἴδᾶσι.

492. 7. ἔοικα (ικ-, εικ-) *am like, appear*, pluperf. ἐῴκη (358 a): besides the regular inflection, has the forms 1 pl. ἔοιγμεν (poetic), 3 pl. εἴξᾱσι (cf. ἴσᾱσι), inf. εἰκέναι, part. εἰκώς, εἰκυῖα, εἰκός. Fut. εἴξω rare.

8. κράζω (κραγ-) *cry* (514, 13), 2d pf. κέκρᾱγα as present; 2d pf. imv. κέκραχθι.

περιδδείσᾱς (once ὑποδείσατε). The original root was δϜι-: hence pf. δεδϜια, ao. εδϜεισα, which, after Ϝ was lost, were changed to δείδια, ἔδδεισα, to preserve the long quantity of the first syllable. For δείδια, Hm. has also δείδω with present form, but only in the first person sing. He has also a future δείσεται, δείσεσθαι, and an impf. δίε, δίον, *feared, fled.*

491 D. 6. Hm. has pf. 1 pl. ἴδμεν (53 D a), plup. 2, 3 sg. ᾔδησθα, ᾔδη, or ᾔδεε, also very irreg. ἠείδης, ἠείδη (perhaps for εϜειδης, εϜειδη); plup. 3 pl. ἴσαν (for ιδ-σαν); pf. sub. εἰδέω, pl. εἴδομεν, εἴδετε, εἰδῶσι; inf. ἴδμεναι, ἴδμεν, part. fem. εἰδυῖα and ἰδυῖα; fu. εἴσομαι and εἰδήσω.

Hd. has pf. 1 pl. ἴδμεν and οἴδαμεν, plup. 1, 3 sg. ᾔδεα, ᾔδεε, 2 pl. ᾔδέατε; fu. εἰδήσω.

The Dor., with οἶδα, has a peculiar pres. ἴσᾱμι, ἴσᾱς, ἴσᾱτι, pl. ἴσαμεν, ἴσαντι.

492 D. 7. Hm. impf. 3 sg. εἶκε, 2d pf. 3 du. ἔϊκτον, 2 plup. 3 du. ἐίκτην, plup. mid. 3 sg. ᾔϊκτο or ἔϊκτο.—Hd. has pf. οἶκα, part. οἰκώς.

Add further for Homer,

9. μαίομαι (μα-, μεν-) *reach after, seek for*, 2 pf. *press on, desire eagerly;* 2 pf. sg. μέμονα, -ας, -ε, du. μέματον, pl. μέμαμεν, μέματε, μεμάασι, plup. 3 pl. μέμασαν, pf. imv. 3 sg. μεμάτω, part. μεμαώς, -υῖα, gen. μεμαῶτος or μεμᾱότος.

10. Pf. τέτληκα (τλα-) *am patient* (489, 7); 2d pf. 1 pl. τέτλαμεν, opt. τετλαίην, imv. τέτλαθι, inf. τετλάμεν(αι), part. τετληώς, -υῖα, gen. -ότος.

11. 2d pf. ἄνωγα, -ας, -ε (ανωγ-) *command*, 1 pl. ἄνωγμεν, imv. ἄνωχθι, 3 sg. ἀνώχθω (with middle ending; so), 2 pl. ἄνωχθε: sub. ἀνώγω, opt. ἀνώγοιμι, rare imv. ἄνωγε, inf. ἀνωγέμεν. Plup. ἠνώγεα, 3 sg. ἠνώγει(ν), commonly ἀνώγει. For irreg. plup. ἤνωγον (or ἄνωγον), 3 sg. ἤνωγε, 3 pl. ἠνώγεσν, see 458 D. For pf. 3 sg. ἄνωγε *he commands*, ἀνώγει is sometimes used: 2 du. ἀνώγετον for ἀνώγατον. Fu. ἀνώξω, ao. ἤνωξα.

12. ἐγείρω (εγερ-) *wake* (518, 5), 2d pf. ἐγρήγορα *am awake*, 3 pl ἐγρηγόρθᾱσι wholly irreg., imv. 2 pl. ἐγρήγορθε (middle ending), inf. ἐγρήγορθαι (middle ending, but accent irreg.). Hence pr. part. ἐγρηγορόων.

13. ἔρχομαι *come* (539, 2), 2d pf. ἐλήλυθα, etc.; also εἰλήλουθα, 1 pl. εἰλήλουθμεν (29 D).

14. πάσχω (παθ-, πενθ-) *suffer* (533, 13), 2d pf. πέπονθα, 2 pl. πέποσθε (better πέπασθε, for πεπαθ-τε), part. fem. πεπαθυῖα.

15. πείθω (πιθ-) *persuade* (511, 8), 2d pf. πέποιθα *trust*, 2d plup. 1 pl. ἐπέπιθμεν (imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρο-) *eat* (531, 3), pf. βέβρωκα (part. nom. pl. βεβρῶτες Soph.).

17. πίπτω (πετ-, πτε-, πτο-) *fall* (506, 4), pf. πέπτωκα, part. acc. pl. πεπτεῶτας (πεπτώς, πεπτῶτος, Soph.).

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

493. Iterative Formation.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: *πέμπεσκε he was sending (repeatedly), used to be sending.* The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: *ἐλάσασκε he drove (repeatedly), used to drive.*—Both are confined to the *indicative;* and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* *-σκ°|ε-*, and are inflected like the imperfect: act. *-σκο-ν*, *-σκε-ς*, *-σκε*, etc., mid. *-σκο-μην*, *-σκε-ο*, *-σκε-το*, etc. Thus *μένε-σκον* (*μένω remain*), *φύγε-σκε* (*φεύγω flee*), *ἐρητύσα-σκε* (*ἐρητύω restrain*), *στά-σκε stood* (*ἵστημι set*, *ἔστην stood*).

a. A very few iterative imperfects have *α* before *-σκον*, *κρύπτα-σκον* (*κρύπτω hide*), *ῥίπτα-σκον* (*ῥίπτω throw*).

b. In *contract* verbs, *ε* either remains without contraction: *καλέ-ε-σκον* (*καλέω call*); or is dropped: *ὤθε-σκον* (*ὠθέω push*). Verbs in *-αω* sometimes change *αε* to *αα*: *ναιετάασκον* (*ναιετάω inhabit*), cf. *ναιετάᾳ* (409 D a).

494. Formation with *-θ-*.

Several verbs annex *-θ°|ε-* to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to *-α-*. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω pursue	*ἐδιώκαθες*, *διωκάθω* (subj.) *-θειν*.
εἴκω yield	*εἰκάθῃ*, *-θοιμι*, *-θοντα*.
ἀμύνω ward off	*ἀμῦνάθου*, *-θετε*, *-θειν*.
εἴργω shut out	*ἐέργαθεν*, *ἀπο-έργαθε*, *κατειργάθου*, etc.
ἀείρω lift up	*ἠερέθονται float in air*.
ἀγείρω assemble	*ἠγερέθονται*, *-οντο*.
φλέγω burn	*φλεγέθει*, *-οίατο*, *-θων*.
φθίνω perish	*φθινύθουσι*, *-θον*, *-θειν*.
ἔχω hold	*ἔσχεθον* aor., inf. *σχεθέειν*, Att. *σχεθεῖν*.
ἔκιον went, aor.	*μετ-εκάθον*.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: *διωκαθεῖν*, *εἰκαθόντα*, *ἀμῦναθεῖν*.

IRREGULARITIES OF MEANING.

A. Forms of one voice in the sense of another.

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω learn*, *μαθήσομαι* (not *μαθησω*) *shall learn*.

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521–533); also with many others, as *φεύγω flee*, *θαυμάζω wonder*; especially such as express an action of the body, as *ἀκούω hear*, *ᾄδω sing*, *ἀπαντάω meet*, *ἀπολαύω enjoy*, *βαδίζω* (fut. *βαδιοῦμαι*) *walk*, *βλέπω see*, *βοάω cry*, *γελάω laugh*, *κλάω weep*, *οἰμώζω wail*, *σῑγάω* and *σιωπάω am silent*, *σπουδάζω am busy*.

496. In many verbs the future middle has the meaning of a future passive: *λείπω leave*, *λείψομαι* (= *λειφθήσομαι*) *shall be left*.

a. This is always the case with the following verbs, which have no future passive: *ἀδικέω wrong*, *ἄρχω rule*, *διδάσκω teach*, *εἴργω shut out*, *ἔχω have*, *κωλύω hinder*, *οἰκέω inhabit*, *ὁμολογέω acknowledge*, *ταράσσω disturb*, *τρέφω nourish*, *τηρέω watch*, *φιλέω love*, *φυλάσσω guard*. So nearly always *τῑμάω honor*, *τρῑβω crush*, *στερέω deprive*.

497. In many *deponent* verbs the *aorist passive* is used instead of the aorist middle: thus *βούλομαι wish*, future *βουλήσομαι*, but aorist *ἐβουλήθην* (not *εβουλησαμην*) *wished*. These are called *passive deponents*; and the rest, in distinction from them, are called middle deponents.

a. Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with *: thus **διαλέγομαι converse*, aor. *διελέχθην conversed*, fut. *διαλέξομαι* and *διαλεχθήσομαι shall converse*. But *ᾄδομαι* has only *ᾀσθήσομαι*.

ἄγαμαι admire (535, 4)
**αἰδέομαι feel shame* (503, 7)
ἀλάομαι wander
ἀμιλλάομαι contend
ἀρνέομαι deny
**ἄχθομαι am grieved* (510, 2)
βούλομαι wish (510, 4)
δέομαι want (510, 5)
δέρκομαι see (508 D, 31)
δύναμαι am able (535, 5)
ἐναντιόομαι oppose
ἐπίσταμαι understand (535, 6)
εὐλαβέομαι am cautious
**ᾄδομαι am pleased*
ἐνθῡμέομαι consider
**προθῡμέομαι am eager*
**διαλέγομαι converse* (508, 19)
ἐπιμέλομαι care for (510, 12)
μεταμέλομαι regret
ἀπονοέομαι despair
**διανοέομαι meditate*
ἐννοέομαι think on
προνοέομαι foresee, provide
οἴομαι think (510, 16)
σέβομαι revere
φιλοτῑμέομαι am ambitious

---

496 D. In Hm. a few second aorists middle have a passive meaning: *ἔβλητο he was hit*, *κτάμενος slain*.

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἄγαμαι*, aor. usually *ἠγάσθην*, but also *ἠγασάμην*.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: *εὐφραίνω gladden*, *ηὐφράνθην rejoiced*; *στρέφω turn*, *ἐστράφην turned* (*myself*); *φαίνω show*, *ἐφάνην showed myself*, *appeared* (but *ἐφάνθην* generally *was shown*).

499. Several deponent verbs have a passive aorist and future with passive meaning: *ἰάομαι heal*, *ἰᾱσάμην healed*, but *ἰάθην was healed*; *δέχομαι receive*, *ἐδεξάμην received*, but *ἐδέχθην was received*.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: *μῑμέομαι imitate*, *μεμῑμημαι have imitated* or *have been imitated*.

B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. *ἵστημι* (*στα-*) *set*, *place*;
trans., fut. *στήσω shall set*, 1st aor. *ἔστησα set*;
intrans., 2d aor. *ἔστην* (set myself) *stood*, pf. *ἕστηκα* (have set myself) *am standing*, *ἑστήκη was standing*, fut. pf. *ἑστήξω shall stand*.

a. The same important distinction prevails in the numerous *compounds* of this verb:—*ἀφίστημι set off*, *cause to revolt*, *ἀπέστην stood off*, *revolted*, *ἀφέστηκα am distant*, *am in revolt*,—*ἐφίστημι set over*, *ἐπέστην set myself over*, *ἐφέστηκα am set over*,—*καθίστημι set down*, *establish*, *κατέστην established myself*, *became established*, *καθέστηκα am established*. The aorist middle has a different meaning: *κατεστήσατο established for himself*.

2. *βαίνω* (*βα-*) *go*;
(trans., fut. *βήσω shall cause to go*, 1st aor. *ἔβησα*, Ion. and poet.)
intrans., 2d aor. *ἔβην went*, pf. *βέβηκα have gone*, *stand fast*.

3. *φύ-ω bring forth*, *produce*; so *φύσω*, *ἔφῡσα*; intrans., *ἔφῡν was produced*, *came into being*, *πέφῡκα am by nature*.

4. *δύ-ω pass under*, *take on*; *καταδύω submerge* trans.; so trans. *δύσω*, *ἔδῡσα*, *δέδυκα*, but intrans. *ἔδῡν dived*, *set*, *δέδῡκα have entered*, *set*.

a. *ἐνέδῡσα* means *put on* and *ἀπέδῡσα* or *ἐξέδῡσα took off* another's clothes; *ἐνέδῡν* and *ἀπέδῡν*, *ἐξέδῡν* are used of one's own clothes.

5. *σβέ-ννῡμι put out*, *extinguish*; 2d aor. *ἔσβην went out*, pf. *ἔσβηκα am extinguished*.

6. *σκέλλω* (*σκελ-*) *dry* trans.; intrans., 2d aor. *ἔσκλην became dry*, pf. *ἔσκληκα am dry*.

7. *πίνω* (*πι-*) *drink*, 2d aor. *ἔπιον drank*; 1st aor. *ἔπῑσα caused to drink*.

8. *γείνομαι* (*γεν-*) *am born*, poetic; 1st aor. *ἐγεινάμην begot*, *brought forth*.

501. In several verbs, only the *second perfect* is intransitive.

ἄγνῡμι break	2d pf.	*ἔᾱγα am broken*
ἐγείρω wake trans.		*ἐγρήγορα am awake*
ὄλλῡμι destroy		*ὄλωλα am ruined* (*ὀλώλεκα have ruined*)
πείθω persuade		*πέποιθα trust* (*πέπεικα have persuaded*)
πήγνῡμι fix		*πέπηγα am fixed*
ῥήγνῡμι break		*ἔῤῥωγα am broken*
σήπω cause to rot		*σέσηπα am rotten*
τήκω cause to melt		*τέτηκα am melted*
φαίνω show		*πέφηνα have shown myself, appeared*

CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class.*

Full-faced type (as **γελάω**) distinguishes forms of the *Attic spoken language;* here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as *τρέω*) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [ ], or marked *late*, (l.), belong to the period of the Common dialect (3 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in *-τος* and *-τεος* are seldom given when the verb has a first passive system, as they are easily inferred from that.

First Class (*Variable-Vowel Class*, 393).

503. The theme assumes -ᵒ|ₑ- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. **γελάω** *laugh.*			
γελάσομαι	**ἐγέλασα**		**ἐγελάσθην**

2. **ἐράω** *love;* also poetic pres. **ἔραμαι**, class 7.
Fu. p. **ἐρασθήσομαι** as act. **ἠράσθην** as act.

3. [**κλάω**] *break.*
[**κλάσω**] **ἔκλασα** **κέκλασμαι** **ἐκλάσθην**

4. **σπάω** *draw.*
σπάσω **ἔσπασα** **ἔσπακα, ἔσπασμαι** **ἐσπάσθην**

5. **φλάω** *bruise;* (collateral form **θλάω**) [ao. p. **ἐθλάσθην**]

6. **χαλάω** *loosen.*
[**χαλάσω**] **ἐχάλασα** **ἐχαλάσθην**

7. **αἰδέομαι** (**αιδε-**) *feel shame;* also **αἴδομαι** poet.
αἰδέσομαι **ᾐδεσάμην** r. pr. **ᾔδεσμαι** **ᾐδέσθην**

8. **ἀκέομαι** *heal.*
[**ἀκέσομαι**] **ἠκεσάμην** [**ἠκέσθην**]

9. **ἀλέω** *grind.*
ἤλεσα **ἀλήλεσμαι, ἀλήλεμαι**

10. **ἀρκέω** *suffice.*
ἀρκέσω **ἤρκεσα** [**ἠρκέσθην**]

11. **ἐμέω** *vomit.* ao. **ἤμεσα.**

12. **ζέω** *boil.* fu. **ζέσω**, ao. **ἔζεσα.**

13. **ξέω** *scrape.* ao. **ἔξεσα**, pf. **ἔξεσμαι.**

14. **τελέω** *complete.*
τελῶ, τελέσω **ἐτέλεσα** **τετέλεκα, τετέλεσμαι** **ἐτελέσθην**

15. **τρέω** *tremble.* ao. **ἔτρεσα.**

16. **ἀρόω** *plough.*
[**ἀρόω**] **ἤροσα** **ἠρόθην**

17. **ἀνύω** *accomplish,* also **ἀνύτω.**
ἀνύσω **ἤνυσα** **ἤνυκα, ἤνυσμαι** [**ἠνύσθην**]

18. **ἀρύω** *draw water,* Attic **ἀρύτω.**
ἤρυσα **ἠρύθην** [**ἠρύσθην**]

19. **ἕλκω** (**ἑλκ-, ἑλκυ-**) *draw.*
ἕλξω **εἵλκυσα** **εἵλκυκα, εἵλκυσμαι** **εἱλκύσθην**

a. The forms **ἑλκύω, ἑλκύσω, εἷλξα, εἵλχθην** are late.

---

503 D. 1. Hm. also **γελοιάω**. 2. Hm. ao. m. **ἠρασάμην**.
5. Theoc. fu. **φλασσῶ**, Hm. ao. **ἔθλασα**, Pind. **ἔφλασα**, Theoc. pf. p. **τέθλασμαι**.
6. Pind. ao. part. **χαλάξαις**. 8. Hm. **ἀκείομαι**.
12. Hipp. **ἔζεσμαι**. 16. Hm. pf. m. **ἀρήρομαι**.
17. The form **ἀνύω** is commoner in poetry, **ἀνύτω** in Attic prose. Hm. has also a fu. **ἀνύω**. Hes. has **ἐπ-ηνύσθη**. Theoc. has **ἄνυμες**, and Hm. **ἤνυτο**, as if from a pr. **ἄνῡμι**. **ἄνω** (also **ἄνω**) is poetic, though it occurs once in Plato.
19. Hm. has imp. **ἕλκεον**, fu. **ἑλκήσω**, ao. **ἕλκησα**.

20. **πτύω** *spit* (see 393 a).

[**πτύσω, -σομαι**] **ἔπτυσα**

504. b. The following retain the short vowel in a part of the forms. The first three make it long before **σ**.

1. **δέω** *bind.*

δήσω	**ἔδησα**	**δέδεκα, δέδεμαι**	**ἐδέθην**

2. **θύω** (**θυ-**) *sacrifice* (see 393 a).

θύσω	**ἔθυσα**	**τέθυκα, τέθυμαι**	**ἐτύθην**

3. **λύω** *loose* (see 393 a).

λύσω	**ἔλῡσα**	**λέλυκα, λέλυμαι**	**ἐλύθην**

4. **αἰνέω** *praise.*

αἰνέσω	**ᾔνεσα**	**ᾔνεκα, ᾔνημαι**	**ᾐνέθην**

In Att. prose used mostly in compounds.

5. **καλέω** (**καλε-, κλη-**) *call.*

καλῶ (423)	**ἐκάλεσα**	**κέκληκα, κέκλημαι**	**ἐκλήθην**

6. **μύω** *shut the lips or eyes* (see 393 a).

[**μύσω**]	**ἔμυσα**	**μέμῡκα** *am shut.*	

7. **δύω** *enter* (see 507, 3).

8. **ποθέω** *miss* is inflected regularly with **η**, but has **ε** occasionally in the future and first aorist systems.

II. *Vowel-verbs with added σ after a long vowel.*

505. The forms in which **σ** is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this **σ** after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

---

21. Ion. and poet. **νεικέω** (or **νεικείω**) *quarrel*, fu. **νεικέσω**, ao. **ἐνείκεσα**.

504 D. 3. Hm. 2d ao. m. **ἐλύμην**, as pass.

4. Hm. fu. **αἰνήσω**, ao. **ᾔνησα**; pr. also **αἰνίζομαι** (in Hes. **ἄϊνημι**).

5. Hm. also **προ-καλίζομαι**, poet. **κικλήσκω** cl. 6.

9. Hm. **ἀάω** *harm, mislead*, pr. m. 3d sg. **ἀᾶται**, ao. **ἄασα** or **ἄᾱσα**, contracted **ἆσα**, ao. p. **ἀάσθην**. The first **α** may become **ἀ** by augment. V. **ἀ ἄατος** or **ἀ-ἄᾱτος**.

10. Hm. **κοτέω** (also **κοτέομαι**) *am angry*, ao. **ἐκότεσα**, 2d pf. par. **κεκοτηώς**.

11. Ion. and poet. **ἐρύω** *draw*, fu. **ἐρύσω** (Hm. also **ἐρύω**, 427 D), ao. **εἴρυσα**, pf. **εἴρῡμαι** (**κατείρυσμαι**). Hes. pr. inf. (**μι**-form) **εἰρύμεναι** (33 D). Hm. has **ειρυ-** only as result of augm. or redupl. (359 D). Different are **ἐρῦομαι, ῥῦομαι** (also with short **υ**), *preserve* (538 D, 6 and 7).

1. **δράω** *do.*			
δρᾰ́σω	**ἔδρᾱσα**	**δέδρᾱκα, δέδρᾱμαι**	**ἐδράσθην**
2. **κνάω** *scrape.*			
κνήσω Hipp.	**ἔκνησα**		**ἐκνήσθην**
3. **χράω** *give oracle.*			
χρήσω	**ἔχρησα**	*κέχρησμαι* Hd.	**ἐχρήσθην**
4. *νέω heap up*, pr. only Hd.			
νήσω	**ἔνησα**	**νένημαι, νένησμαι**	[*ἐνήθην, -σθην*]
5. **κυλῐ́ω**, more fr. **κυλίνδω**, *roll.*			
	ἐκύλῑσα	*κεκύλῑσμαι*	*ἐκυλῐ́σθην*
6. **πρῐ́ω** *saw.*			
	ἔπρῑσα	**πέπρῑσμαι**	*ἐπρῐ́σθην*
7. *χρῐ́ω anoint.*			
χρῐ́σω	*ἔχρῑσα*	**κέχρῑμαι, κέχρῑσμαι**	*ἐχρῐ́σθην*
8. **χόω** *heap up.*			
χώσω	**ἔχωσα**	**κέχωκα, κέχωσμαι**	**ἐχώσθην**
9. **ξῠ́ω** *polish* (see 393 a).			
	ἔξῡσα	[*ἔξῡσμαι*]	**ἐξύσθην**
10. **ῡ̆ω** *rain* (see 393 a).			
ῦ̆σω	*ὗσα*	*ὕσμαι*	**ῦ̆σθην** Hd.
11. **κναίω** *scratch.*			
κναίσω	**ἔκναισα**	**κέκναικα, κέκναισμαι**	**ἐκναίσθην**
12. **παίω** *strike.*			
παίσω	**ἔπαισα**	**πέπαικα** [*πέπαισμαι*]	*ἐπαίσθην*
παιήσω			
13. **παλαίω** *wrestle.*			
παλαίσω Hm.	**ἐπάλαισα**		*ἐπαλαίσθην*
14. **κλῄω** *shut*, later Attic **κλείω**.			
κλῄσω	**ἔκλησα**	*κέκληκα*, **κέκλημαι**	*ἐκλῄσθην*
κλείσω	**ἔκλεισα**	[*κέκλεικα*] **κέκλειμαι** later **κέκλεισμαι**	**ἐκλείσθην**
15. **σείω** *shake.*			
σείσω	**ἔσεισα**	**σέσεικα, σέσεισμαι**	**ἐσείσθην**
16. **θραύω** *break.*			
θραύσω	**ἔθραυσα**	**τέθραυμαι, τέθραυσμαι**	**ἐθραύσθην**

505 D. 14. Ion. *κληΐω*, ao. *ἐκλῄϊσα*, pf. m. *κεκλῄϊμαι*, ao. p. *ἐκλῃΐσθην*, v. *κληϊστός*. Dor. also fu. *κλᾱ̆ξῶ*, ao. *ἔκλᾱ̆ξα*.

17. **παύω** *make cease ;* middle *cease.*

παύσω	**ἔπαυσα**	**πέπαυκα, πέπαυμαι**	**ἐπαύθην**
		v. **παυστέος**	[*ἐπαύσθην*]

18. **κελεύω** *order.*

κελεύσω	**ἐκέλευσα**	**κεκέλευκα, κεκέλευσμαι**	**ἐκελεύσθην**

19. **λεύω** *stone.*

λεύσω	**ἔλευσα**		**ἐλεύσθην**

20. **ἀκούω** *hear*, see 507, 1.

21. **κρούω** *beat.*

κρούσω	**ἔκρουσα**	**κέκρουκα**	**ἐκρούσθην**
		κέκρουμαι, κέκρουσμαι	

III. *Verbs with Reduplicated Presents.*

506. The theme assumes a reduplication in the present. For *μι*-verbs of this kind, see 534 ; for reduplicated verbs of the sixth class, see 530. There remain :

1. **γίγνομαι** (*γεν-*, 393 b) *become :* also *γίνομαι* in Hd. and late writers.

γενήσομαι	**ἐγενόμην**	**γέγονα** (490, 3)	[*ἐγενήθην*]
		γεγένημαι	

2. **ἴσχω** (*σεχ-*, 393 b) *hold,* another form of **ἔχω** (508, 16 ; cf. 524, 4).

3. **μίμνω** (*μεν-*) *remain,* poetic form of **μένω** (510, 14).

4. **πίπτω** (*πετ-, πτο-*) *fall :* cf. *πίτνω* cl. 5 (521, 10), poetic.

πεσοῦμαι	**ἔπεσον**	**πέπτωκα**

a. **ἔπεσον** is for orig. and Dor. **ἔπετον** (69 a).

5. **τίκτω** (for *τιτκω*, root *τεκ-*) *bring forth, beget.*

τέξομαι	**ἔτεκον**	**τέτοκα**	
τέξω less fr.		[*τέτεγμαι*]	[*ἐτέχθην*]

a. Mid. *τίκτομαι* rare and poetic. Ao. **ἔτεξα** doubtful in Attic.

6. [*τιτρ-ίω*] (*τρα-*) *bore :* also *τετραίνω* (*τετραν-*, cl. 4).

[*τρήσω*]	**ἔτρησα**	**τέτρημαι**
	[*ἐτέτρᾱνα*]	

---

22. Poet. *ῥαίω shatter*, fu. *ῥαίσω*, ao. p. *ἐῤῥαίσθην.*

506 D. 1. 2d ao. 3d sg. **ἔγεντο** Dor. (and Hes.), different from *γέντο seized* (489 D, 37). From root *γεν-* comes also poet. *γείνομαι* cl. 4, *am born*, ao. *ἐγεινάμην* trans. *begot, bore* (*οἱ γεινάμενοι the parents*, also in prose). **γέγαα** etc., 490 D, 3. 2. Epic also *ἰσχάνω, ἰσχανάω.*

4. Hm. 2d pf. par. *πεπτεῶτας*, Soph. *πεπτώς, -ῶτος* (492 D, 17).

6. Ion. fu. *τετρανέω*, ao. *τέτρηνα*, v. *τρητός.* Late poets *ἐτετράνθην.*

7. Hm. *ἰαύω* (*αυ-, αυε-, αε-*) *sleep*, ao. *ἄεσα* or *ἄεσα*, once contr *ἄσαμεν.*

IV. *Verbs which form second tenses.*

507. a. Themes ending in a vowel.

1. **ἀκούω** *hear.*

ἀκούσομαι	**ἤκουσα**	**ἀκήκοα** (44, 368) [*ἤκουσμαι*]	**ἠκούσθην** (461)

2. **βιόω** *live.* Cf. *ἀνα-βιώσκομαι* cl. 6 (531, 1).

βιώσομαι	**ἐβίων** (489, 14)	**βεβίωκα**	
[*βιώσω*]	**ἐβίωσα** rarer	**βεβίωμαι**	v. **βιωτός, -τέος**

3. **δύω** *enter, cause to enter* (500, 4): also **δῦνω** cl. 5.

δύσω tr.	**ἔδῡσα** tr.	**δέδυκα** tr., **δέδῡκα** intr.	**ἐδύθην**
	ἔδῡν (489, 17)	**δέδυμαι**	v. **δυτέος**

4. **φύω** *produce* (500, 3).

φύσω	**ἔφῡσα**	**πέφῡκα** intr.	[*ἐφύην*]
	ἔφῡν (489, 18)		[v. *φυτός*]

508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. **θλῑ́βω** (*θλῑβ-, θλιβ-*) *press.*

θλίψω	**ἔθλῑψα**	[*τέθλιφα, -ῖμμαι*]	**ἐθλίφθην** [*ἐθλίβην*]

2. **πνῑ́γω** (*πνῑγ-, πνιγ-*) *choke.*

πνῑ́ξω	**ἔπνῑξα**	**πέπνῑγμαι**	**ἐπνίγην**

3. **τρῑ́βω** (*τρῑβ-, τριβ-*) *rub.*

τρίψω (496 a)	**ἔτρῑψα**	**τέτριφα**	**ἐτρίβην**
		τέτρῑμμαι	**ἐτρίφθην** less fr.

4. **τῡ́φω** (*τῡφ-, τυφ-*) *raise smoke,* rare in prose.

		τέθῡμμαι (74 c)	**ἐτύφην**

5. **ψῡ́χω** (*ψῡχ-, ψυχ-*) *cool.*

ψῡ́ξω	**ἔψῡξα**	**ἔψῡγμαι**	**ἐψῡ́χθην,** also **ἐψύχην** [*ἐψύγην*]

---

507 D. 2. Hm. fu. *βείομαι* or *βέομαι* (427 D).

3. Hm. has pr. impf. act. only *δῦνω* (yet *δὺξ δύων late setting*), mid. only *δύομαι*, both with same meaning. For *ἐδῡ́σετο, δῡ́σεο, δῡσόμενος*, see 428 D b.

4. Hm. 2d pf. 3d pl. *πεφύᾱσι*, par. *πεφυώς, -ῶτος* (446 D, 456 D b); plup. 3d pl. *ἐπέφῡκον* Hes. (458 D).

5. Hm. *οὐτάω wound*, ao. 3d sg. *οὔτησε*, comm. 2d ao. *οὖτα* (489 D, 22), 2d ao. m. par. *οὐτάμενος wounded.* Also pr. *οὐτάζω*, ao. *οὔτασα* freq., pf. m. 3d sg. *οὔτασται*, par. *οὐτασμένος.*

6. **ἄγω** *lead.*

ἄξω	**ἤγαγον** (436)	**ἦχα** [*ἀγήοχα*]	**ἤχθην**
ἄξομαι m. and p. **ἦξα** rare		**ἦγμαι**	**ἀχθήσομαι**

7. **ἄρχω** *rule, begin,* middle *begin.*

ἄρξω (496 a)	**ἦρξα**	[*ἦρχα*] *ἦργμαι*	**ἤρχθην**

8. **βλέπω** *look, see.*

βλέψω	**ἔβλεψα**	[*βέβλεφα, βέβλεμμαι*]	[*ἐβλέφθην*]

9. **βρέχω** *wet.*

[*βρέξω*]	**ἔβρεξα**	**βέβρεγμαι**	**ἐβρέχθην** [*ἐβράχην*]

10. **βρῑ́θω** *am heavy,* only once in Att. prose.

βρῑ́σω	*ἔβρῑσα*	*βέβρῑθα*

11. **γράφω** *write.*

γράψω	**ἔγραψα**	**γέγραφα, γέγραμμαι**	**ἐγράφην**

a. 1st pf. *γεγράφηκα* and 1st ao. p. *ἐγράφθην* are late.

12. **δέρω** *flay:* also **δείρω** cl. 4.

δερῶ	**ἔδειρα**	**δέδαρμαι**	**ἐδάρην**

13. **ἕπομαι** *follow;* impf. **εἱπόμην** (359).

ἕψομαι	**ἑσπόμην** (**σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος**)	

a. The orig. root was *σεπ-*. 2d ao. *ἑσπόμην* is for *ε-σ(ε)π-ομην* (43) with irregular breathing brought in from the pr. **ἕπομαι** (70).

14. **ἔρομαι** *ask.* Pr. impf. epic only, supplied in Attic from *ἐρωτάω.*

ἐρήσομαι (510, 6) **ἠρόμην**

15. **ἐρύκω** *hold back;* chiefly poetic. Ao. **ἤρῡξα.** See D.

16. **ἔχω** *have, hold;* impf. **εἶχον** (359): also **ἴσχω** 506, 2.

ἕξω, σχήσω	**ἔσχον**	**ἔσχηκα, ἔσχημαι**	[*ἐσχέθην*]

a. V. *ἑκτός, -τέος,* and *σχετός, -τέος.* The modes of the 2d ao. are

---

508 D. 6. Hm. also *ἀγῑνέω*; ao. imv. **ἄξετε** (428 D b).

9. Hm. has also theme *βρεχ- rattle,* only in 2d ao. 3d sg. **ἔβραχε**:——also *βροχ- swallow,* only in 1st ao. opt. 3d sg. *ἀνα-(κατα-)βρόξειε* and 2d. ao. p. par. *ἀναβροχείς.*

12. Hm. has verbal *δρατός.*

13. Ion. and poet. act. (only once as simple) **ἕπω** *to be busy,* fu. ἕψω, 2d ao. *ἔσπον* (*ἐπ-έσπον*), par. *σπών,* 2d ao. m. as in Att. The forms *ἑσπωμαι, ἑσποίμην,* etc., in Hm. should prob. be changed to *σπῶμαι, σποίμην,* etc., the preceding word being read without elision: *ἅμα σπέσθω,* not *ἅμ᾽ ἑσπέσθω.* Hm. imv. *σπεῖο* for *σπέο.* Hd. ao. p. *περι-έφθην.*

14. Ion. pr. *εἴρομαι,* fu. *εἰρήσομαι.* Hm. also pr. *ἐρέομαι* (less freq. act. *ἐρέω*) and *ἐρεείνω.* He has irreg. accent in pr. imv. *ἔρειο* (for *ἐρεῖο,* from *ερεεο,* 409 D b) and 2d ao. inf. *ἔρεσθαι* (389 D a).

15. Hm. has fu. *ἐρῠ́ξω* and 2d ao. *ἠρῠ́κακον* (436 D), also pr. *ἐρῡκάνω* and *ἐρῡκανάω.*

16. Hm. 2d pf. *ὄχωκα* (for *οκωχα*), plup. m. 3d pl. *ἐπ-ώχατο* irreg. For poet. *ἔσχεθον,* see 494.

ἔσχον, σχῶ, σχοίην (in comp. παράσχοιμι, etc.), σχές (489, 12), σχεῖν, σχών. In the pr. ἔχω is for ἐχω (73 e), and that for σεχ-ω (70). The root σεχ- is syncopated in ἔσχον (43), beside which it assumes ε in σχήσω, etc.

17. **θέρομαι** *become warm;* in prose only present.

18. **λάμπω** *shine*, middle **λάμπομαι** id.

λάμψω	ἔλαμψα	λέλαμπα

19. a. **λέγω** *gather;* used by Attic writers only in compounds.

λέξω Hm.	ἔλεξα	εἴλοχα (366)	ἐλέγην
		εἴλεγμαι, λέλεγμαι r.	ἐλέχθην r. A.

b. **λέγω** *speak.*

λέξω	ἔλεξα	(εἴρηκα, 539, 8)	ἐλέχθην
		λέλεγμαι	

But διαλέγομαι makes δι-είλεγμαι (366).

20. **ἀν-οίγω** *open;* impf. **ἀνέῳγον** (359 b): also **ἀν-οίγνῡμι** cl. 5.

ἀνοίξω	ἀνέῳξα	ἀνέῳγα, ἀνέῳχα	ἀνεῴχθην
		ἀνέῳγμαι	v. ἀνοικτέος

a. In late Greek ἀνέῳγα was used intransitively = ἀνέῳγμαι. The forms ἤνοιγον and ἤνοιξα are doubtful in Attic. A comp. δι-οίγω is also used, and in poetry the simple verb is found, but without the syllabic augment.

21. **πέμπω** *send.*

πέμψω	ἔπεμψα	πέπομφα, πέπεμμαι	ἐπέμφθην

22. **πέρδομαι**, Lat. *pedo.*

παρδήσομαι	ἔπαρδον	πέπορδα

23. **πέτομαι** (πετ-, πετε-, πτα-) *fly.*

πτήσομαι	ἐπτόμην
πετήσομαι	ἐπτάμην

24. **πλέκω** *twist.*

[πλέξω]	ἔπλεξα	πέπλεγμαι	ἐπλάκην
			ἐπλέχθην r. A.

25. **στέργω** *love.*

στέρξω	ἔστερξα	ἔστοργα Hd.	v. στερκτός, -τέος

---

17. Hm. fu. θέρσομαι (422 D b), 2d ao. p. sub. θερέω.

19. Hm. and Hd. have no pf. act., in pf. m. only λέλεγμαι, in ao. p. ἐλέχθην (Hd. also ἐλέγην). For ao. m. ἐλέγμην, ἔλεκτο, see 489 D, 39.

20. Poet. and Ion. 1st ao. ὤϊξα, ᾦξα and οἶξα. Hm. impf. m. 3d pl. ὠΐγνυντο.

23. Poet. ao. ἔπτην (489, 6). Poetic also are ἵπταμαι and πέταμαι; also ποτάομαι, ποτέομαι, ποτήσομαι, πεπότημαι, ἐποτήθην.

26. **στρέφω** *turn.*

στρέψω	**ἔστρεψα**	**ἔστροφα**	**ἐστράφην**
		ἔστραμμαι	**ἐστρέφθην** r. A.

27. **τέρπω** *delight.*

τέρψω	**ἔτερψα**		**ἐτέρφθην**

28. **τρέπω** *turn.*

τρέψω	**ἔτρεψα**	**τέτροφα** [*τέτραφα*]	**ἐτράπην**
		τέτραμμαι	**ἐτρέφθην** r. A.

29. **τρέφω** *nourish.*

θρέψω (496 a)	**ἔθρεψα**	*τέτροφα* [*τέτραφα*]	**ἐτράφην**
		τέθραμμαι	**ἐθρέφθην** r. A.

V. *Verbs which assume* -ε- *in the present.*

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. **γαμέω** (*γαμ-, γαμε-*) *marry* (act. *uxorem duco*, mid. *nubo*).

γαμῶ	**ἔγημα**	**γεγάμηκα, -ημαι**	[*ἐγαμήθην*]

a. Late forms *γαμήσω, ἐγάμησα, ἐγαμέθην* Theoc.

---

27. Hm. 2d ao. m. *ἐταρπόμην*, and with redupl. (436 D) *τεταρπόμην*, ao. p. *ἐτάρφθην* and *ἐτέρφθην*, also 2d ao. *ἐτάρπην*, sub. 1st pl. *τραπείομεν* (473 D a).

28. Hd. has pr. *τράπω*, ao. p. *ἐτράφθην* (also in Hm.), but *τρέψω, ἔτρεψα*. Hm. has also *τραπέω, τροπέω*. For *τετράφαται*, see 464 D a.

29. Dor. *τράφω*. Hm. has an intrans. 2d ao. *ἔτραφον was nourished, grew*, and uses the 2d pf. *τέτροφα* as intransitive.

30. Root *γων-*. Hm. has 2d pf. *γέγωνα shout*, plup. 3d sg. *ἐγεγώνει* (and *ἐγέγωνε*, also 1st sg. *γεγώνευν*, 458 D), inf. *γεγωνέμεν*, irreg. *γεγωνεῖν*, part. *γεγωνώς* (not in Hm. are sub. *γεγώνω*, imv. *γέγωνε*; fu. *γεγωνήσω*, ao. *ἐγεγώνησα*). Poet. pr. *γεγωνίσκω* or *γεγωνέω*, found even in Att. prose.

31. Poet. *δέρκομαι see*, 2d ao. *ἔδρακον* (435 D), 2d pf. *δέδορκα see*, ao. p. *ἐδέρχθην saw* (2d ao. *ἐδράκην* Pind.).

32. Hm. *ἔλπω cause to hope*, *ἔλπομαι* or *ἐέλπομαι* (72 D a) *hope* (= Att. *ἐλπίζω* cl. 4), 2d pf. *ἔολπα hope*, plup. *ἐώλπεα* (369 D), v. *ἄ-ελπτος*.

33. Poet. *ἰάχω* and *ἰαχέω sound*; Hm. 2d pf. par. fem. *ἀμφ-ιαχυῖα*.

34. Poet. *κέλομαι command*, fu. *κελήσομαι* (cf. 510), ao. *ἐκεκλήσαμην* rare, usu. 2d ao. *ἐκεκλόμην* (436 D).

35. Poet. *πέλομαι* (move) *be*, 2d ao. *ἐπλόμην* (437 D) often used as pres. Less freq. act. *πέλω*, 2d ao. 3d sg. *ἔπλε*.

36. Poet. *πέρθω destroy* (in prose *πορθέω*), fu. *πέρσω*, ao. *ἔπερσα*. Hm. 2d ao. *ἔπραθον* (435 D), 2d ao. m. inf. *πέρθαι* (489 D, 45).

37. Poet. root, *πορ-*, 2d ao. *ἔπορον imparted*, pf. m. 3d sg. *πέπρωται* (64) *it is allotted, destined*, part. *πεπρωμένος*.

38. Ion. and poet. *τέρσομαι become dry*, 2d ao. p. *ἐτέρσην*. Hence act. *τερσαίνω*, ao. *ἐτέρσηνα* (late *ἔτερσα*) *made dry*.

509 D. Hm. fu. m. 3d sg. *γαμέσσεται will cause* (a woman) *to marry*, doubtful.

2. **γηθέω** (γηθ-, γηθε-) *rejoice.*

γηθήσω ἐγήθησα **γέγηθα** *am glad.*

3. **δοκέω** (δοκ-, δοκε-) *seem, think.*

δόξω ἔδοξα δέδογμαι ἐδόχθην r.

a. **δοκήσω**, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.

4. **κυρέω** (κυρ-, κυρε-) *hit upon, happen*, Ion. and poet.: also **κύρω**, cl. 4. **κυρήσω, κύρσω** ἔκυρσα, ἐκύρησα.

5. **μαρτυρέω** (μαρτυρε-) *bear witness*, inflected regularly, but **μαρτύρομαι** (μαρτυρ-) cl. 4, *call witnesses*, ao. **ἐμαρτῠράμην**.

6. **πεκτέω** (πεκ-, πεκτε-) *comb, shear.* ao. p. **ἐπέχθην**

7. **ῥῖπτέω** *throw* = **ῥίπτω** (513, 13), only pr. and impf.

8. **ὠθέω** (ωθ-, ωθε-) *push*; impf. **ἐώθουν** (359).

ὤσω, ὠθήσω **ἔωσα** [ἔωκα] **ἔωσμαι** **ἐώσθην**

a. The syllabic augment is rarely omitted in Attic.

---

6. **πεξῶ** and **ἔπεξα** Theocr. Hm. pr. **πείκω**.

9. Poet. **δουπέω** *sound heavily*, ao. **ἐδούπησα** (even in Xen.), **ἐγδούπησα** (cf. **ἐρίγδουπος** *loud thundering*), 2d pf. **δέδουπα**.

10. Poet. **κελαδέω** *roar*, fu. **κελαδήσω**, Hm. pr. part. **κελάδων**.

11. Ion. and poet. **κεντέω** *prick*, fu. **κεντήσω**, etc., reg.; but Hm. ao. inf. **κένσαι** (= **κεντ-σαι**), v. **κεστός** (= **κεντ-τος**).

12. Poet. **κτυπέω** *crash, clatter*, rare in prose, 2d ao. **ἔκτυπον**; in Trag. also 1st ao. **ἐκτύπησα**.

13. Ion. and poet. **πατέομαι**, *eat*, ao. **ἐπασάμην**, pf. **πέπασμαι**, v. **ἄ-παστος**.

14. Poet. **ῥῖγέω** *shudder*, fu. **ῥῖγήσω**, ao. **ἐῤῥῖγησα**, 2d pf. **ἐῤῥῖγα** used as a present. Different is **ῥῖγόω** *am cold* (412 a).

15. Ion. and poet. **στυγέω** *dread, hate*, fu. **στυγήσομαι**, ao. **ἐστύγησα**, etc., reg. Hm. has 1st ao. **ἔστυξα** *made dreadful*, 2d ao. **ἔστυγον** *dreaded*.

16. Pr. **φιλέω** *love*, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. ao m. **ἐφῑλάμην** (φιλ-)

17. Hm. (**χραισμέω** *help, ward off*, pr. impf. rare and late) fu. **χραισμήσω**, ao. **ἐχραίσμησα**, 2d ao. **ἔχραισμον**.

Add the following, which form the present from themes in **-α-**.

18. Pr. **βρῡχάομαι** *roar*, ao. **ἐβρῡχησάμην**. In Hm., only 2d pf. **βέβρῡχα** used as a present.

19. Poet. **γοάω** *bewail*, fu. **γοήσομαι**, Hm. 2d ao. **ἔγοον**.

20. Hm. **δηριάομαι** *quarrel* (fu. **δηρῑσομαι** Theoc.), ao. **ἐδηρῑσάμην**, ao. p. **ἐδηρίνθην** (469 D). Pind. **δηρῑομαι, δηριάω**.

21. Poet. **λιχμάω, -ομαι**, *lick*, fu. **λιχμήσομαι**, 2d pf. part. irregular **λελειχμότες** Hes.

22. Hm. **μηκάομαι** (μακ-, μηκ-) *bleat*, 2d ao. part. **μακών**, 2d pf. part. **μεμηκώς**, fem. **μεμακυῖα** (451 D c), plup. **ἐμέμηκον** (458 D).

23. Hm **μητιάω, -ομαι**, *plan*, fu. **μητῑσομαι**, ao. **ἐμητῑσάμην**. Pind. **μητίομαι**.

24. Pr. **μῡκάομαι** (μῡκ-, μυκ-) *low* (used in Att. prose). Poet. ao. **ἐμῡκησάμην** Hm. 2d ao. **ἔμυκον**, 2d pf. **μέμῡκα** used as a present.

VI. *Verbs which assume* -ε- *in other tenses.*

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. **ἀλέξω** (ἀλεξ-, ἀλεκ-, ἀλκ-) *ward off.* Act. rare in prose.

ἀλέξομαι **ἠλεξάμην**

a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.

2. **ἄχθομαι** *am displeased.*

ἀχθέσομαι [ἤχθημαι] **ἠχθέσθην** (497 a)

3. **βόσκω** *feed.*

βοσκήσω [ἐβόσκησα] [ἐβοσκήθην]
v. **βοσκητέος.**

4. **βούλομαι** *wish.* Augment, see 355 b.

βουλήσομαι **βεβούλημαι** **ἐβουλήθην** (497 a)

5. **δέω** *need*, middle *want, entreat.*

δεήσω **ἐδέησα** **δεδέηκα, δεδέημαι** **ἐδεήθην** (497 a)

a. Impersonal **δεῖ** *it is necessary*, impf. **ἔδει**, fu. **δεήσει**, ao. **ἐδέησε.**

6. **ἔρομαι** *ask*, see 508, 14; fu. **ἐρήσομαι.**

7. **ἐρῥώ** *go* (*to harm*).

ἐρῥήσω **ἠρρήσα** **ἠρρήκα**

8. **εὕδω** *sleep*, usually in comp. **καθεύδω.** Augment, 361.

καθευδήσω v. **καθευδητέον**

9. **ἕψω** *boil.*

ἑψήσω **ἥψησα** [ἥψημαι] [ἡψήθην, ἥφθην]

V. **ἑφθός** (for ἑψ-τος) and **ἑψητός.**

10. **ἐθέλω** and **θέλω** *wish:* impf. **ἤθελον** (never **εθελον**).

(ἐ)θελήσω **ἠθέλησα** **ἠθέληκα** [τεθέληκα]

a. The Attic poets in the Iambic trimeter have **θέλω** (not **ἐθέλω**); but **ἐθέλω** is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have **η**: thus ao. **ἠθέλησα**, but sub. **ἐθελήσω** or **θελήσω**, etc.

11. **μάχομαι** *fight.*

μαχοῦμαι (423) **ἐμαχεσάμην** **μεμάχημαι** v. **μαχετέος, -ητέος**

---

510 D. 1. Ion. and poet. fu. **ἀλεξήσω, -ησομαι**, ao. **ἠλέξησα**, 2d ao. **ἄλαλκον** (436 D), **ἀλκαθεῖν** (494).

4. Hm. pr. inf. **βόλεσθαι**, 2d pf. **προ-βέβουλα.**

5. Hm. has in act. **δῆσε** and **ἐδεύησε**; in middle always **δεύομαι.** Cf. 44.

11. Hm. **μάχομαι**, also **μαχέομαι**, part. **μαχειόμενος** or **μαχεούμενος** (33 D), fu. **μαχέομαι** usu. **μαχήσομαι**, ao. **ἐμαχεσάμην** or **ἐμαχησάμην**, v. **μαχητός.** Hd. fu. **μαχέσομαι.**

12. **μέλω** *care for.*

μελήσω	**ἐμέλησα**	**μεμέληκα, -ημαι**	**ἐμελήθην**

a. The Att. prose has the act. only as an impersonal verb, *μέλει it concerns*, fu. **μελήσει**, etc.; and in the mid. uses the comp. **ἐπιμέλομαι** (also **ἐπιμελέομαι**) passive deponent (497 a).

13. **μέλλω** *am about.* Augment 355 b.

μελλήσω	**ἐμέλλησα**	v. **μελλητέος**

14. **μένω** *remain:* also **μίμνω** (506, 3) poetic.

μενῶ	**ἔμεινα**	**μεμένηκα**	v. **μενετός, -τέος**

15. **νέμω** *distribute.*

νεμῶ	**ἔνειμα**	**νενέμηκα, -ημαι**	**ἐνεμήθην**

16. **οἶομαι,** more fr. **οἴμαι** *think;* impf. **ᾠόμην** (**ᾤμην**).

οἰήσομαι	[**ᾠησάμην**]	**ᾠήθην** (497 a)

17. **οἴχομαι** *am gone;* impf. **ᾠχόμην** *was gone* or *went.*

οἰχήσομαι	[**ᾤχημαι**]

18. **πέρδομαι,** see 508, 22; fu. **παρδήσομαι.**

19. **πέτομαι** *fly*, see 508, 23; fu. **πτήσομαι, πέτησομαι.**

Second Class (*Strong-Vowel Class*, 394).

511. The theme-vowel **α, ι, υ** takes the *strong* form **η, ει, ευ.**

a. Mute themes.

1. **λήθω** (**λαθ-**) rare in prose, = **λανθάνω** cl. 5, *lie hid.*

2. **σήπω** (**σαπ-**) *rot*, trans.

σήψω	[**ἔσηψα**]	**σέσηπα** (501) [**σέσημμαι**]	**ἐσάπην**

3. **τήκω** (**τακ-**) *melt*, trans.

τήξω	**ἔτηξα**	**τέτηκα** (501)	**ἐτάκην**
		[**τέτηγμαι**]	**ἐτήχθην** rare

4. **τρώγω** (for **τρηγω**, root **τραγ-**) *gnaw.*

τρώξομαι	**ἔτραγον**	**τέτρωγμαι**	v. **τρωκτός**

---

12. Hm. 2d pf. **μέμηλα**, pf. m. 3d sg. **μέμβλεται** (for **με-μλε-ται**, 60 D), plup. **μέμβλετο.**

16. Hm act. **οἴω** or **ὀίω**, middle almost always with diaeresis **ὀίομαι**, ao. **ὠϊσάμην**, ao. p. **ὠΐσθην.**

17. Hm. also pr. **οἰχνέω** cl. 5, pf. **παρ-ῴχηκα.** Hd. **οἴχωκα** (for **οιχ-ϝχ-α**, 73).

20. Hm. **ἄλθομαι** *am healed*, fu. **ἀλθήσομαι.**

21. Hm. **κήδω** *trouble*, fu. **κηδήσω**, ao. **ἐκήδησα** (2d pf. **κέκηδα**, not in Hm., intrans. =) m. **κήδομαι** *am troubled*, irreg. fu. pf. **κεκαδήσομαι**, different from fu. pf. of **χάζω** (514 D, 18).

22. Hm. **μέδομαι** *attend to*, fu **μεδήσομαι.** Cf. Hm. **μέδων** (**-ντ-**), **μεδέων** (**-ντ-**) *guardian.* Cf. also **μήδομαι** *intend, contrive*, fu. **μήσομαι**, ao. **ἐμησάμην.**

5. **ἀλείφω** (αλιφ-) *anoint.*

ἀλείψω	**ἤλειψα**	**ἀλήλιφα** (368)	**ἠλείφθην**
		ἀλήλιμμαι	[**ἠλίφην**]

6. **ἐρείπω** (εριπ-) *overthrow;* chiefly Ion. and poet.

ἐρείψω	[**ἤρειψα**]	[**ἐρήριμμαι**]	**ἠρείφθη**

7. **λείπω** (λιπ-) *leave:* also **λιμπάνω** cl. 5, rare.

λείψω	**ἔλιπον**	**λέλοιπα, λέλειμμαι**	**ἐλείφθην**

8. **πείθω** (πιθ-) *persuade.*

πείσω	**ἔπεισα**	**πέπεικα, πέπεισμαι**	**ἐπείσθην**
	ἔπιθον	**πέποιθα** *trust* r. A. pr.	

9. **στείβω** (στιβ-) *tread,* chiefly used in pr. impf.; rare in prose.

	ἔστειψα	**ἐστίβημαι**	v. **στειπτός**

10. **στείχω** (στιχ-) *march, go,* chiefly in pr. impf.; Ion. and poet.

11. **φείδομαι** (φιδ-) *spare.*

φείσομαι	**ἐφεισάμην**

12. **κεύθω** (κυθ-) *hide,* poetic.

κεύσω	**ἔκευσα** Hm.	**κέκευθα** as pres.

13. **πεύθομαι** (πυθ-) poetic for **πυνθάνομαι** cl. 5, *inquire, learn.*

14. **τεύχω** (τυχ-, τυκ-) *make ready, make,* poetic.

τεύξω	**ἔτευξα**	**τέτυγμαι**

15. **φεύγω** (φυγ-) *flee;* also **φυγγάνω** cl. 5.

φεύξομαι or **φευξοῦμαι** (426)	**ἔφυγον**	**πέφευγα**	v. **φευκτός, -τέος**

---

511 D. 6. Ion. 2d ao. **ἤριπον** *fell,* 2d pf. **ἐρήριπα** *am fallen;* Pind. 2d ao. p **ἠρίπην.**

8. Hm. 2d ao. **πέπιθον** (436 D) *persuaded,* whence fu. **πεπιθήσω** *shall persuade;* but **πιθήσω** (405) *shall obey,* ao. par. **πιθήσας** *trusting,* 2d plup. 1st pl. **ἐπέπιθμεν** *trusted* (492 D, 15). Aesch. 2d pf. imv. **πέπεισθι.**

10. Ep. ao. **ἔστειχα** and **ἔστιχον.**

11. Hm. 2d ao. **πεφιδόμην** (436 D), fu. **πεφιδήσομαι.**

12. Hm. pr. **κευθάνω** cl. 5; 2d ao. 3d sg. **κύθε,** sub. 3d pl. **κεκύθωσι** (436 D). In Trag. **κεύθω, κέκευθα,** may mean *am hidden.*

14. Hm. ao. p. **ἐτύχθην,** 2d pf. part. **τετευχώς,** fu. pf. **τετεύξομαι,** 2d ao. **τέτυκον, τετυκόμην** (436 D) *prepared.* Also pr. **τιτύσκομαι** (for **τι-τυκ-σκομαι**) *prepare, aim.* For **τετεύχαται, -ατο,** see 464 D a.

15. Hm. 2d pf. par. **πεφυζότες** (cf. Hm. **φύζα** = **φυγή** *flight*), pf. m. par. **πεφυγμένος,** v. **φυκτός.**

16. Ion. and poet. theme **ταφ-** or **θαπ-** (cf. 74), 2d pf. **τέθηπα** *wonder,* 2d ao. par. **ταφών.**

17. Hm. **τμήγω** (**τμαγ-**) *cut* = **τέμνω** cl. 5 (521, 8), ao. **ἔτμηξα,** 2d ao. **ἔτμαγον,** 2d ao. p. **ἐτμάγην.**

512. b. Themes in -υ-.

1. **θέω** (θυ-) *run.* Fu. **θεύσομαι.**

2. **νέω** (νυ-) *swim.*

νευσοῦμαι (426)	**ἔνευσα**	**νένευκα**	v. **νευστέος**

3. **πλέω** (πλυ-) *sail.*

πλεύσομαι or **πλευσοῦμαι** [πλεύσω]	**ἔπλευσα**	**πέπλευκα** **πέπλευσμαι** (461)	[**ἐπλεύσθην**] v. **πλευστέος**

4. **πνέω** (πνυ-) *breathe, blow.*

πνεύσομαι or **πνευσοῦμαι**	**ἔπνευσα**	**πέπνευκα**	[**ἐπνεύσθην**]

5. **ῥέω** (ῥυ-) *flow.*

ῥεύσομαι or **ῥυήσομαι** fu. p. as act.	[**ἔῤῥευσα**]	**ἐῤῥύηκα**	**ἐῤῥύην** as act. v. **ῥυτός**

6. **χέω** (χυ-) *pour.*

χέω (427)	**ἔχεα** (430)	**κέχυκα, κέχυμαι**	**ἐχύθην**

Third Class (*Tau-Class*, 395).

513. The theme assumes $-\tau^{o}|_{\epsilon}-$ in the present. Verbs of this class have themes ending in a labial mute.

---

18. Ion. and poet. **ἐρείκω** (ερικ-) *rend*, ao. **ἤρειξα**, 2d ao. **ἤρικον** intrans. *shivered*, pf. m. **ἐρήριγμαι.**

19. Epic and Ion. **ἐρεύγομαι** *spew* (Att. **ἐρυγγάνω** cl. 5), fu. **ἐρεύξομαι**, 2d ao. **ἤρυγον** *roared.*

20. Hm. **ἐρεύθω** (ερυθ-) *make red*, ao. inf. **ἐρεῦσαι.** Also pr. **ἐρυθαίνομαι** *grow red.*

512 D. 2. Hm. has also **νήχω, νήχομαι**, fu. **νήξομαι** (freq. in late prose). Dor. **νάχω, νάχομαι.** Hm. **ἔνεον** (355 D a).

3. Ion. and poet. **πλώω**, fu. **πλώσομαι**, ao. **ἔπλωσα**, also 2d ao. **ἔπλων** (489 D, 27), pf. **πέπλωκα**, v. **πλωτός.**

4. Hm. 2d ao. imv. **ἄμ-πνυε**, 2d ao. m. 3d sg. **ἄμ-πνῡτο** (489 D, 32), ao. p. **ἀμ-πνύνθην** (469 D), pf. m. **πέπνῡμαι** *am animated, intelligent:* connected with this is pr. **πινύσκω** (πινυ-) Aesch. *make wise*, Hm. ao. **ἐπίνυσσα.**

6. Hm. also **χείω** (409 D b), ao. usu. **ἔχευα** (430 D), 2d ao. m. 3d sg. **χύτο** (489 D, 34).

7. Hm. **ἀλέομαι** and **ἀλεύομαι** (αλυ-) *avoid* (act. **ἀλεύω** *avert*, Aesch.), ao. **ἠλεάμην** and **ἠλευάμην** (430 D). Pr. also **ἀλεείνω.**

8. Poet. **κλέω** (κλυ-) *celebrate* (i. e. *make* men *hear* of), Hm. **κλείω.** Also pr. **κλύω** *hear.* 2d ao. **ἔκλυον** *heard*, imv. **κλῦθι** or **κέκλυθι, κλῦτε** or **κέκλυτε** (489 D, 30), also **κλύε, κλύετε**, par. m. **κλύμενος** = v. **κλυτός, κλειτός** *celebrated.*

9. Poet. **σεύω** (συ-) *drive* (also in late prose), ao. **ἔσσευα** (355 D a, 430 D), pf. m. **ἔσσυμαι** *hasten* (365 D, 389 D b), ao. p. **ἐσσύθην** or **ἐσύθην**, 2d ao. m. 3d sg. **σύτο** (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. **σεῖται**, 3d pl. **σοῦνται**, imv. **σοῦ, σούσθω, σοῦσθε.**

1. ἅπτω (ἀφ-) *fasten, kindle,* middle *touch.*

ἅψω	ἧψα	ἧμμαι	ἥφθην

2. βάπτω (βαφ-) *dip, dye.*

βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, *ἐβάφθην* r.

3. βλάπτω (βλαβ-) *hurt.*

βλάψω	ἔβλαψα	βέβλαφα	ἐβλάφθην and
		βέβλαμμαι	ἐβλάβην

4. θάπτω (ταφ-, 74 c) *bury.*

θάψω	ἔθαψα	τέθαμμαι	ἐτάφην, v. *θαπτέος*

5. θρύπτω (τρυφ-, 74 c) *break down, weaken.*

θρύψω	ἔθρυψα Hipp.	τέθρυμμαι	[*ἐθρύφθην*]

6. καλύπτω (καλυβ-) *cover.*

καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφθην

7. κάμπτω (καμπ-) *bend.*

κάμψω	ἔκαμψα	κέκαμμαι (463 b)	ἐκάμφθην

8. κλέπτω (κλεπ-) *steal.*

κλέψω	ἔκλεψα	κέκλοφα	ἐκλάπην
		κέκλεμμαι	*ἐκλέφθην*

9. κόπτω (κοπ-) *cut.*

κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόπην, v. κοπτός

10. κρύπτω (κρυφ-) *hide.*

κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφθην
			ἐκρύφην [*ἐκρύβην*]

11. κῦπτω (κῡφ-) *stoop.*

κῦψω	ἔκῡψα	κέκῡφα	

12. ῥάπτω (ῥαφ-) *sew.*

ῥάψω	ἔῤῥαψα	ἔῤῥαμμαι	ἐῤῥάφην

13. ῥῖπτω (ῥῑφ-, ῥιφ-) *throw.*

ῥῖψω	ἔῤῥῖψα	ἔῤῥῖφα, ἔῤῥῖμμαι	ἐῤῥῖφθην
			ἐῤῥίφην

14. σκάπτω (σκαφ-) *dig.*

σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἐσκάφην

15. σκέπτομαι (σκεπ-) *view.*

σκέψομαι	ἐσκεψάμην	ἔσκεμμαι	[*ἐσκέφθην*]

a. Instead of *σκέπτομαι*, the Attic writers almost always use the kindred *σκοπέω* in the present and imperfect; but the other tenses of *σκοπέω* are found only in late writers.

---

513 D. 3. Hm. pr. m. 3d sg. *βλάβεται.*
4. Hm. pf. m. 3d pl. *τεθάφαται* (364 D a); Hd. ao. p. *ἐθάφθην.*
5. Hm. 2d ao. p. *ἐτρύφην.*
9. Hm. 2d pf. part. *κεκοπώς.*

16. **σκήπτω** (*σκηπ-*) *prop.*

σκήψω	**ἔσκηψα**	[**ἔσκηφα**] **ἔσκημμαι**	**ἐσκήφθην**

17. **σκώπτω** (*σκωπ-*) *jeer.*

σκώψομαι	**ἔσκωψα**	[*ἔσκωμμαι*]	**ἐσκώφθην**

18. **τύπτω** (*τυπ-*, also *τυπτε-*) *strike.*

τυπτήσω			*ἐτύπην*

a. *ἐτύπτησα* is found in Aristotle; *τετύπτηκα*, *τετύπτημαι*, *ἐτυπτήθην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ-*), the perfect and passive systems from *πλήσσω* (514, 5).

Fourth Class (*Iota-Class*, 396 ff).

The theme assumes $-\iota^{o}|_{\epsilon}-$ in the present, always with sound-changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. *Verbs in -σσω and -ζω which form second tenses.*

514. 1. **ἀλλάσσω** (*αλλαγ-*) *exchange.*

ἀλλάξω	**ἤλλαξα**	**ἤλλαχα, ἤλλαγμαι**	**ἠλλάγην** **ἠλλάχθην**

2. **κηρύσσω** (*κηρῡκ-*) *proclaim.*

κηρύξω	**ἐκήρυξα**	**κεκήρῡχα, -γμαι**	**ἐκηρύχθην**

3. **μάσσω** (*μαγ-*) *knead.*

μάξω	**ἔμαξα**	**μέμαχα, μέμαγμαι**	**ἐμάγην, *ἐμάχθην***

4. **ὀρύσσω** (*ορυχ-*) *dig.*

ὀρύξω	**ὤρυξα**	**ὀρώρυχα, -γμαι**	**ὠρύχθην**

a. Pf. m. *ὤρυγμαι* (for *ὀρώρυγμαι*) late, 2d ao. p. *ὠρύχην* doubtful.

5. **πλήσσω** (*πλαγ-*, *πληγ-*) *strike.* (**ἐκπλήγνυσθαι** cl. 5, Thuc.)

πλήξω	**ἔπληξα**	**πέπληγα**	**ἐπλήγην**
		πέπληγμαι	*ἐπλήχθην*

a. *ἐκπλήσσω*, *καταπλήσσω* make *-επλάγην* (471 a). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ-*), which in Att. is confined to the active, or from *τύπτω* (513, 18).

---

18. Ion. and Lyric 1st ao. *ἔτυψα*, pf. m. *τέτυμμαι*, poet. 2d ao. *ἔτυπον*.

19. Poet. *γνάμπτω* (*γναμπ-*) *bend*, fu. *γνάμψω*, ao. *ἔγναμψα*, ao. p. *ἐγνάμφθην*

20. Hm. *ἐνίπτω* (*ενιπ-*) *chide*, also *ἐνίσσω* cl. 4 (515 D, 3), 2d ao. *ἠνίπαπον* and *ἐνένῐπον* (436 D).

21. Poet. *μάρπτω* (*μαρπ-*) *seize*, fu. *μάρψω*, ao. *ἔμαρψα* In Hes. 2d ao. *μέμαρπον* (436 D), opt. *μεμάποιεν*, inf. *μαπέειν*, 2d pf. *μέμαρπα*.

514 D. 5. Hm. 2d ao. (*ἐ*)*πέπληγον* (436 D), 2d ao. p. *ἐκ-πλήγην*, *κατ-επλήγην*.

6. **πρᾶσσω** (*πρᾰγ-*) *do.*

πρᾰ́ξω	**ἔπρᾰξα**	**πέπρᾱγα, πέπρᾱχα** (452 a) **πέπρᾱγμαι**	**ἐπρᾰ́χθην**

7. **πτήσσω** (*πτηκ-*) *cower:* also *πτώσσω* Ion. and poet.

[*πτήξω*]	**ἔπτηξα**	**ἔπτηχα**	

8. **ταράσσω** (*ταραχ-*) *disturb:* also **θράσσω** (*τραχ-*) mostly poet.

ταράξω	**ἐτάραξα**	**τετάραγμαι**	**ἐταράχθην**
	ἔθραξα (74 c)		*ἐθράχθην* r.

9. **τάσσω** (*ταγ-*) *arrange.*

τάξω	**ἔταξα**	**τέταχα, τέταγμαι**	**ἐτάχθην,** *ἐτάγην* r.

10. **φρῑ́σσω** (*φρῑκ-*) *am rough.*

[*φρῑ́ξω*]	**ἔφρῑξα**	**πέφρῑκα** *bristle, shudder.*	

11. **φυλάσσω** (*φυλακ-*) *guard,* middle *guard* (one's self) *against.*

φυλάξω	**ἐφύλαξα**	**πεφύλαχα, -γμαι**	**ἐφυλάχθην**

12. *κλάζω* (*κλαγγ-*, 398 b) *make a loud noise,* mostly poet.

κλάγξω	*ἔκλαγξα*	**κέκλαγγα** as pr., fu. pf. **κεκλάγξομαι**	

13. **κράζω** (*κραγ-*) *cry;* pr. impf. rare.

	ἔκραγον	**κέκρᾱγα** as pr., fu. pf. **κεκρᾱ́ξομαι**

a. *κράξω, ἔκραξα,* late. Pf. imv. *κέκραχθι,* see 492, 8.

14. *ῥέζω* (*ῥεγ-*) *do,* poet. and Ion.: also *ἔρδω* (for *ερζω*, root *εργ-*).

ῥέξω	*ἔρεξα, ἔῤῥεξα*		*ἐρέχθην*
ἔρξω	*ἔρξα*		

15. **σφάζω** (*σφαγ-*) *slay,* in Attic prose usu. **σφάττω.**

σφάξω	**ἔσφαξα**	**ἔσφαγμαι**	**ἐσφάγην**

16. *τρῑ́ζω* (*τρῑγ-*) *squeak,* poet. and Ion. 2d pf. *τέτρῑγα* as pres.

17. **φράζω** (*φραδ-*) *declare.*

φράσω	**ἔφρασα**	**πέφρακα, πέφρασμαι**	*ἐφράσθην*

18. **χάζω** (*χαδ-*) *make retire;* middle *retire;* chiefly poetic.

	ἐχασάμην

---

7. Hm. has from kindred root *πτα-*, 2d ao. 3 du. *κατα-πτήτην* (489 D, 25) and pf. part. *πεπτηώς, -ῶτος* (446 D, 455 D b).

8. Hm. 2d pf. *τέτρηχα, am troubled.*

10. Pind. pf. par. *πεφρῑκόντας,* see 455 D a.

12. Poet. 2d ao. *ἔκλαγον.* Hm. 2d pf. par. *κεκληγώς,* gen. *-οντος* (455 D a).

14. Ion. pf. *ἔοργα,* plup. *ἐώργεα* (369 D).
Hd. pr. impf. *ἔρδω* instead of *ἔρδω.*

15. Ion. and poet. 1st ao. p. *ἐσφάχθην.*

17. Hm. 2d ao. *ἐπέφραδον* (436 D). Hes. pf. m. part. *πεφραδμένος.*

18. Hm. fu. *χάσσομαι,* 2d ao. m. irreg. *κεκαδόμην* (436 D) *retired,* but act. *κέκαδον deprived,* fu. *κεκαδήσω shall deprive.* Cf. 510 D, 21.

19. **χέζω** (χεδ-) *alvum exonero.*

χεσοῦμαι (426) **ἔχεσα, ἔχεσον** r. **κέχοδα, κέχεσμαι**

II. *Verbs in -σσω and -ζω with other peculiarities.*

515. a. Labial themes (397 b, 398 c).

1. **πέσσω** (πεπ-, formerly πεκ-) *cook:* [πέπτω later].

πέψω	**ἔπεψα**	**πέπεμμαι**	**ἐπέφθην**

2. **νίζω** (νιβ-, formerly νιγ-), *wash hands or feet:* [νίπτω later].

νίψω	**ἔνιψα**	**νένιμμαι**	*ἐνίφθην* Hipp.

516. b. Lingual themes which make **-σσω** (**-ττω**).

1. **ἁρμόττω** *fit together:* also ἁρμόζω poet.

ἁρμόσω	**ἥρμοσα**	**ἥρμοσμαι**	**ἡρμόσθην**

2. **βλίττω** *take the honey* (μέλι, μέλιτ-ος, 60 D). ao. **ἔβλισα.**

3. **βράσσω** *boil.* [ao. ἔβρασα, pf. m. βέβρασμαι.]

4. **ἐρέσσω** (ερετ-) *row.* Only pr. impf. in Att.

5. **πάσσω** *sprinkle.*

πάσω	**ἔπασα**	[πέπασμαι]	**ἐπάσθην**

6. **πλάσσω** *mould.*

πλάσω Hipp.	**ἔπλασα**	**πέπλασμαι**	**ἐπλάσθην**

7. **πτίσσω** *pound.*

	ἔπτισα Hd.	**ἔπτισμαι**	[*ἐπτίσθην*]

---

20. Poet. **κρίζω** *creak;* 2d ao. 3d sg. **κρίκε** (or **κρίγε**) Hm., 2d pf. **κέκρῑγα** Aristoph.

21. Poet. **πελάζω** (πελαδ-, πελα-, πλα-) *bring near*, mid. *come near*, pr. and ao. act. also in prose, intrans., fu. **πελάσω, πελῶ** (424), ao. **ἐπέλασα**, pf. m. **πέπλημαι**, ao. p. **ἐπελάσθην** and Trag. **ἐπλάθην**, 2d ao. m. 3d sg. **πλῆτο**, 3d pl. **ἔπληντο** (489 D, 24). Pr. also **πελάω**, Ep. **πίλναμαι** or **πιλνάω** cl. 5 (529 D, 6), Trag. **πελάθω, πλάθω** (494).

515 D. 2. Hm. **νίπτομαι.**

3. Hm. **ἐνίσσω** (ενιπ-) = **ἐνίπτω** cl. 3, *chide* (513 D, 20).

4. Hm. **ὄσσομαι** (οπ-) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. **λάζομαι** (λαβ-) = **λαμβάνω** cl. 5, *take* (523, 5). Attic poets have **λάζυμαι.**

516 D. 4. Hm. ao. **ἤρεσα** and **ἤρεσσα.**

8. Hd. **ἀφάσσω** = **ἀφάω** *feel*, ao. **ἤφασα.**

9. Poet. **ἰμάσσω** *lash*, Hm. ao. **ἴμασα**; cf. **ἰμάς** *lash*, gen. *ἰμάντ-ος.*

10. Poet. **κορύσσω** (κορυθ-) *equip*, ao. m. **κορυσσάμενος**, pf. m. **κεκορυθμένος** (53 D a).

11. Poet. (rare in prose) **λίσσομαι** (λιτ-) *pray*, also **λίτομαι** cl. 1. Hm. ao. **ἐλλισάμην** (355 D a), 2d ao. inf. **λιτέσθαι.**

12. Poet. **νίσσομαι** *go*, fu. **νίσομαι.** Also pr. **νέομαι**, usu. with future meaning.

517. c. Themes of variable form.

1. **ἁρπάζω** (*ἁρπαδ-*, also *ἁρπαγ-* not Att.) *seize.*

ἁρπάσω (-ομαι)	**ἥρπασα**	**ἥρπακα, ἥρπασμαι**	**ἡρπάσθην**
[*ἁρπάξω*]	[*ἥρπαξα*]	[*ἥρπαγμαι*]	[*ἡρπάχθην, ἡρπάγην*]

2. *βαστάζω* (*βασταδ-*, late *βασταγ-*) *carry*, poet. (late in prose).

βαστάσω	*ἐβάστασα* [*-ξα*]	[*βεβάσταγμαι*]	[*ἐβαστάχθην*]

3. [*νάσσω*] (*ναγ-* and *ναδ-*) *press close.* pf. m. **νένασμαι.**

4. **παίζω** (*παιδ-* and *παιγ-*) *sport.*

παιξοῦμαι (426)	**ἔπαισα**	**πέπαισμαι**	v. **παιστέος**

a. **ἔπαιξα**, *πέπαιχα*, *πέπαιγμαι*, *ἐπαίχθην* are late: so also fu. *παίξομαι* and *παίξω*.

5. **σῴζω**, later **σώζω** (*σω-*, *σῳδ-*) *save.*

σώσω	**ἔσωσα**	**σέσωκα, σέσωμαι**	**ἐσώθην**
		σέσωσμαι	v. **σωστέος**

6. **χρώζω** (*χρωδ-*, *χροϊδ-*) *color*, also *χροΐζω* poet.; [*χρώννῡμι* late].

[*ἔχρωσα*]	[*κέχρωκα*] *κέχρωσμαι*	**ἐχρώσθην**

7. **ἵζω** (*ἰδ-*, *ἱζε-*) *sit*, *seat*, middle **ἵζομαι**, also *ἕζομαι* (*ἑδ-*), *sit:* found chiefly in comp. with *κατά*. Hence

καθίζω, impf. **ἐκάθιζον** (361): also **ἰζάνω, καθιζάνω**, cl. 5.

καθιῶ (425)	**ἐκάθισα** and **καθῖσα.**
καθιζήσομαι	**ἐκαθισάμην**

καθέζομαι, impf. **ἐκαθεζόμην** and *καθεζόμην.*

καθεδοῦμαι (for *καθεδεσομαι*, cf. 423).	[*ἐκαθέσθην*]

a. Pr. ind. *ἕζομαι*, *καθέζομαι*, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally *σεδ-* (Lat. *sed-eo*).

8. **ὄζω** (*οδ-*, *οζε-*) *smell.*

ὀζήσω	**ὤζησα**

---

517 D. 1. Hm. **ἁρπάξω** and *ἥρπαξα.*

3. Hm. and Hd. *ἔναξα.*

5. Hm. pr. *σώζω* and *σώω* (shortened in subj. *σόῃς*, *σόῃ*, *σόωσι*), fu. *σαώσω*, ao. *ἐσάωσα*, ao. p. *ἐσαώθην.* The orig. theme was *σαο-* (cf. 227 D), from which comes also a 2d ao. (*μ*:-form) *σάω he saved* and *save thou.*

7. Hm. ao. *εἷσα* (= *ε-σεδ-σα*) *seated*, imv. *εἷσον* (better *ἕσσον*), inf. *ἕσσαι*, par. *ἕσσᾱς* (*ἀνέσσᾱς*), Hd. *εἵσᾱς*; middle trans. 3d sg. *ἑέσσατο* (*εἵσατο* Eur., *ἕσσαντο* Pind.), par. *ἑσσάμενος*, Hd. *εἰσάμενος*; fu. *ἕσσομαι* (= *σεδ-σομαι*). In comp. Hm. has ao. *καθεῖσα* and *κάθισα.*

8. Hm. pf. *ὄδωδά* as pr.

9. Pr. *μῦζω* (*μῡγ-*, *μῡζε-*), Hm. ao. *ἐμῦζησα.*

10. Hm. *ἀφύσσω* (*αφυγ-*, *αφυδ-*) *draw out*, fu. *ἀφύξω*, ao. *ἤφυσα.* Also once pr. **ἀφύω.**

III. *Liquid themes which form second tenses.*

518. 1. **ἀγείρω** (**αγερ-**) *gather.*

	ἤγειρα	[**ἀγήγερκα, -μαι**]	

2. **ἀΐρω** (**ἀρ-**) *lift*; contracted from **ἀείρω** (**αερ-**).

ἀρῶ	**ἦρα** (431 b)	**ἦρκα, ἦρμαι**	**ἤρθην**

3. **ἅλλομαι** (**ἁλ-**) *leap.*

ἁλοῦμαι	**ἡλάμην** (431 b, 2d ao. **ἡλόμην** doubtful in Att., cf. 489 D, 35)	

4. **βάλλω** (**βαλ-, βλα-**, 64) *throw.*

βαλῶ	**ἔβαλον**	**βέβληκα, βέβλημαι**	**ἐβλήθην**

5. **ἐγείρω** (**εγερ-**) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.

ἐγερῶ	**ἤγειρα**	**ἐγρήγορα** (368, 501)	**ἠγέρθην**
	ἠγρόμην (437 D)	**ἐγήγερμαι**	

a. A poetic pr. **ἔγρω, ἔγρομαι** is also found.

6. **θάλλω** (**θαλ-**) *flourish.* 2d pf. **τέθηλα.**

7. **καίνω** (**καν-**) *kill*, fu. **κανῶ**, 2d ao. **ἔκανον**: other tenses doubtful. In prose only as compound, **κατακαίνω.**

8. **κείρω** (**κερ-**) *shear.*

κερῶ	**ἔκειρα**	[**κέκαρκα**] **κέκαρμαι**	[**ἐκάρην**] v. **καρτέος**	

9. **κλῑ́νω** (**κλιν-**) *make incline*, see 519, 1.

10. **κτείνω** (**κτεν-**) *kill*, see 519, 4.

11. **μαίνομαι** (**μαν-**) *am mad*: poet. **μαίνω** *madden*, ao. **ἔμηνα.**

μανοῦμαι Hd.		**μέμηνα** *am mad*	**ἐμάνην**

12. **ὀφείλω** *am obliged.* 2d ao. **ὤφελον.** From theme **οφειλε-** come

ὀφειλήσω	**ὠφείλησα**	**ὠφείληκα**	**ὠφειλήθην**

13. **πείρω** (**περ-**) *pierce* (pr. Epic only).

	ἔπειρα	**πέπαρμαι**

---

518 D. 1. Hm. pr. impf. 3d pl. **ἠγερέθονται, -οντο** (494), 2d ao. 3d pl. **ἀγέρ-οντο**, inf. **ἀγέρεσθαι** (389 D a), part. **ἀγρόμενος** (437 D), ao. p. **ἠγέρθην.**

2. Hm. has only ao. m. **ἠράμην**, p. part. **ἀρθείς.** He commonly uses Ion. and poet. **ἀείρω** (**αερ-**), ao. **ἤειρα**, ao. p. **ἠέρθην**, plup. 3d sg. **ἄωρτο** (for **ηορτο**): pr. impf. 3d pl. **ἠερέθονται, -οντο** (494).

4. Hm. pf. 2d sg. **βέβληαι** (462 D), 3d pl. **βεβλήαται, -ατο** (376 D d), also **βεβολήατο**, part. **βεβολημένος**; 2d ao. m. 3d sg. **ἔβλητο**, etc. (489 D, 21); fu. once **συμβλήσομαι.**

6. Hm. pf. part. fem. **τεθαλυῖα** (451 D c), 2d ao. 3d sg. **θάλε.** Hm. pr. **θηλέω**, fu. **θηλήσω**, pr. part. **θαλέθων** (494), **τηλεθάων.**

8. Hm. ao. **ἔκερσα** (131 D c). Hd. has ao. p. **ἐκάρην**, Pind. **ἐκέρθην.**

11. Hm. ao. **ἐμηνάμην**, Theoc. pf. m. **μεμάνημαι.**

12. Hm. in pr. impf. almost always **ὀφέλλω** (different from **ὀφέλλω** *increase*, ao. opt. **ὀφέλλειε**, 431 D d).

13. Hd. ao. p. **ἐπάρην.**

14. σαίρω (σαρ-) *sweep.*

	ἔσηρα	σέσηρα *grin*	

15. [σκέλλω] (σκελ-, σκλε-) *dry* (500, 6).

[σκλήσομαι]	ἔσκληνα (489, 11)		

16. σπείρω (σπερ-) *sow.* v. σπαρτός

σπερῶ	ἔσπειρα	ἔσπαρμαι	ἐσπάρην

17. στέλλω (στελ-) *send.*

στελῶ	ἔστειλα	ἔσταλκα, ἔσταλμαι	ἐστάλην

18. σφάλλω *trip up, deceive.*

σφαλῶ	ἔσφηλα	[ἔσφαλκα] ἔσφαλμαι	ἐσφάλην

19. φαίνω, *show,* middle *appear.*

φανῶ	ἔφηνα	πέφαγκα, πέφασμαι	ἐφάνθην r. pr.
		πέφηνα intr.	ἐφάνην

20. φθείρω (φθερ-) *corrupt, destroy.*

φθερῶ	ἔφθειρα	ἔφθαρκα, ἔφθαρμαι	ἐφθάρην
		ἔφθορα	[v. φθαρτός]

21. χαίρω (χαρ-, also χαρε-, χαιρε-) *rejoice.*

χαιρήσω	[ἐχαίρησα]	κεχάρηκα	ἐχάρην as act.
[χαρήσομαι]		κεχάρημαι, κέχαρμαι	v. χαρτός

IV. *Liquid themes which reject ν.*

519. A few liquid verbs reject the final ν of the theme in some of the systems (the first six only in the perfect and passive systems).

---

15. Hm. 1st ao. irreg. ἔσκηλα *made dry.* Ion. pf. ἔσκληκα *am dry.*

19. Hm. 2d ao. act. iter. φάνεσκε *appeared.* From shorter root φα- he has impf. φάε (morn) *appeared,* fu. pf. πεφήσεται *will appear.* For φαείνω, ao. p. φαάνθην, see 469 D. For intensive παμφαίνων, παμφανόων, see 574.

20. Hm. fu. δια-φθέρσω (422 D b), 2d pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. fu. m. δια-φθαρέομαι intr.

21. Hm. ao. m. ἐχηράμην, 2d ao. κεχαρόμην (436 D), fu. κεχαρήσω, -ομαι, pf. part. κεχαρηώς (446 D).

22. Poet. ἀλδαίνω (ἀλδαν-) *nourish,* 2d ao. ἤλδανον.

23. Hm. εἴλω (ελ-, Fελ-) *press,* ao. (ἔ)ελσα, pf. m. ἔελμαι, 2d ao. p. ἐάλην, inf. ἀλῆναι. Pind. has 2d plup. 3d sg. ἐόλει. In pr. impf. act., Hm. has only εἰλέω. Even Attic writers have pr. impf. εἰλέω or εἰλέω, also εἴλλω: ἴλλω is old and poetic.

24. Poet. ἐναίρω (εναρ-) *slay,* 2d ao. ἦναρον, ao. m. 3d sg. ἐνήρατο.

25. Poet. θείνω (θεν-) *smite,* fu. θενῶ, ao. ἔθεινα, 2d ao. ἔθενον.

26. Hm. μείρομαι (μερ-) *receive as my part,* 2d pf. 3d sg. ἔμμορε (365 D), pf. m. 3d sg. εἵμαρται (366) *it is fated* used even in Att. prose, part. εἱμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.

27. Poet. πάλλω (παλ-) *shake,* ao. ἔπηλα; Hm. 2d ao. part. ἀμ-πεπαλών (436 D), 2d ao. m. 3d sg. πάλτο (489 D, 44).

1. **κλῑ́νω** (*κλιν-*, *κλι-*) *make incline.*

κλινῶ	**ἔκλῑνα**	[*κέκλικα*]	**ἐκλίθην** and
		κέκλιμαι	**κατ-εκλίνην**

2. **κρῑ́νω** (*κριν-*, *κρι-*) *judge.*

κρινῶ	**ἔκρῑνα**	**κέκρικα, κέκριμαι**	**ἐκρίθην**

3. **πλύνω** (*πλυν-*, *πλυ-*) *wash clothes.*

πλυνῶ	**ἔπλῡνα**	**πέπλυμαι**	*ἐπλύθην* Hipp.

4. **κτείνω** (*κτεν-*, *κτα-*) *kill:* also **ἀπο-κτίννῡμι, -ύω** cl. 5.

κτενῶ	**ἔκτεινα**	**ἀπ-έκτονα**	
	ἔκτανον	[*ἔκταγκα, ἔκτακα*]	

a. For 2d ao. poet. *ἔκταν*, see 489, 4. For the perf. m. and ao. p. the Attic uses *τέθνηκα* and *ἔθανον* from *θνήσκω* (530, 4).

5. **τείνω** (*τεν-*, *τα-*) *extend.*

τενῶ	**ἔτεινα**	**τέτακα, τέταμαι**	**ἐτάθην**

6. **κερδαίνω** (*κερδαν-*, *κερδα-*) *gain.*

κερδανῶ	**ἐκέρδᾱνα** (431 b)	**κεκέρδηκα**

7. **βαίνω** (*βαν-*, *βα-*) *go.*

βήσομαι	**ἔβην** (489, 1)	**βέβηκα** (490, 2)	**ἐβάθην** in comp.	
βήσω (500, 2)	*ἔβησα*	**βέβαμαι** in comp.	v. **βατός, βατέος**	

8. **ὀσφραίνομαι** (*οσφραν-*, *οσφρα-*, *οσφρ-*) *smell.*

ὀσφρήσομαι	*ὠσφρόμην* [*ὠσφρησάμην*]	*ὠσφράνθην*

V. *Vowel-themes of the fourth class.*

520. 1. *καίω* (*καυ-*) *burn;* Att. prose **κᾰ́ω** uncontracted.

καυσω	**ἔκαυσα**	**κέκαυκα, κέκαυμαι**	**ἐκαύθην**

2. *κλαίω* (*κλαυ-*) *weep;* Att. prose **κλᾰ́ω** uncontracted.

κλαύσομαι	*ἔκλαυσα*	*κέκλαυμαι*	v *κλαυτός*
κλαυσοῦμαι (426)			later *κλαυστός*
also **κλᾰ́ήσω**			

a. *κέκλαυσμαι*, *ἐκλαύσθην* are late.

---

519 D. 1. Hm. ao. p. *ἐκλίνθην* and *ἐκλίθην*, pf. m. 3d pl. *κεκλίαται* (464 D a).
2. Hm. ao. p. *ἐκρίνθην* (so Hd.) and *ἐκρίθην*.
4. Hm. fu. *κτενέω* and *κτανέω*, ao. p. *ἐκτάθην*.
5. From root *τα-*, Hm. makes also pr. *τανύω* (once with *μι*-form, pr. m. 3d sg. *τάνυται*), fu. *τανύσω*, ao. *ἐτάνυσα*, pf. m. *τετάνυσμαι*, ao. p. *ἐτανύσθην*. Also pr. *τιταίνω*, ao. *ἐτίτηνα*. 6. Hd. fu. *κερδήσομαι*, ao. *ἐκέρδησα*.
7. Hm. ao. m. 3d sg. *ἐβήσετο* (428 D b). Pr. also *βάσκω* cl. 6; 530 D, 11. Pr. part. *βιβάς*, as if from *βιβημι*, also *βιβῶν* (as if from *βιβαω*). Dor. fu *βᾱσοῦμαι*, Theoc. *βησεῦμαι*. 8. Hd. ao. 3d pl. *ὤσφραντο*.
9. Hm. root *φεν-*, *φα-*, 2d ao. *ἔπεφνον*, *πέφνον* (436 D) *killed*, pf. m. *πέφαμαι*, fu. pf. *πεφήσομαι*.

520 D. 1. Hm. ao. *ἔκηα*, Attic poets have part. *κέᾱς* (shortened from *κήᾱς*). Hm. ao. p. *ἐκάην*.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing ν.

I. *Themes which assume* -ν°|ε-.

521. 1. **ἐλαύνω** (ελα-) *drive:* also **ἐλάω** poetic.

ἐλῶ (ἐλάσω, 424)	**ἤλασα**	**ἐλήλακα, ἐλήλαμαι**	**ἠλάθην** [ἠλάσθην]

a. **ἐλαύνω** is probably for ελα-νυ-ω; see 525 and 488 a.

2. **φθάνω** (φθα-) *anticipate.*

φθήσομαι	**ἔφθην** (489, 8)	[ἔφθακα]	[ἐφθάσθην]
φθάσω	**ἔφθασα**		

3. **πῖνω** (πι-, also πο-) *drink.*

πίομαι (427)	**ἔπιον** (489, 16)	**πέπωκα, πέπομαι**	**ἐπόθην**
or **πῖομαι** [πιοῦμαι]			v. **πιστός, ποτός, ποτέος**

4. **τίνω** (τι-) *pay back*, middle *obtain payment.*

τίσω	**ἔτῖσα**	**τέτῖκα, τέτισμαι**	**ἐτίσθην**

5. **φθίνω** (φθι-) *perish.*

φθίσω trans.	**ἔφθισα** trans.	**ἔφθιμαι**	v. **φθιτός**

a. Late **ἐφθίνησα ἐφθίνηκα.**

6. **δάκνω** (δακ-) *bite.*

δήξομαι	**ἔδακον**	**δέδηγμαι**	**ἐδήχθην**

7. **κάμνω** (καμ-, κμα-) *am weary, sick.*

καμοῦμαι	**ἔκαμον**	**κέκμηκα**	v. **ἀπο-κμητέον**

8. **τέμνω** (τεμ-, τμε-) *cut.*

τεμῶ	**ἔτεμον, ἔταμον**	**τέτμηκα, τέτμημαι**	**ἐτμήθην**

9. **πίτνω** (πετ-) *fall.* Cf. **πίπτω**, 506, 4.

---

3. Poet. **δαίω** (δα-) *burn* trans., mid. intr., 2d pf. **δέδηα** intr., 2d ao. m. sub. 3d sg. **δάηται.**

4. Poet. **δαίομαι** (δα-) *divide*, fu. **δάσομαι**, ao. **ἐδασάμην**, pf. 3d sg. **δέδασται**, 3d pl. (irreg.) **δεδαίαται.** Also pr. **δατέομαι** (Hes. ao. inf. irreg. **δατέασθαι**, 430 D).

5. Poet. **μαίομαι** (μα-, μεν-) *reach after, seek for*, fu. **μάσομαι**, ao. **ἐμασάμην**, 2d pf. **μέμονα** *press on, desire eagerly*, pl. **μέμαμεν**, etc. (492 D, 9), v. **μαστός.** In the sense of the pf., Hm. has intensive **μαιμάω** (574), ao. **μαίμησε.** In Att. Trag. we find pr. part. **μώμενος** (= **μα-ομενος**).

6. Poet. **ναίω** (να-) *inhabit*, ao. **ἔνασσα** *caused to inhabit*, m. **ἐνασσάμην** *became settled in*, = ao. p. **ἐνάσθην.** Pf. m. **νένασμαι** late.

7. Hm. **ὀπυίω** (οπυ-) *take to wife*, fu. **ὀπῡ́σω** Aristoph.

521 D. 1. Hm. fu. **ἐλῶ, ἐλάᾳς**, etc. (424 D); plup. m. 3d sg. **ἐλήλατο**, once **ἠλήλατο**, 3d p. **ἐληλέδατο** (464 D a). Hipp. **ἐλήλασμαι.** 2. Hm. pres. **φθάνω.**

4. Hm. **τίνω.** Hm. and Hd. have also pr. **τῑ́νῡμι, τῑ́νυμαι**, v. **τιτός.**

5. Hm. **φθίνω, φθίσω, ἔφθισα**; 2d ao. **ἔφθιον**, m. **ἐφθίμην, ἐφθίθην** (489 D, 29). Pr. also **φθινύθω** (494). 7. Hm. pf. part. **κεκμηώς, -ῶτος** (446 D, 455 D b).

8. Ion. **τάμνω**, 2d ao. **ἔταμον.** Hm. has pr. **τέμνω** once, **τέμω** once; also **τμήγω** (τμαγ-) cl. 2 (511 D, 17).

II. *Themes which assume* -αν°|ε-.

522. 1. **αἰσθάνομαι** (αισθ-) *perceive:* also **αἴσθομαι** rare.

αἰσθήσομαι	**ἠσθόμην**	**ἤσθημαι**	v. **αἰσθητός**

2. **ἁμαρτάνω** (ἁμαρτ-) *err.*

ἁμαρτήσομαι	**ἥμαρτον**	**ἡμάρτηκα, -ημαι**	**ἡμαρτήθην**

3. **αὐξάνω** (αυξ-) *increase:* also **αὔξω.**

αὐξήσω	**ηὔξησα**	**ηὔξηκα, ηὔξημαι**	**ηὐξήθην**

4. **βλαστάνω** (βλαστ-) *sprout:* [also βλαστέω late].

βλαστήσω	**ἔβλαστον**	**(β)ἐβλάστηκα** (365 a).
	[ἐβλάστησα]	

5. **δαρθάνω** (δαρθ-) *sleep*, in comp. except in 2d ao.

	ἔδαρθον	**δεδάρθηκα** [ἐδάρθην]

6. **ἀπ-εχθάνομαι** (εχθ-) *am hated.*

ἀπεχθήσομαι	**ἀπηχθόμην**	**ἀπήχθημαι**

The forms **ἔχθω** *hate*, **ἔχθομαι** *am hated* are poetic.

7. **οἰδάνω** (οιδ-) and **οἰδέω** cl. 1, *swell;* [later **οἰδάω, οἰδαίνω.**]

	ᾤδησα	**ᾴδηκα**

8. **ὀλισθάνω** (ολισθ-) *slip;* [later **ὀλισθαίνω**]

[**ὀλισθήσω**]	**ὤλισθον**	(**ὠλίσθηκα** and **ὠλίσθησα** Hipp.)

9. **ὀφλισκάνω** (οφλ-, οφλισκ-) *incur judgment.*

ὀφλήσω	**ὤφλον**	**ὤφληκα, ὤφλημαι**

523. The following have an inserted nasal.

1. **ἀνδάνω** (ἀδ-) *please*, only the present in Attic.

2. **θιγγάνω** (θιγ-) *touch.*

θίξομαι	**ἔθιγον**	v. **ἄ-θικτος**

---

10. Hm. **θῦνω** (Hes. **θῡνέω**) = **θῡ-ω** *rush.*

522 D. 2. Hm. 2d ao. **ἤμβροτον** (for **ημρατον, ημροτον**, 60 D).

3. Hm. **ἀέξω.**

5. Hm. 2d ao. **ἔδραθον** (435 D).

10. Eur. **ἀλφάνω** (**αλφ-**) *procure.* Hm. 2d. ao. **ἤλφον.**

The following two add **-αίνω** to the theme.

11. Hes. **ἀλιταίνω** (**αλιτ-**) *offend.* Hm. 2d ao. **ἤλιτον**, m. **ἠλιτόμην**, pf. part. irreg. **ἀλιτήμενος** (cf. 389 D b).

12. Hm. **ἐριδαίνω** (**εριδ-**) *contend* (= **ἐρίζω** cl. 4), ao. m. inf. **ἐριδήσασθαι.** Pr. also **ἐριδμαίνω** *provoke.*

523 D. 1. Hm. impf. **ἤνδανον, ἐήνδανον** (Hd. **ἐάνδανον**) see 359 D; 2d ao. **ἄδον** or **ἐΰαδον** (= **ϵFFαδον**, cf. 355 D a), 2d pf. **ἔᾱδα.** Hd. 2d ao. **ἔαδον**, fut. **ἀδήσω.** For **ἄσμενος**, see 489 D, 46.

3. κιγχάνω (κιχ-) *come up to.*

κιχήσομαι	ἔκιχον		v. ἀ-κίχητος

4. λαγχάνω (λαχ-) *obtain by lot.*

λήξομαι	ἔλαχον	εἴληχα, εἴληγμαι	ἐλήχθην

5. λαμβάνω (λαβ-) *take.*

λήψομαι	ἔλαβον	εἴληφα, εἴλημμαι λέλημμαι	ἐλήφθην

6. λανθάνω (λαθ-) *lie hid*, middle *forget:* also λήθω cl. 2 (511, 1).

λήσω	ἔλαθον	λέληθα, λέλησμαι	v. ἄ-λαστος

a. The simple middle is rare in prose, ἐπι-λανθάνομαι (seldom ἐκ-λανθάνομαι) being used instead.

7. μανθάνω (μαθ-) *learn.*

μαθήσομαι	ἔμαθον	μεμάθηκα	v. μαθητός, -τέος

8. πυνθάνομαι (πυθ-) *inquire, learn:* also πεύθομαι cl. 2, poet.

πεύσομαι	ἐπυθόμην	πέπυσμαι	v. πευστέος

9. τυγχάνω (τυχ-) *hit, happen.*

τεύξομαι	ἔτυχον	τετύχηκα, τέτευχα [τέτευγμαι]	[ἐτεύχθην]

III. *Themes which assume* -νε$^{ο}|_{ε}$-.

524. 1. βῦνέω (βυ-) *stop up;* [also βύω].

βύσω	ἔβῡσα	βέβυσμαι	[ἐβύσθην] v. βυστός

2. ἱκνέομαι (ἱκ-) *come.*

ἵξομαι	ἱκόμην	ἷγμαι

a. ἀφ-ικνέομαι is commonly used in prose.

---

3. Hm κιχάνω, ao. κιχήσατο. For μι-forms from theme κιχε-, see 538 D, 4.

4. Hd. fu. λάξομαι. Hm. 2d ao. ἔλαχον *obtained by lot*, but λέλαχον (436 D) *made partaker*. Ion. and poet. 2d pf. λέλογχα.

5. Hd. fu. λάμψομαι, pf. λελάβηκα, pf. m. λέλαμμαι (463 b), ao. p. ἐλάμφθην, v. λαμπτέος. Hm. 2d ao. m. inf. λελαβέσθαι (436 D).

6. Hm. 2d ao. ἔλαθον *lay hid*, but λέλαθον (436 D) *caused to forget*, m. λελαθέσθαι *to forget*, pf. m. λέλασμαι *have forgotten*. The meaning *cause to forget* is found also in rare pr. ληθάνω, ao. ἐπ-έλησα, and sometimes in pr. act. ἐπιλήθω. Dor. ao. p. ἐλάσθην.

8. Hm. 2d ao. m. opt. πεπύθοιτο (436 D), v. ἀ-πυστος.

9. Hm. has also 1st ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχθην (from τεύχω cl. 2, 511, 14) in the sense of τετύχηκα, ἔτυχον.

10. Poet. χανδάνω (χαδ-, χανδ-, χενδ-) *contain*, fu. χείσομαι (= χενδ-σομαι), 2d ao. ἔχαδον, 2d pf. κέχανδα.

524 D. 2. Hm. has pr. impf. ἱκνέομαι only twice, often ἱκάνω (also ἱκάνομαι) and ἵκω, 1st ao. ἷξε, ἷξον (428 D b). For 2d ao. part. ἱκμενος, see 489 D, 47. Hd. pf. m. 3d pl. ἀπῖκαται, ἀπῖκατο (464 D a).

3. **κυνέω** (κυ-) *kiss.* ao. ἔκυσα.

a. The simple verb is poetic; but **προσκυνέω** *do homage* is frequent in prose; it makes **προσκυνήσω**, **προσεκύνησα**.

4. **ἀμπισχνέομαι** (ἀμπ-εχ-) = **ἀμπέχομαι**, *have on:* active **ἀμπέχω**, **ἀμπίσχω**, *put on.* Impf. **ἠμπειχόμην** (361 a).

ἀμφέξω **ἤμπισχον**, inf. **ἀμπισχεῖν**

ἀμφέξομαι **ἠμπισχόμην** or **ἠμπεσχόμην** (361 a)

a. **ἀμπισχνέομαι** is for αμφ(ι)-ισχ-νεο-μαι. For change of φ to π, cf. 73 d. ισχ is for ἰσχ, and that for σι-σ(ε)χ, a reduplicated theme of **ἔχω** (σεχ-) *have* (508, 16; cf. 506, 2). The 2d ao. must be divided ἤμπι-σχον; ι here belongs to the preposition.

5. **ὑπισχνέομαι** (ὑπ-εχ-) *promise;* also **ὑπίσχομαι**. See 4 a above and 508, 16

ὑποσχήσομαι **ὑπεσχόμην** **ὑπέσχημαι**

IV. *Themes which assume* -νυ- (*after a vowel* -ννυ-).

525. Themes in -α-.

1. **κεράννῡμι** (κερα-, κρα-) *mix.*

[κεράσω] **ἐκέρασα** **κέκρᾱμαι** **ἐκρᾰ́θην** or

v. **κρᾱτέος** [κεκέρασμαι] **ἐκερά́σθην**

2. **κρεμάννῡμι** (κρεμα-) *hang* trans.: [also κρεμάω late].

κρεμῶ (-άσω 424) **ἐκρέμασα** [κεκρέμασμαι] **ἐκρεμάσθην**

a. For middle **κρέμαμαι** *hang* intrans., fu. **κρεμήσομαι**, see 535, 8.

3. **πετάννῡμι** (πετα-) *expand:* [also **πετάω** late].

πετῶ (-άσω 424) **ἐπέτασα** **πέπταμαι** [πεπέτασμαι] **ἐπετάσθην**

4. **σκεδάννῡμι** (σκεδα-) *scatter:* also **σκίδνημι** r. A., [σκεδάω late].

σκεδῶ (-άσω 424) **ἐσκέδασα** **ἐσκέδασμαι** **ἐσκεδάσθην**

526. Themes in -ε-.

1. **ἕννῡμι** (ἑ-, orig. Fεσ-, Lat. *ves-tio*) *clothe:* in prose **ἀμφιέννῡμι**.

ἀμφιῶ (-έσω 423) **ἠμφίεσα** (361) **ἠμφίεσμαι**

ἀμφιέσομαι

---

525 D. 1. Hm. also pr. **κεράω**, **κεραίω**, ao. inf. **ἐπι-κρῆσαι**, v. **ἄ-κρητος**. For **κίρνημι**, see 529 D, 2.

4. Hm. ao. also without σ, **ἐκέδασσα**, **ἐκεδάσθην**; cf. **κίδνημι** (529 D, 8).

5. Poet. **γάνυμαι** (γα-) *am glad*, fu. **γανύσσομαι**, late pf. **γεγάνῡμαι**. Cf. **γαίω** cl. 4, only in pr. part. **γαίων**.

526 D. 1. Hm. impf. **κατα-είνυον** (= Fεσ-νυον), cf. Hd. **ἐπ-είνυσθαι**, fu. **ἕσσω**, ao. **ἔσσα**, ao. m. 3d sg. **ἑ(σ)σατο** or **ἐέσσατο**, pf. m. **εἶμαι** (= Fεσ-μαι), **ἔσσαι**, **εἶται** (ἔσται?), plup. 2d, 3d sg. **ἔσσο**, **ἕστο** or **ἔεστο**, 3d du. **ἔσθην**, 3d pl. **εἵατο**, part. **εἱμένος**.

2. [κορέννῡμι] (κορε-) *satiate*, chiefly poetic.

		κεκόρεσμαι	**ἐκορέσθην**

3. **σβέννῡμι** (σβε-) *extinguish* (500, 5).

σβέσω	**ἔσβεσα**	**ἔσβηκα**	
σβήσομαι	**ἔσβην** (489, 10)	[ἔσβεσμαι]	**ἐσβέσθην**

527. Themes in -ω-.

1. **ζώννῡμι** (ζω-) *gird.*

[ζώσω]	**ἔζωσα**	[ἔζωκα] **ἔζωμαι, ἔζωσμαι**	[ἐζώσθην]

2. [ῥώννῡμι] (ῥω-) *strengthen.*

[ῥώσω]	**ἐῤῥωσα**	**ἐῤῥωμαι** *am strong*	**ἐῤῥώσθην**

3. **στρώννῡμι** (στρω-) *spread out* = *στόρνῡμι*, 528, 15.

στρώσω	**ἔστρωσα**	**ἔστρωμαι**	**ἐστρώθην**

528. Themes ending in a consonant.

1. **ἄγνῡμι** (αγ-, orig. *Fαγ-*) *break.*

ἄξω	**ἔαξα** (359)	**ἔᾱγα** (501) [ἔαγμαι]	**ἐᾱ́γην**

2. **ἄρνυμαι** (αρ-) *win*, chiefly poetic.

ἀροῦμαι	**ἠρόμην**		

3. **δείκνῡμι** (δεικ-) *show.*

δείξω	**ἔδειξα**	**δέδειχα, δέδειγμαι**	**ἐδείχθην**

4. **εἴργνῡμι** (εἰργ-) *shut in:* (also **εἴργω**).

εἴρξω	**εἶρξα**, p. **ἔρξᾱς**	**εἶργμαι**	**εἴρχθην**

a. The forms of *εἴργω shut out* are distinguished from these by their *smooth* breathing.

5. **ζεύγνῡμι** (ζυγ-, ζευγ-) *join.*

ζεύξω	**ἔζευξα**	**ἔζευγμαι**	**ἐζύγην, ἐζεύχθην** r. A.

---

2. Hm. fu. *κορέω* (423), ao. *ἐκόρεσα, ἐκόρεσσα*, pf. part. *κεκορηώς* (446 D), pf. m. *κεκόρημαι* (also Hd.), v. *ἀ-κόρητος*. Hd. fu. *κορέσω*.

Add the following with themes in *-ι-*:

4. Poet. *κῑ́νυμαι* (κι-) *move* intrans., 2d ao. *ἔκιον went*, part. *κιών*. For *ἐκῑ́αθον*, see 494.

5. Epic *αἴνυμαι* (αι-) *take away*, in comp. *ἀποαίνυμαι* and *ἀπαίνυμαι*.

6. Ion. and poet. *δαίνῡμι* (δαι-) *feast* trans., mid. intr., opt. 3d sg. *δαινῦτο* (419 D b), 3d pl. *δαινῦατο*: fu. *δαίσω*, ao. *ἔδαισα*, ao. p. *ἐδαίσθην*, v. *ἄ-δαιτος*.

528 D. 1. Hm. ao. *ἔαξα*, rare *ἦξα* (Hes. opt. 2d sg. *κανάξαις*, = *κα⌜Faξαις* = *κατα-Faξαις*, 84 D), ao. p. *ἐάγην* with short *α*. Hd. pf. *ἔηγα*.

3. Hd. has root *δεκ-* in *δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην*. Hm. pf. m. *δείδεγμαι greet* (for *δεδειγμαι*), 3d pl. *δειδέχαται, -ατο* (464 D a). In the same sense of *greeting*, he has pr. part. *δεικνύμενος*, as also pr. *δεικανάομαι* and *δειδίσκομαι* (= *δει-δικ-σκομαι*).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has *εργ-* or *εεργ-* instead of *ειργ-*. For *ἔρχαται*, (*ἐ*)*έρχατο*, see 363 D. For poet. *εἴργαθον*, Hm. (*ἐ*)*έργαθον*, see 494.

6. **ἀπο-κτίννῡμι** (κτεν-) *kill* = κτείνω (519, 4).

7. **μῐ́γνῡμι** (μιγ-, μῑγ-) *mix:* also **μίσγω** cl. 6, less freq. in Att.

μίξω	**ἔμῐξα**	[μέμιχα]	**ἐμῐ́χθην** and
		μέμῐγμαι	**ἐμίγην**

8. **ὄλλῡμι** (for ολνῡμι, theme ολ-, ολε-) *destroy, lose.*

ὀλῶ (-έσω 422)	**ὤλεσα**	**ὀλώλεκα**	
ὀλοῦμαι	**ὠλόμην**	**ὄλωλα** (501)	

a. In prose, the compound **ἀπ-όλλῡμι** is always used.

9. **ὄμνυμι** (ομ-, ομο-) *swear.*

ὀμοῦμαι (422)	**ὤμοσα**	**ὀμώμοκα** (368)	**ὠμόθην** and
[ὀμόσω, -ομαι]		**ὀμώμομαι, ὀμώμοσμαι**	**ὠμόσθην**

10. **ὀμόργνῡμι** (ομοργ-) *wipe off.* Pres. and impf. only Epic.

ὀμόρξομαι	**ὤμορξα**	[ὤμοργμαι]	**ὠμόρχθην**

11. **ὄρνῡμι** (ορ-) *rouse,* middle *rouse one's self, rise.*

ὄρσω (422 b)	**ὦρσα** (431 c)	**ὄρωρα** intrans. (368 D).

12. **πήγνῡμι** (παγ-, πηγ-) *fix, fasten:* [also **πήσσω** late].

πήξω Hm.	**ἔπηξα**	**πέπηγα** (501)	**ἐπάγην,** v. **πηκτός**
		[πέπηγμαι]	**ἐπήχθην**

13. **πτάρνυμαι** (πταρ-) *sneeze.*

πταρῶ Hipp.	**ἔπταρον** [ἔπτᾰρα]	

14. **ῥήγνῡμι** (ῥαγ-, ῥηγ-, ῥωγ-) *break.*

ῥήξω	**ἔῤῥηξα**	**ἔῤῥωγα** (501)	**ἐῤῥάγην**

15. **στόρνῡμι** (στορ-, στορε-) *spread out:* cf. **στρώννῡμι,** 527, 3.

στορῶ (422)	**ἐστόρεσα**	[ἐστόρεσμαι]	[ἐστορέσθην]

16. **φράγνῡμι** (φραγ-) also **φράσσω** cl. 4, *enclose.*

[φράξω]	**ἔφραξα**	**πέφραγμαι**	**ἐφράχθην** [ἐφράγην]

a. The forms **φάργνῡμι, ἔφαρξα, πέφαργμαι, ἐφάρχθην,** etc., are certainly Attic, and are preferred by many editors.

---

7. Hm. and Hd. have only **μίσγω** in pr. impf.: Hm. once **μιγάζομαι.** Hm. 2d ao. m. 3d sg. **ἔμῑκτο, μῖκτο** (489 D, 41), 2d fu. p. **μιγήσομαι.**

8. Poetic also pr. **ὀλέκω**; 2d ao. m. part. **οὐλόμενος** (33 D).

11. Hm. fu. m. **ὀροῦμαι,** ao. **ὦρσα,** oftener **ὄρορον** (436 D), pf. m. **ὀρώρεται,** sub. 3d sg. **ὀρώρηται,** ao. m. **ὦρτο** (oftener than **ὄρετο**), **ἔρσο, ὄρθαι, ὄρμενος** (489 D, 42). For **ὄρσεο,** see 428 D b. Connected with **ὄρνῡμι** are **ὀρῖνω** *rouse,* ao. **ὦρῖνα,** ao. p. **ὠρίνθην**; and **ὀρούω** *rush,* ao. **ὄρουσα.**

12. Hm. 2d ao. m. 3d sg. **κατ-έπηκτο** (489 D, 43).

13. Hipp. ao. p. **ἐπτάρην.**

14. Hm. pf. p. **ἔῤῥηκται,** Hipp. ao. p. **ἐῤῥήχθην.**

17. Hm. **ἄχνυμαι** (αχ-) *am pained* (rare **ἄχομαι, ἀκαχίζομαι**); 2d ao. **ἀκάχοντο** (436 D), pf. **ἀκάχημαι** (368 D), 3d pl. **ἀκηχέδαται** (464 D a) plup. 3d pl. **ἀκαχέατο** (for **ακαχηατο**), inf. **ἀκάχησθαι,** part. **ἀκαχήμενος, ἀκηχεμένη** (389 D b).—Act. **ἀκαχίζω** *pain,* ao. **ἤκαχον** and **ἀκάχησα.**—Pr. part. intrans. **ἀχέων, ἀχεύων.**

Sixth Class (*Inceptive Class*, 403).

530. The theme assumes **-σκ°|ε-** (or **-ισκ°|ε-**) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in **-α-** and **-ε-**.

1. **γηράσκω** = **γηρά-ω** *grow old.* 2d ao. inf. **γηρᾶναι** (489, 2).

γηράσω, -ομαι **ἐγήρᾱσα** **γεγήρᾱκα**

2. **διδράσκω** (**δρα-**) *run*, used only in composition.

δράσομαι **ἔδρᾱν** (489, 3) **δέδρᾱκα**

3. **ἡβάσκω** (**ἡβα-**) *come to puberty:* **ἡβάω** *am at puberty.*

ἡβήσω **ἥβησα** **ἥβηκα**

4. **θνήσκω**, older **θνῄσκω** (**θαν-**, **θνα-**) *die.*

θανοῦμαι **ἔθανον** **τέθνηκα** *am dead* (490, 4)

a. Fu. pf. **τεθνήξω**, see 467 a. For fu. **θανοῦμαι**, 2d ao. **ἔθανον**, the Att. prose always uses **ἀποθανοῦμαι**, **ἀπέθανον** (never found in Trag.), but in the pf. **τέθνηκα**, not **ἀπο-τέθνηκα**.

5. **ἱλάσκομαι** (**ἱλα-**) *propitiate.*

ἱλάσομαι **ἱλασάμην** **ἱλάσθην**

---

18. Poet. **καίνυμαι** (for **καδ-νυμαι**) *surpass*, pf. **κέκασμαι**, part. **κεκασμένος** (Pind. **κεκαδμένος**).

19. Hm. **ὀρέγνῡμι** (**ορεγ-**), = **ὀρέγω** cl 1, *reach*, pf. m. 3d pl. **ὀρωρέχαται** (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final **α** in other forms, assume **-να-** instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the **μι**-form.

1. **δάμνημι** or **δαμνάω** (**δαμ-**, **δαμα-**) *overcome*, fu. **δαμάω** (cf. 424), ao. **ἐδάμασα**, pf. m. **δέδμημαι**, fu. pf. **δεδμήσομαι**, ao. p. **ἐδαμάσθην** or **ἐδμήθην**, more freq. 2d ao. **ἐδάμην**. Pr. also **δαμάζω**. The forms **ἐδαμασάμην** and **ἐδαμάσθην** are even found in Att. prose.—The same perf. m. **δέδμημαι** belongs also to the Ion. and poet. **δέμω** (Att. **οἰκοδομέω**) *build*, ao. **ἔδειμα**.

2. **κίρνημι** or **κιρνάω** (**κερα-**), = **κεράννῡμι** *mix* (525, 1).

3. **κρήμναμαι** (**κρεμα-**), = **κρέμαμαι** *hang* (535, 8; cf. 525, 2). Active **κρήμνημι** very rare.

4. **μάρναμαι** (**μαρα-**) *fight*, used only in the present.

5. **πέρνημι** (**περα-**), = **πιπράσκω** *sell* (530, 7), fu. **περάω** (cf. 424), ao. **ἐπέρασα**, pf. m. part. **πεπερημένος**.

6. **πίλναμαι** (**πελα-**) *draw near;* also **πιλνάω** = **πελάζω** *bring near* (514 D, 21).

7. **πίτνημι** or **πιτνάω** (**πετα-**), = **πετάννῡμι** *spread* (525, 3).

8. **σκίδνημι** (**σκεδα-**), = **σκεδάννῡμι** *scatter* (525, 4): also without **σ**, **κίδνημι**.

530 D. 2. Hd. **διδρήσκω**, **δρήσομαι**, **ἔδρην** (30 D).

5. Hm. also **ἰλάομαι**, pf. **ἴλημαι**; see 535 D, 10.

6. **μιμνήσκω**, older **μιμνῄσκω** (*μνα-*) *remind*, mid. *remember*, *mention*.

μνήσω **ἔμνησα** **μέμνημαι** (365 b, 465 a) **ἐμνήσθην**

Fu. pf. **μεμνήσομαι** *will bear in mind*.

a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place. The pf. m. *μέμνημαι* is present in meaning, = Lat. *memini*.

7. [**πιπράσκω**] (*πρα-*) *sell*; wanting in fu. and ao. act.

(ἀποδώσομαι) **(ἀπεδόμην)** **πέπρᾱκα, πέπρᾱμαι** **ἐπρᾰ́θην**

8. **φάσκω** (*φα-*) = *φημί* (535, 1) *say*; used chiefly in the part., see 481 a.

9. **χάσκω** (*χα-*, *χαν-*) *gape*; [*χαίνω* late]

χανοῦμαι **ἔχανον** **κέχηνα** *stand agape*

10. **ἀρέσκω** (*αρε-*) *please*.

ἀρέσω **ἤρεσα** [*ἀρήρεκα*] **ἠρέσθην**

531. Themes in -ο-.

1. **ἀνα-βιώσκομαι** (*βιο-*) trans. *re-animate*, intr. *revive*.

ao. **ἀνεβίων** (489, 14) intrans., **ἀνεβιωσάμην** trans. Cf. *βιόω* (507, 2).

2. **βλώσκω** (*μολ-*, *μλο-*, *βλο-*, 60 D) *go*, poetic. Pr. impf. only Epic.

μολοῦμαι *ἔμολον* *μέμβλωκα* (60 D)

3. **βιβρώσκω** (*βρο-*) *eat*; pres. Hipp. and late.

[*βρώσομαι*] [*ἔβρωσα*] **βέβρωκα, βέβρωμαι** *ἐβρώθην* Hd.

a. The defective parts are supplied by forms of *ἐσθίω* cl. 8 (539, 3).

4. **γιγνώσκω** (*γνο-*) *know*: also *γῑνώσκω* Ionic and late Att.

γνώσομαι **ἔγνων** (489, 15) **ἔγνωκα, ἔγνωσμαι** **ἐγνώσθην**

5. **θρώσκω** (*θορ-*, *θρο-*) *leap*, poet.: also *θόρνυμαι* cl. 5.

θοροῦμαι *ἔθορον*

6. **τιτρώσκω** (*τρο-*) *wound*.

τρώσω **ἔτρωσα** **τέτρωμαι** **ἐτρώθην**

532. Themes in -ι- and -υ-.

1. **κυΐσκομαι** (*κυ-*) *conceive*, ao. *ἔκῡσα impregnated*.

a. *κύω*, *κυέω* mean *am pregnant*.

---

6. Hm. pf. m. 2d sg. *μέμνηαι*, *μέμνῃ* (imv. *μέμνεο* Hd.), see 462 D; sub. 1st pl. *μεμνώμεθα* (Hd. *μεμνεώμεθα*), opt. *μεμνῄμην*, 3d sg. *μεμνέῳτο*, see 465 D.

11. Poet. *βάσκω* (*βα-*) = *βαίνω go* (519, 7), chiefly in imv. *βάσκ' ἴθι haste*; once *ἐπιβασκέμεν cause to go upon*.

12. Poet. *κικλήσκω* (*κλη-*) = *καλέω* cl. 1, *call* (504, 5).

531 D. 3. Hm. *βεβρώθω*. Ep. 2d ao. *ἔβρων* (489, 26; not in Hm.). Soph. 2d pf. part. *βεβρῶτες* (492 D, 16).

4. Hd. 1st ao. *ἀνέγνωσα persuaded*. Poet. v. *γνωτός* (for *γνωστός*).

6. Hm. *τρώω*; v. *τρωτός*.

2. **μεθύσκω** (μεθυ-) *intoxicate.*

ἐμέθυσα [*μεμέθυσμαι*] **ἐμεθύσθην**

a. Mid. *μεθύσκομαι get drunk;* but *μεθύω* (only pr. impf.) *am drunk.*

533. Themes ending in a consonant.

1. **ἁλίσκομαι** (ἁλ-, ἁλο-) *am taken*, used as passive to *αἱρέω* cl. 8.

ἁλώσομαι **ἑάλων** or **ἥλων** (489, 13) **ἑάλωκα** or **ἥλωκα** v. **ἁλωτός**

2. **ἀν-ᾱλίσκω** (ᾱλ-, ᾱλο-) *expend:* also **ἀνᾱλόω.**

ἀνᾱλώσω **ἀνήλωσα** **ἀνήλωκα, ἀνήλωμαι** **ἀνηλώθην**

a. Rare forms, *ἠνάλωσα, ἠνάλωμαι* (361). The forms *ἀνάλωσα, ἀνάλωκα, ἀνᾱλώθην* etc., are un-Attic.

3. **ἀμβλίσκω** (αμβλ-, αμβλο-) *miscarry:* also *ἐξ-αμβλόω.*

[**ἀμβλώσω**] **ἤμβλωσα** **ἤμβλωκα, ἤμβλωμαι** [*ἠμβλώθην*]

4. *ἐπ-αυρίσκομαι* (αυρ-) *enjoy*, also *ἐπαυρίσκω, ἐπαυρέω*: pres. Ionic only.

ἐπαυρήσομαι *ἐπηῦρον, ἐπηυρόμην* [*ἐπηυράμην*]

5. **εὑρίσκω** (εὑρ-) *find.*

εὑρήσω **ηὗρον** **ηὕρηκα, ηὕρημαι** **ηὑρέθην** v. **εὑρετός**

a. For 2d ao. imv. *εἵρε*, see 387 b. For later Attic *εὗρον, εὕρηκα*, etc., see 357 a.

6. **στερίσκω** (στερ-) = *στερέω deprive.*

στερήσω **ἐστέρησα** **ἐστέρηκα, -ημαι** **ἐστερήθην**, *ἐστέρην*

a. Pass. *στερίσκομαι, στεροῦμαι am deprived;* but *στέρομαι am needy.*

7. **ἀλύσκω** (for αλυκ-σκω, theme αλυκ-) *avoid*, poet.; pr. impf. rare.

ἀλύξω *ἤλυξα*

8. **διδάσκω** (for διδαχ-σκω, theme διδαχ-) *teach.*

διδάξω **ἐδίδαξα** **δεδίδαχα, -γμαι** **ἐδιδάχθην**

9. **λάσκω** (for λακ-σκω, theme λακ-) *speak*, poetic.

λακήσομαι *ἐλάκησα* *ἔλακον* λέλᾱκα

10. **μίσγω** (for μιγ-σκω, theme μιγ-) *mix*, = *μίγνῡμι* cl. 5 (528, 7).

---

532 **D.** 3. Ion. and poet. *πιπίσκω* (πι-) *give to drink* (cf. *πίνω*, 521, 3), fu. *πίσω*, ao. *ἔπῑσα.*

4. Hm. *πιφαύσκω* (φαυ-) *declare.* Hd. *διαφαύσκω*, or *-φώσκω shine, dawn.*

533 **D.** 6. Hm. ao. inf. *στερέσαι.*

7. Hm. has also *ἀλυσκάζω* cl. 4 and *ἀλυσκάνω* cl. 5.

8. Ep. ao. *ἐδιδάσκησα* (not in Hm.). A shorter theme is **δα-**, Hm. fu. **δήω** *shall find* (427 D), 2d ao. *δέδαον* (436 D, also *ἔδαον*) *taught*, 2d ao. m. inf. **δεδάασθαι** (for δεδαεσθαι), pf. **δεδάηκα** *have learned*, 2d pf. part. **δεδαώς**, pf. m. part. *δεδαημένος*, 2d ao. p. *ἐδάην learned*, fu. p. *δαήσομαι.*

9. Hm. *ληκέω*, 2d pf. **λέληκα**, part. fem. *λελακυῖα* (451 D c).

11. **πάσχω** (for *παθ-σκω*, theme *παθ-*, *πενθ-*), *suffer*.

πείσομαι (56)	**ἔπαθον**	**πέπονθα**	[v. *παθητός*]

Seventh Class (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in **-μι**.

I. *With reduplication.*

1. **τίθημι** (*θε-*) *put*. See 329, 333, 349.

θήσω	**ἔθηκα**	**τέθεικα**	**ἐτέθην** (73 c)
	du. **ἔθετον** etc.	**τέθειμαι** r.	

2. **δίδημι** (*δε-*) *bind*, rare form for **δέω** (504, 1).

3. **ἵημι** (*ἑ-*) *send*; see 476.

ἥσω	**ἧκα**	**εἷκα**	**εἵθην**
	du. **εἷτον** etc.	**εἷμαι**	

4. **δίδωμι** (*δο-*) *give*. See 330, 334, 350.

δώσω	**ἔδωκα**	**δέδωκα**	**ἐδόθην**
	du. **ἔδοτον** etc.	**δέδομαι**	

5. **ἵστημι** (*στα-*) *set up*. See 331, 335, 336, 351, and 500, 1.

στήσω *shall set*	**ἔστησα** *set*	**ἕστηκα** *stand*	**ἐστάθην** *was set*
	ἔστην *stood*	**ἕσταμαι** r.	fu. pf. **ἑστήξω** *shall stand*

6. **ὀνίνημι** (*ονα-*) *benefit* (for *ον-ονη-μι*).

ὀνήσω	**ὤνησα, ὠνήμην** (439, 5)	**ὠνήθην**

---

11. Hm. 2d pf. 2d p. **πέποσθε** (492 D, 14), part. fem. **πεπαθυῖα** (451 D c).

12. Poet. **ἀμπλακίσκω** (*αμπλακ-*) *miss, err*. 2d ao. **ἥμπλακον**, pf. m. 3d sg. **ἡμπλάκηται**.

13. Hm. **ἀπαφίσκω** (*αφ-*) *deceive*, 2d ao. **ἤπαφον** (436 D), rare 1st ao. **ἠπάφησα**.

14. Poet. **ἀραρίσκω** (*αρ-*) *join, fit*, trans., 1st ao. **ἦρσα** (cf. 431 D c), 2d ao. **ἤραρον** (436 D) twice intrans., 2d pf. **ἄρᾱρα** *am joined, fitted* (found even in Xen.), Ion. **ἄρηρα**, Hm. part. fem. **ἀραρυῖα** (451 D c), pf. m. **ἀρήρεμαι**, ao. p. 3d pl. **ἄρθεν** (385 D, 3), 2d ao. m. part. **ἄρμενος** (489 D, 36).

15. Hm. **ἴσκω** (= *Ϝικ-σκω*) and **ἐΐσκω** (72 D a) *liken*; cf. **ἔοικα** (492, 7).

16. Hm. **τιτύσκομαι** (= *τι-τυκ-σκομαι*) *prepare, aim* (cf. 511, 14; 523, 9).

534 D. 1. Hm. has pr. ind. 2d sg. *τίθησθα*, 3d sg. **τιθεῖ**, 3d pl. **τιθεῖσι** (also **προ-θέουσι**), inf. **τιθήμεναι**, part. **τιθήμενος**. Hd. pr. **τιθεῖ**, **τιθεῖσι**: impf. 1st sg. **ἐτίθε-α** irregular, 2d ao. opt. **προσ-θέοιτο**, inf. **θέμεν**, **θέμεναι**.

3. For dialectic forms of **ἵημι** see 476 D.

4. Hm. has pr. ind. 2d sing. **διδοῖς** and **δίδοισθα**, 3d sg. **διδοῖ**, imv. **δίδωθι**, inf. **διδοῦναι**; 2d ao. inf. **δόμεν** and **δόμεναι**; iterative **δόσκον**.—Hd. **διδοῖς**. **διδοῖ** **διδοῦσι**. Hm. has a fu. with reduplication **διδώσω**.

5. Hm. 1st ao. 3d pl. **ἔστασαν** as well as **ἔστησαν**, 2d ao. ind. 3d pl. **ἔσταν**, inf. **στήμεναι**, pf. inf. **ἑστάμεν**, **ἑστάμεναι**, part. **ἑσταώς** and **ἑστεώς**, iterative **ἵστασκε** and **στάσκε**.—Hd. pr. 3d sg. **ἱστᾷ**.

7. **πίμπλημι** (πλα-) *fill;* also *πλήθω am full.*

πλήσω **ἔπλησα** **πέπληκα** **ἐπλήσθην**

πέπλημαι, -σμαι

a. In this verb and the next, the reduplication is strengthened by the nasal *μ*. This, however, often falls away in the compounds, if the preposition has *μ*: *ἐμ-πίπλημι*, but impf. 3d pl. *ἐν-επίμπλασαν*.

8. **πίμπρημι** (πρα-) *set on fire, burn.*

πρήσω **ἔπρησα** [πέπρηκα] **ἐπρήσθην**

πέπρημαι [πέπρησμαι]

9. **κίχρημι** (χρα-) *lend*, mid. *borrow.*

χρήσω Hd. **ἔχρησα** **κέχρηκα, κέχρημαι**

II. *Without Reduplication.*

535. a. Themes in *-α-*.

1. **φημί** (φα-) *say;* see 481.

φήσω **ἔφησα**

2. **ἦμι** (α-) *say;* defective present; see 485.

3. **χρή** (χρα-, χρε-) *it behoves;* impersonal; see 486. fu. **χρήσει.**

4. **ἄγαμαι** (αγα-) *admire.* ao. rarely **ἠγασάμην**, usually **ἠγάσθην** (497 b).

5. **δύναμαι** (δυνα-) *can, am able;* see 487.

δυνήσομαι **δεδύνημαι** **ἐδυνήθην, ἐδυνάσθην** r. A.

6. **ἐπί-σταμαι** (στα-) *understand* (impf. **ἠπιστάμην**); see 487.

ἐπιστήσομαι **ἠπιστήθην**

7. **ἔραμαι** (ερα-) *love;* poetic for *ἐράω* (503, 2).

8. **κρέμαμαι** (κρεμα-) *hang*, intr. (cf. 525, 2); see 487. fu. **κρεμήσομαι**

536. b. Themes in *-ι-*.

1. **εἶμι** (ι-) *go;* only pres. and impf.; see 477.

2. **κεῖμαι** (κει-) *lie;* see 482. fu. **κείσομαι.**

---

7. Hm. pr. m. also *πιμπλάνεται*, 2d ao. m. *πλῆτο, πλῆντο*; see 489 D, 23. *πλήθω* is chiefly poetic, 2d pf. *πέπληθα*. 8. Hm. *πρήθω*.

10. Hm. pr. part. *βιβάς*, from root *βα-*, common pr. *βαίνω go* (519, 7).

535 D. 1 and 3. For dialectic forms of *φημί* and *χρή*, see 481 D, 486 D.

4. Besides *ἄγαμαι admire*, Hm. has *ἀγάομαι* and *ἀγαίομαι envy*, fu. *ἀγάσσομαι*, ao. *ἠγασάμην*, v. *ἀγητός*.

5. Hm. and Hd. have in ao. p. only *ἐδυνάσθην*. Hm. has also ao. m. *ἐδυνησάμην*. 6. Hd. pr. ind. 2d sg. *ἐξ-επίστεαι* for *ἐξεπίστασαι*.

9. Hm. pr. act. inf. *ἀρήμεναι* (*ἀρα-*) *pray;* common present *ἀράομαι*.

10. Ep. *ἵλαμαι propitiate*, rare; also in act., imv. *ἵληθι* Hm. (*ἵλαθι* Theoc.) *be propitious*. The quantity of *ἱ-* wavers. Common present *ἱλάσκομαι* (530, 5).

537. c. Themes in -σ-.

1. **εἰμί** (εσ-) *am;* see 478. fu. **ἔσομαι.**

2. **ἧμαι** (ἡσ-) *sit*, also **κάθημαι**; see 483, 484.

Eighth Class (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go*, *went*. Here belong

1. **αἱρέω** (αἱρε-, ἑλ-, 359 a), *take*, mid. *choose*.

αἱρήσω **εἷλον** (ἕλω etc.) **ᾕρηκα, ᾕρημαι** **ᾑρέθην**

a. Fu. ἑλῶ, ao. εἱλάμην are late.

2. **ἔρχομαι** (ερχ-, ελυθ-, ελθ-) *go, come*.

ἐλεύσομαι **ἦλθον** **ἐλήλυθα** (367 b)

a. For 2d ao. imv. ἐλθέ, see 387 b. For **ἐλεύσομαι** the Attic prose has **εἶμι, ἥξω**, or **ἀφίξομαι**; for **ἠρχόμην, ἔρχωμαι, ἐρχοίμην, ἔρχου, ἔρχεσθαι, ἐρχόμενος**, the Attic prose generally has **ᾖα, ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών.**

536–7 D. For dialectic forms of **εἶμι**, see 477 D; of **κεῖμαι**, 482 D; of **εἰμί**, 478 D; of **ἧμαι**, 483 D.

538 D. Hm. has also the following **μι**-verbs of the seventh class:

1. **ἄημι** (αε-) *blow*, 2d du. **ἄητον**, impf. 3d sg. **ἄη** or **ἄει**, inf. **ἀῆναι** or **ἀήμεναι**, part. **ἀείς**; mid impf. 3d sg. **ἄητο**, part. **ἀήμενος.**

2. Theme **διε-** *make flee* (in mid., also *flee*), impf. 3d pl. **ἐν-δίεσαν**; m. pr. 3d pl. **δίενται**, sub. **δίωμαι**, opt. 3d sg. **δίοιτο** (cf. 417 a, 418 b), inf. **δίεσθαι.**

3. **δίζημαι** (διζε-) *seek*, 2d sg. **δίζηαι**, part. **διζήμενος**; fu. **διζήσομαι.**

4. Theme **κιχε-** (from **κιχ-**, common pr. **κιγχάνω** *come up to*, 523, 3), impf. 2d sg. **ἐκίχεις**, 3d du. **κιχήτην**, sub. **κιχείω**, opt. **κιχείην**, inf. **κιχῆναι** or **κιχήμεναι**, part. **κιχείς**, m. **κιχήμενος.**

5. **ὄνο-μαι** *find fault with*, 2d sg. **ὄνοσαι**, opt. 3d sg. **ὄνοιτο** (cf. 418 b); fu. **ὀνόσσομαι**, ao. **ὠνοσάμην** (Hd. **ὠνόσθην**).—Hm. has also from root **ον-**, pr. 2d pl. **οὔνεσθε** and ao. **ὤνατο.**

6. **ἐρῦομαι** or **ἐρύομαι** (ερυ-, ειρυ-) *guard, preserve*, Ion. and poet. The **μι**-forms are pr. ind. 3d pl. **εἰρύαται**, impf. 2d sg. **ἔρῡσο**, 3d sg. **ἔρῡτο, εἴρῡτο**, 3d pl. **εἴρυντο, εἰρύατο**, inf. **ἔρυσθαι, εἴρυσθαι.** Fu. **ἐρύσσομαι** (**ἐρύεσθαι**, cf. 427 D), **εἰρύσσομαι**, ao. **εἰρυ(σ)σάμην.**

7. From **ῥύομαι** or **ῥύομαι** (ῥυ-) = **ἐρῦομαι** come **μι**-forms, impf. 3d pl. **ῥῦατο**, inf. **ῥῦσθαι.** Fu. **ῥύσομαι** (Hd.), ao. **ἐῤῥῡσάμην** and **ῥῡσάμην** (once **ῥυσάμην**).

8. Root **στευ-**, *promise, threaten*, pr. impf. **στεῦται, στεῦτο, στεῦνται.**

9. From **ἔδ-ω** (539 D, 3) *eat*, pr. inf. **ἔδ-μεναι**; cf. Lat. *esse* for *ed-se*.

10. From **φέρ-ω** (539, 6) *bear*, pr. imv. 2d pl. **φέρ-τε**; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. **ἀραίρηκα** (368 D).

2. Poet. 2d ao. **ἤλυθον** with **υ** (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) **ἦνθον.** Hm. 2d pf. **εἰλήλουθα**, 1st pl. **εἰλήλουθμεν** (492 D, 13).

3. **ἐσθίω** (*εσθ-, εδ-, ἐδεσ-, ἐδὸ-, φαγ-*) *eat.*

ἔδομαι (427)	**ἔφαγον**	**ἐδήδοκα**	**ἠδέσθην**
		ἐδήδεσμαι	v. **ἐδεστός, -τέος**

4. **ὁράω** (*ὁρα-, ιδ-, οπ-*) *see*, impf. **ἐὡρων** (359 b).

ὄψομαι	**εἶδον** (ἴδω etc.)	**ἑόρᾱκα, ἑώρᾱκα, ἑώρᾱμαι**	**ὤφθην** [*ἑωρᾰ́θην*]
	imv. **ἰδέ** (387 b)	*ὄπωπα, ὦμμαι*	v. **ὁρᾱτός**, *ὀπτέος*

a. The middle is generally poetic, but occurs in Att. prose in composition with *πρό, ὑπό, περί*. Imv. *ἰδοῦ*, but as exclamation *ἰδού lo!*

5. **τρέχω** (*τρεχ-, δραμ-, δραμε-*) *run.*

δραμοῦμαι	**ἔδραμον**	**δεδράμηκα**	v. **θρεκτέον** (74 c)
θρέξομαι	*ἔθρεξα* (74 c)	**δεδράμημαι** in comp.	

6. **φέρω** (*φερ-, οι-, ενεκ-, ενεγκ-*) *bear.*

οἴσω	**ἤνεγκα** (438)	**ἐνήνοχα**	**ἠνέχθην**
οἴσομαι (as mid. and pass.).	**ἤνεγκον**	**ἐνήνεγμαι**	**ἐνεχθήσομαι**
	ἠνεγκάμην	v. **οἰστός, -τέος**	**οἰσθήσομαι**

7. **ὠνέομαι** (*ωνε-, πρια-*) *buy*, impf. **ἐωνούμην** (359).

ὠνήσομαι	**ἐπριάμην** (489, 9)	**ἐώνημαι**	**ἐωνήθην**

a. *ἐωνησάμην* is late. The syllabic augment is rarely omitted in Att. *ἐώνημαι may* have, *ἐωνήθην always* has, a passive meaning (499).

8. **εἶπον** (*επ-, ερ-, ῥε-*) *said.*

ἐρῶ	**εἶπον** (436 a)	**εἴρηκα** (366)	**ἐῤῥήθην**, v. **ῥητός**
	εἶπα (438)	**εἴρημαι**	[*ἐῤῥέθην*]
	imv. **εἰπέ** (387 b)	fu. pf. **εἰρήσομαι**	**ῥηθήσομαι**

a. The pr. impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω discourse*, as *ἀπαγορεύω forbid*, ao. *ἀπεῖπον*. The root of *εἶπον* was originally *Fεπ-*; cf. *ἔπος*, orig. *Fεπος, word*. The root of *ἐρῶ* was orig. *Fερ-* (cf. Lat. *verbum*); hence *εἴρηκα* for *Fε-Fρη-κα*, *ἐῤῥήθην* for *εFρηθην*, *ῥητός* for *Fρητος*.

---

3. Hm. has pres. *ἔσθω* (for *εδ-θω*, 52) and *ἔδω*; also pr. inf. *ἔδμεναι* (538 D, 9), 2d pf. par. *ἐδηδώς*, pf. m. *ἐδήδομαι*.

4. Hm. fu. *ἐπιόψομαι shall choose*, but *ἐπόψομαι shall look on*; so Pind. 1st ao. *ἐπόψατο looked at*, but Att. (rare) *ἐπιωψάμην chose*. Hd. impf. *ὤρων*. Aeol. pr. *ὄρημι* Theoc. For *ὄσσομαι* (*οπ-*), see 515 D, 4. Poetic is also pr. m. *εἴδομαι appear, appear like*, ao. *εἰσάμην*.

5. Doric *τράχω*. Hm. pf. *δέδρομα*.

6. Hm. pr. imv. *φέρτε* (538 D 10), ao. *ἤνεικα* (rarely *ἤνεικον*), m. *ἠνεικάμην*; ao. imv. *οἶσε* (428 D b), inf. *οἰσέμεν(αι)*, v. *φερτός*. Hd. has ao. *ἤνεικα*, inf. *οἶσαι* (once), pf. m. *ἐνήνειγμαι*, ao. p. *ἠνείχθην*.

8. Hm. pr. *εἴρω* rare, fu. *ἐρέω*, ao. *εἶπον* and in ind. (uncontracted) *ἔειπον* = *ε-Fεξεπον*). From root *σεπ-, ἑπ-* (70), comes *ἐν-έπω* or *ἐννέπω*, 2d ao. *ἔνι-σπον*, imv. *ἔνι-σπε* or *ἔνισπες* (2d pl. *ἔσπετε* for *εν-σπετε*), fu. *ἐνίψω* (= *ενι-σπ-σω*) or *ἐνι-σπήσω*, v. *ἄ-σπετος*. Hd. makes ao. usu. *εἶπα*, ao. p. *εἰρέθην*.

PART THIRD.

FORMATION OF WORDS.

540. SIMPLE AND COMPOUND WORDS.—A word is either *simple*, i. e., containing a single stem: λόγο-ς *speech*, γράφω *write*; or *compound*, i. e., containing two or more stems: λογο-γράφο-ς *speech-writer*.

FORMATION OF SIMPLE WORDS.

541. PRIMITIVES AND DENOMINATIVES.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: ἀρχ-ή *beginning*, from ἀρχ-, root of ἄρχ-ω *begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ῖο-ς *of the beginning, original*, from the stem of ἀρχή (ἀρχᾱ-) *beginning*.

542. SUFFIXES.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus λόγ-ο-ς is formed from the root λεγ- by means of the suffix -ο-; ἀρχα-ῖο-ς from the noun-stem ἀρχᾱ- by means of the suffix -ιο-.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme ποιε- (ποιέω) *make, compose*, are formed ποιη-τή-ς *composer, poet*, ποίη-σι-ς *act* or *art of composing*, ποίη-μα (ποιη-ματ-) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. ROOTS.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus ο-ρυχ-, ελυθ- (also ελθ-) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root στα- (ἵστημι) becomes σταθ- in σταθ-μό-ς *station*. The consonants most commonly added are θ, ν and σ. σ appears not only with roots, as σπα-σ-μός *twitching* from σπα- (σπά-ω), but sometimes with other verb-themes: κελευ-σ-τής *commander* from κελεύ-ω. Cf. the perfect middle, 461.

544. CHANGES OF THE ROOT-VOWEL.—The vowel of the root may be changed in the process of word-formation. Thus:

a. It may take the *strong* form (32): ζεῦγ-ος *yoke, pair*, from root ζυγ-.

b. A vowel at the end of a root is commonly made *long* before a consonant: δῶ-ρον *gift*, root δο-; δρᾱ-μα *action*, root δρα-. This applies also to other verb-themes: ποίη-σις *composition* from theme ποιε- (ποιέ-ω). But this rule has many exceptions: δό-σις *gift*, λυ-τήρ *looser*, γένε-σι-ς *birth*.

c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρόπ-ο-ς *turning* from τρεπ- (τρέπ-ω *turn*), λοιπ-ό-ς *left* from λιπ-, λειπ- (λείπ-ω *leave*). Compare ἀρωγ-ό-ς *helper*, and ἀρήγ-ω *help*.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

a. Vowels brought together are often *contracted:* ἀρχαῖος for αρχα-ιο-ς, βασιλείᾱ *kingdom* for βασιλε(υ)-ιᾱ, ἀλήθεια *truth* for αληθε(σ)-ια (71) from ἀληθής (αληθεσ-) *true*, αἰδοῖος *venerable* for αιδο(σ)-ιο-ς from αἰδώς *reverence*.

b. A noun-stem may change its final syllable before a suffix: οἰκέ-της *house-slave* from οἶκο-ς *house*, σωφρο-σύνη *discretion* from stem σωφρον- (σώφρων *discreet*).

c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ιο-ς *equine* from ἵππο-ς *horse*; οὐράν-ιο-ς *heavenly* from οὐρανό-ς *heaven*. Even a *diphthong* may be dropped: βασιλ-ικό-ς from βασιλεύ-ς.

d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σι-ς, δικασ-τή-ς *judge* for δικαδ-τη-ς from δικάζω *judge*, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES.

A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλέγ-ω *burn*): ὄψ (οπ-) *voice* from επ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ο-ς masc. fem., -ο-ν neut.; -ᾱ-, nom. -ᾱ or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ο-ς *speech*	from λέγ-ω *speak*	μάχ-η *fight*	from μάχ-ομαι *fight*
στόλ-ο-ς *sending*	στελ- (στέλλω *send*)	φορ-ά *bearing*	φέρ-ω *bear*
τροφ-ό-ς *nurse*	τρέφ-ω *nourish*	τροφ-ή *nurture*	τρέφ-ω *nourish*
ζυγ-ό-ν *yoke*	ζυγ- (ζεύγνῡμι *join*)	λοιβ-ή *pouring*	λείβ-ω *pour*

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-υς) *voyage* from πλέω (for πλευ-ω, root πλυ-) *sail;* πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.

b. These substantives have a wide range of meaning. Most in -ᾱ or -η are oxytone, especially those which have a change of root-vowel. So too those in -os which denote an *agent*: ἀγ-ό-s *leader*.

549. *Suffix* -ι-.—This forms a few substantives: τρόχ-ι-s *runner* from τρέχ-ω *run*; πόλ-ι-s *city*. Many original ι-stems have added δ at the end and become consonant-stems: ἐλπί-s (ελπ-ιδ-) *hope* from ἔλπ-ομαι *hope*; κοπί-s (κοπ-ιδ-) *cleaver* from κοπ- (κόπ-τω *chop*).

550. The AGENT is expressed by the following suffixes:

-τηρ-	nom. -τηρ	masc.;	-τειρᾱ-	nom. -τειρα	fem.
-τορ-	-τωρ		-τριᾱ-	-τρια	
-τᾱ-	-τη-s		-τριδ-	-τρι-s	

σω-τήρ *savior* / σώ-τειρα fem.	from σω- (σῴζω *save*)
ῥή-τωρ (-τορ-) *orator*	ῥε- (ἐρῶ, 539, 8)
κρι-τή-s (-τᾱ-) *judge*	κρι- (κρῑ́νω *decide*)
ποιη-τή-s (-τᾱ-) *poet* / ποιή-τρια fem.	ποιέ-ω *compose*
αὐλη-τή-s (-τᾱ-) *flute-player* / αὐλη-τρί-s (-τριδ-) fem.	αὐλέ-ω *play flute*

a. *Accent.*—Words in -τηρ and -τρις are always oxytone: so also most of those in -τηs, especially when the penult is long by nature or position. Words in -τωρ, -τειρα, -τρια, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. -τι- nom. -τι-s / -σι- -σι-s / -σιᾱ- -σιᾱ — feminine.

-σι- is for -τι- by 69, cf. Lat. -*ti-o*.

πίσ-τι-s *faith*	from πιθ- (πείθω *persuade*)
μῖμη-σι-s *imitation*	μῑμέ-ομαι *imitate*
πρᾶξι-s *action*	πρᾱγ- (πράσσω *act*)
γένε-σι-s *origin*	γεν-, γενε- (γίγνομαι *become*)
δοκιμα-σίᾱ *examination*	δοκιμαδ- (δοκιμάζω *examine*)

2. -μο-, nom. -μο-s, masc. and oxytone.

ὀδυρ-μό-s *wailing*	from ὀδυρ- (ὀδύρ-ομαι *wail*)
λογισ-μό-s *calculation*	λογιδ- (λογίζομαι *calculate*)
σπα-σ-μό-s *twitching*	σπά-ω *draw*
ῥυ-θ-μό-s (movement) *rhythm*	ῥυ- (ῥέω *flow*)

a. The corresponding feminine suffix -μᾱ- is seen in γνω-μή *opinion* from γνο- (γιγνώσκω *know*), τι-μή *honor* from τί-ω *honor*.

3. -τυ-, nom. -τύs, feminine and oxytone; chiefly Homeric (cf. Lat. -*tu-* in *can-tu-s*, *or-tu-s*): βρω-τύ-s *food* from βρο- (βιβρώσκω *eat*), βοη-τύ-s *shouting* from βοά-ω *shout*.

552. From verbs in -ευω are formed substantives in -ειᾱ (for -ευ-ιᾱ) which express the action; they are all feminine and paroxytone: παιδείᾱ *education*, from παιδεύω *educate*.

553. The RESULT of an action is expressed by the suffixes:

1. **-ματ-**, nom. **-μα**, neuter.

πρᾶγ-μα (-ματ-) *thing done, affair*	from πρᾶγ- (πράσσω *do*)
ῥῆ-μα (ῥηματ-) *word*	ῥε- (ἐρῶ *shall say*)
τμῆ-μα (τμηματ-) *section*	τεμ-, τμε- (τέμνω *cut*)

2. **-εσ-**, nom. **-ος**, neuter.

λάχ-ος (λαχεσ-) *lot*	from λαχ- (λαγχάνω *get by lot*)
ἔθ-ος (εθεσ-) *custom*	εθ- (εἴωθα *am accustomed*)
τέκ-ος (τεκεσ-) *child*	τεκ- (τίκτω *bring forth*)

a. The same suffix may express *quality:*

θάλπ-ος (θαλπεσ-) *warmth*	from θάλπ-ω *heat*
βάρ-ος (βαρεσ-) *weight*	βαρ- (βαρ-ύς *heavy*)
βάθ-ος (βαθεσ-) *depth*	βαθ- (βαθ-ύς *deep*)

554. The INSTRUMENT or MEANS of an action is expressed by **-τρο-**, nom. **-τρο-ν**, neuter (cf. Lat. *-trum*).

ἄρο-τρο-ν *plough* (*aratrum*)	from ἀρό-ω *plough*
λύ-τρο-ν *ransom*	λυ- (λύ-ω *loose*)
δίδακ-τρο-ν *teacher's hire*	διδαχ- (διδάσκω *teach*)

a. The kindred feminine suffix **-τρᾱ-** is less definite: ξύ-σ-τρᾱ *flesh scraper* from ξύ-ω *scrape*, ὀρχή-σ-τρᾱ *place of dancing* from ὀρχέ-ομαι *dance*, παλαί-σ-τρᾱ *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, -ων-: εἰκ-ών (εικον-) *image* from εικ- (ἔοικα *am like*); κλύδ-ων (-ωνι-) *billow* from κλυδ- (κλύζω *splash*).

-ανο-: στέφ-ανο-ς *wreath* (στέφ-ω *crown*).

-ονᾱ-: ἡδ-ονή *pleasure* (ἥδ-ομαι *am glad*).

B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. **-τητ-**, nom. **-της**, feminine (Lat. *-tat-*, nom. *-tas-*).

παχύ-της (-τητ-) *thickness*	from παχύ-ς *thick*
νεό-της (-τητ-) *youth*	νέο-ς *young*
ἰσό-της (-τητ-) *equality*	ἴσο-ς *equal*

2. **-συνᾱ-**, nom. **-συνη**, feminine.

δικαιο-σύνη *justice*	from δίκαιο-ς *just*
σωφρο-σύνη *discrètion*	σώφρων (σωφρον-) *discreet*

3. **-ιᾱ-**, nom. **-ιᾱ** or **-ια** (139), feminine.

σοφ-ίᾱ *wisdom*	from σοφό-ς *wise*
εὐδαιμον-ίᾱ *happiness*	εὐδαίμων (ευδαιμον-) *happy*
ἀληθε-ια (αληθεσ-ια) *truth*	ἀληθής (αληθεσ-) *true*
εὔνο-ια *good-will*	εὔνους (ευνοο-) *well-disposed*

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. **-ευ-**, nom. **-ευ-ς**, masc., always oxytone; denotes a person with reference to his *function*.

ἱππεύ-ς *horseman*	from ἵππο-ς *horse*
πορθμεύ-ς *ferryman*	πορθμό-ς *ferry*
ἱερεύ-ς *priest*	ἱερό-ς *sacred*
γραφεύ-ς *scribe*	γραφή *writing*
γονεύ-ς *parent*	γονή *procreation*

b. Several masculines in **-ευς** have corresponding feminines in **-εια** (for **-ευ-ια**) proparoxytone: βασιλεύς *king*, βασίλεια *queen*.

2. **-τᾱ-**, nom. **-της**, masc., paroxytone.
-τιδ-, **-τις** fem., paroxytone or properispomenon.

πολῑ́-τη-ς (-τᾱ-) *citizen*	from πόλι-ς *city*
στρατιώ-τη-ς (-τᾱ-) *soldier*	στρατιά *army*
οἰκέ-τη-ς (-τᾱ-) *house-servant* }	οἶκο-ς *house*
οἰκέ-τι-ς (-τιδ-) *house-maid* }	

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. **-ιο-**, nom. **-ιο-ν**, neuter.

παιδ-ίο-ν *little child*	from παῖς (παιδ-) *child*
κηπ-ίο-ν *little garden*	κῆπο-ς *garden*
ἀκόντ-ιο-ν *javelin*	ἄκων (ακοντ-) *lance*

Those of three syllables are paroxytone, if the first syllable is long by nature or position: παιδίον.

2. Other forms connected with **-ιο-** are

-ιδιο-: οἰκ-ίδιο-ν *little house*	from οἶκο-ς *house*
-αριο-: παιδ-άριο-ν *little child*	παῖς (παιδ-) *child*
-υδριο-: μελ-ύδριο-ν *little song*	μέλος (μελεσ-) *song*

3. **-ισκο-**, **-ισκᾱ-**, nom. **-ισκο-ς** masc., **-ισκη** fem., paroxytone.

νεᾱν-ίσκο-ς Lat. *adulescentulus*	from νεᾱ́ν *young man*
παιδ-ίσκη *lass*	ἡ παῖς (παιδ-) *girl*
στεφαν-ίσκο-ς *little wreath*	στέφανο-ς *wreath*

559. PATRONYMICS (proper names which express descent from a *father* or *ancestor*) are formed from proper names of persons by adding the suffixes:

-ιδᾱ- or **-δᾱ-**, nom. **-ιδης** or **-δης**, masculine, paroxytone;
-ιδ- or **-δ-** **-ις** or **-ς**, feminine, oxytone.

a. The forms **-δᾱ-** and **-δ-** are applied to masculine stems in **-ᾱ-** and **-ιο-**: **-ᾱ-** is then changed to **-α-**, and **-ιο-** to **-ια-**:

masc.	fem.	from
Βορεά-δη-ς, 'Αργεά-δη-ς	Βορεά-ς (-άδ-ος)	Βορέᾱ-ς, 'Αργέᾱ-ς
Θεστιά-δη-ς, Μενοιτιά-δη-ς	Θεστιά-ς (-άδ-ος)	Θέστιο-ς, Μενοίτιο-ς

b. All other stems take **-ιδᾱ-** and **-ιδ-**, before which **-ο-** of the 2d decl. is dropped. Those in **-ευ-** lose **ν** (44).

masc.	fem.	from
Κεκροπ-ίδη-ς	Κεκροπ-ί-ς (-ίδ-ος)	Κέκροψ (-οπ-)
Τανταλ-ίδη-ς	Ταντ-αλ-ί-ς (-ίδ-ος)	Τάνταλο-ς
Κρον-ίδη-ς		Κρόνο-ς
Πηλε-ίδη-ς (epic Πηλεΐδης)		Πηλεύ-ς
	Νηρε-ί-ς, Νηρη-ΐς	Νηρεύ-ς
Λητο-ίδη-ς		Λητώ (ΛητοϜ-)

Sometimes *-ιάδης* is used: Πηλη-ιάδης from Πηλεύ-ς.

c. A rarer suffix for patronymics is *-ιων-* or *-ῑον-*: Κρον-ίων (genit. Κρονί-ωνος or Κρονίονος) *son of* Κρόνο-ς.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. *-ευ-*, nom. *ευ-ς*, oxytone: cf. 557, 1.

Μεγαρ-εύ-ς *a Megarian*	from Μέγαρα (2d decl. pl.)
Ἐρετρι-εύ-ς *an Eretrian*	Ἐρέτρια (1st decl.)

2. *-τᾱ-*, nom. *-τη-ς*, paroxytone: cf. 557, 2.

Τεγεά-τη-ς from Τεγέᾱ, Αἰγῑνή-τη-ς from Αἴγῑνα, Ἠπειρώ-τη-ς from Ἤπειρο-ς, Σικελιώ-τη-ς from Σικελίᾱ.

3. The corresponding feminine stems end in *-ιδ-* and *-τιδ-*, nom. *-ις*, *-τις*: Μεγαρίς (Μεγαριδ-) a *Megarian woman*, Τεγεᾶτις (-ιδ-), Σικελιῶτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in *-ιος* see 564 a.

561. The PLACE is expressed by the suffixes:

1. *-ιο-* in neuters. The words thus formed end in:

a. *-τηρ-ιο-ν*, from substantives in *-τηρ* (mostly obsolete forms of those in *-της*, 550).

δικαστήρ-ιον *court of justice*	from (δικαστήρ) δικαστής *judge*
ἀκροᾱτήρ-ιον *auditorium*	(ἀκροᾱτήρ) ἀκροᾱτής *hearer*

b. *-ε-ιο-ν*, properispomenon.

λογε-ῖο-ν *speaker's platform*	from λόγο-ς *speech*
κουρε-ῖο-ν (for κουρευ-ιο-ν) *barber's shop*	κουρεύ-ς *barber*
μουσε-ῖο-ν *seat of the muses*	μοῦσα *muse*

2. *-ων-*, nom. *-ων*, masculine and oxytone.

ἀμπελ-ών *vineyard*	from ἄμπελο-ς *vine*
οἰν-ών *wine-cellar*	οἶνο-ς *wine*
παρθεν-ών *maiden's room*	παρθένο-ς *maid*

II. FORMATION OF ADJECTIVES.

A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. *-υ-*, nom. *-υ-ς*, *-εια*, *-υ*, oxytone; added only to *roots*.

ἡδ-ύ-ς *sweet*	from ἡδ- (ἥδομαι *am pleased*)
βαρ-ύ-ς *heavy*	βαρ- (βάρ-ος *weight*)
ταχ-ύ-ς *swift*	ταχ- (τάχ-ος *swiftness*)

2. **-εσ-**, nom. **-ης, -ες** (cf. 553, 2); used especially in compounds (578).

ψευδ-ής *false*	from ψευδ- (ψεύδομαι *lie*)
σαφ-ής *clear*	σαφ-

3. **-μον-**, nom. **-μων, -μον.**

τλή-μων *suffering, daring*	from τλα- (ἔτλην *endured*)
ἐπι-λή-μων *forgetful*	λαθ- (ἐπι-λανθάνομαι *forget*)

563. Here belong also all *participles:* suffixes **-ντ-, -οτ-, -μενο-** (see 382); and the verbal adjectives in **-το-ς** and **-τεο-ς** (see 475).

B. Denominatives.

564. The suffix **-ιο-**, nom. **-ιο-ς, -ιᾱ, -ιο-ν** or **-ιο-ς, -ιο-ν** expresses *that which pertains* in any way to the noun from which the adjective is formed:

οὐράν-ιο-ς *heavenly*	from οὐρανό-ς *heaven*
πλούσ-ιο-ς *wealthy* (for πλουτ-ιο-ς)	πλοῦτο-ς *wealth*
οἰκεῖο-ς *domestic* (for οικε-ιο-ς)	οἶκο-ς *house*
ἀγοραῖο-ς *forensis* (for αγορα-ιο-ς)	ἀγορά *forum*
θέρειο-ς *of the summer* (for θερεσ-ιο-ς)	θέρος (θερεσ-) *summer*
αἰδοῖο-ς *venerable* (for αιδοσ-ιο-ς)	αἰδώς (αιδοσ-) *shame*
βασίλειο-ς *kingly* (for βασιλευ-ιο-ς)	βασιλεύ-ς *king*

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μῑλήσ-ιο-ς (for Μῑλητ-ιο-ς) *Milesian* from Μῑλητο-ς, Ἀθηναῖο-ς *Athenian* from Ἀθῆναι *Athens.*

b. Adjectives in **-αιο-ς, -οιο-ς** are generally properispomena (**-αῖος, -οῖος**).

565. **-ικο-**, nom. **-ικο-ς, -ικη, -ικο-ν**, always oxytone. It expresses that which pertains to the noun, often with a notion of *fitness* or *ability.*

μουσ-ικό-ς *musical*	from μοῦσα *muse*
ἀρχ-ικό-ς *capable of governing*	ἀρχό-ς *ruler*

After ι-stems **-κο-** is used: φυσι-κό-ς *natural* from φύσι-ς *nature.*

a. Such adjectives may be formed directly from a verb-theme by the suffix **-τικο-**: αἰσθη-τικό-ς *capable of feeling,* πρᾱκ-τικό-ς *suited for action.*

566. **-εο-**, nom. **-εο-ς** contracted **-ους** (224).
-ινο-, **-ινο-ς**

These denote the *material:* χρύσεο-ς, χρῡσοῦς *golden* from χρῡσό-ς *gold;* λίθ-ινο-ς *of stone* from λίθο-ς *stone,* ξύλ-ινο-ς *wooden* from ξύλο-ν *wood.*

a. The older form of **-εο-ς** is **-ειο-ς**, in which the suffix is really **-ιο-**, the **ε** belonging to the stem of the noun: thus χρύσε-ιο-ς (Hm.) formed like οἰκε-ῖο-ς, 564.

b. **-ινο-**, nom. **-ινο-ς** *oxytone,* forms adjectives denoting *time:* χθεσ-ινό-ς *belonging to yesterday, hesternus;* νυκτερ-ινό-ς *nocturnus,* ἐαρ-ινό-ς *vernus.*

567. **-εντ-**, nom. **-εις, -εσσα, -εν.**

These denote *fulness* or *abundance:* χαρί-εις *graceful* from χάρι-ς, ὑλή-εις *woody* from ὕλη, ἰχθυ-ό-εις *full of fish* from ἰχθύ-ς. They are mostly poetic.

568. The comparative and superlative suffixes **-τερο-** and **-τατο-** (248) belong here. The suffixes **-ῖον-** and **-ιστο-** (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are:

1. **-ιμο-**, nom. *-ιμο-s*, active: ἄλκ-ιμο-s *brave* (ἀλκή *prowess*), μάχ-ιμο-s *warlike*, ἀοιδ-ιμο-s *to be sung of*. And akin to this:

2. **-σιμο-**, nom. *-σιμο-s*: χρή-σιμο-s *useful*, φύξιμος (φυγ-σιμο-s) *avoidable* or *able to avoid*, ἱππά σιμο-s *fit for riding* (ἱππάζομαι *ride*).

a. Both these classes were originally denominative. The words in *-σιμο-s* came at first from nouns in *-σι-s* (551, 1): χρήσι-μος *useful* from χρῆσι-s *use*; but afterwards *-σιμο-*, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. **-τηριο-**, nom. *-τηριο-s*, forms adjectives from verbs: πεισ-τήριο-s *persuasive* from πείθ-ω. These are properly denominatives from nouns in *-τηρ* (σωτήρ-ιο-s *preserving* from σω-τήρ) or in *-της* (cf. 561, 1 a), and in most cases the corresponding noun exists.

4. **-νο-**, nom. *-νο-s*, oxytone.

a. In verbals, passive: δει-νό-s *fearful* (*to be feared*), σεμ-νό-s (σέβ-ομαι) *to be revered*.

b. In denominatives: ἀλγεινό-s (αλγεσ-νο-s) *painful* from ἄλγος (αλγεσ-) *pain*, ὀρεινό-s (ορεσ-νο-s) *mountainous* from ὄρος (ορεσ-) *mountain*.

5. **-ρο-**, nom. *-ρο-s*, mostly oxytone and active: λαμπ-ρό-s *bright* (λάμπ-ω *shine*), φθονε-ρό-s *envious* (φθόνο-s *envy*), λῡπη-ρό-s *annoying* (λύπη *annoyance*).

6. **-λο-**, nom. *λο-s*, mostly oxytone and active: δει-λό-s *timid*, ἀπατη-λό-s *deceitful* (ἀπάτη *deceit*).

III. Denominative Verbs.

570. Denominative verbs were originally formed by adding, in the present, the suffix *-ι^{o}|$_{e}$-* (1st sg. indic. *-ιω*) to a noun-stem, usually somewhat modified. The *ι* then disappeared (as in τελέ-ω *finish*, older τελε-ίω) or combined with the preceding sound (as in παίζω *sport* for παιδ-ιω, from παῖς *child*). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. **-ο-ω**	δουλό-ω *enslave*	from δοῦλο-s *slave*
	χρῡσό-ω *gild*	χρῡσό-s *gold*
	ζημιό-ω *punish*	ζημία *penalty*

Verbs in *-οω* are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

2. **-α-ω**	τῑμά-ω *honor*	from τῑμή *honor*
	αἰτιά-ομαι *accuse*	αἰτία *fault*
	γοά-ω *lament*	γόο-s *wail*

3. -ε-ω	ἀριθμέ-ω *number*	from ἀριθμό-s *number*
	εὐτυχέ-ω *am fortunate*	εὐτυχής *fortunate*
	ἱστορέ-ω *know by inquiry*	ἵστωρ (ἱστορ-) *knowing*
4. -ευ-ω	βασιλεύ-ω *am king*	from βασιλεύ-s *king*
	βουλεύ-ω *take counsel*	βουλή *counsel*
	ἀληθεύ-ω *speak truth*	ἀληθής *true*

This class of verbs arose first from nouns in -ευ-s, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

5. -ιζω	ἐλπίζω (ελπιδ-ιω) *hope*	from ἐλπίς (ελπιδ-) *hope*
	ἑλληνίζω *speak Greek*	Ἕλλην *Greek*
	φιλιππίζω *favor Philip*	Φίλιππο-s

The theme of these verbs ends in -ιδ-, and the type arose from nouns with stems in -ι- or -ιδ-, but was extended to other nouns.

6. -αζω	δικάζω (δικαδ-ιω) *judge*	from δίκη *justice*
	ἐργάζομαι *work*	ἔργο-ν *work*
	βιάζομαι *use force*	βίᾱ *force*

The theme of these verbs ends in -αδ-. They are in origin closely allied to those in -αω, both classes being derived, for the most part, from noun-stems in -ᾱ-.

7. -αινω	σημαίνω (σημαν-ιω) *signify*	from σῆμα (σηματ-) *sign*
	μελαίνομαι *grow black*	μέλᾱς (μελαν-) *black*
	χαλεπαίνω *am angry*	χαλεπό-s *hard, angry*
8. -ῡνω	ἡδύνω (ἡδυν-ιω) *sweeten*	ἡδύ-s *sweet*
	λαμπρύνω *brighten*	λαμπρό-s *bright*
	αἰσχύνομαι *am ashamed*	αἰσχύνη *shame*

The verbs in -αινω and -ῡνω have themes in -αν- and -υν-. They come from a great variety of nouns, but -αινω comes especially from stems in -ατ-, and -ῡνω from stems in -υ-. Most of them are causative.

9. Less frequent endings are seen in μαρτύρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθαρό-s *clean*, ἵμείρω (ἱμερ-ιω) *desire* from ἵμερο-s *longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἄγγελο-s *messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλο-s *talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δοῦλο-s *slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμο-s *war*, πολεμέ-ω and πολεμίζω *wage war*, πολεμό-ω *make hostile*.

573. Desideratives.—Verbs expressing *desire* are formed most frequently with the ending -σειω: γελασείω *desire to laugh*, δρᾱσείω *have a mind to do*; also in -αω, -ιαω: φονάω *am eager for murder*, κλαυσιάω *long to weep*.—Some verbs in -αω, -ιαω express an *affection of the body*: ὠχριάω *am pallid*, ὀφθαλμιάω *have sore eyes*.

574. Intensives (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω *reach after, long for*, from μαίομαι (μα-) *reach*, πορφύρ-ω *boil* (of the sea) from φύρ-ω *mix*, ποιπύ-ω *puff* from πνέω (πνυ-) *breathe*.

COMPOSITION OF WORDS.

I. Form of Compound Words.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: *ναυ-πηγός ship-builder* (*ναῦ-ς*), *χορο-διδάσκαλος chorus-teacher* (*χορό-ς*).

a. Stems of the first decl. change *-ᾰ-* to *-ο-*, appearing thus like stems of the second decl.: *λυρο-ποιός lyre-maker* (*λύρᾱ*). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός chorus-leader* (*χορό-ς*). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημιο-εργός artisan*, Att. *δημιουργός*.

Stems of the third declension commonly assume *ο* before a consonant: *ἀνδριαντ-ο-ποιός image-maker*, *πατρ-ο-κτόνος parricide*, *φυσι-ο-λόγος natural philosopher*, *ἰχθυ-ο-φάγος fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in *-σ-* often change to *ο*-stems: *ξιφο-κτόνος* (*ξίφος*, st. *ξιφεσ-*) *slaying with the sword*, *τειχο-μαχία* (st. *τειχεσ-*) *battle at the wall*.—Stems of the first declension sometimes retain the final *-ᾱ-* (as *ᾱ* or *η*): *χοη-φόρος libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νεώσ-οικος ship-house*, *Πελοπόν-νησος* (for *Πελοποσ-νησος*) *Pelops's island*, *δορί-ληπτος won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυσί-πορος traversed by ships* (*-πορος* not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλά-τῑμο-ς* (*τῑμή*) *honor-loving*.

a. Neuters in *-μα* (*-ματ-*) make adjectives in *-μων*: *πολυ-πρᾱγμων* (*πρᾶγμα*) *busy*. *φρήν* becomes *-φρων*, as *εὖ-φρων merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in *-ιᾱ* is formed from a (real or imaginary) compound adjective: thus *βολή throwing*, but *πετρο-βολίᾱ stone-throwing* (from *πετρο-βόλο-ς stone-thrower*); so *ναυ-μαχίᾱ* (*μάχη*) *ship-fight*, *εὐ-πρᾱξίᾱ* (*πρᾶξις*) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός lyre-maker*, *ναυ-μάχος fighter in ships*, though *-ποιος maker*, *-μαχος fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is *-ης*, *-ες* (stem *-εσ-*). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in *-εσ-* (nom. *-ος*): *εὐ-γενής* (*γένος*) *of good birth*, *δεκα-ετής* (*ἔτος*) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὐ-τυχής* (*τύχη*) *fortunate*, *θεο-φιλής* (*φίλο-ς*) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἀ-φανής invisible* (*φαν-*, *φαίνω*), *ἡμι-θανής half dead* (*θαν-*, *θνήσκω*).

579. Compounds in which the first part is made directly from a *verb-theme*,* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: δακ-έ-θῡμος (δάκ-νω *bite*) *heart-corroding*, ἀρχ-ι-τέκτων *master-builder*, μῐσ-ό-γυνος *woman-hater*, πείθ-αρχος *obedient to command*.

b. The verb-theme has *-σι-* added to it: this becomes *-σ-* before a vowel: λῡ-σί-πονος *releasing from toil*, ἐρυ-σ-άρματες (nom. pl., Hm.) *chariot-drawing*, πλήξ-ιππος (πληγ-, πλήσσω) *horse-driving*, στρεψί-δικος (στρέφ-ω) *perverter of justice*.

580. Compound Verbs are formed by prefixing a *preposition* to a simple verb: ἐπι-βάλλω *throw on*.

a. Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tmesis* (*τμῆσις cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus ναῦ-*s* and μάχομαι cannot form ναυ-μαχομαι, but from ναυ-μάχος *fighting in ships* is made ναυμαχέω *fight in ships*; νόμο-*s* and τίθημι cannot unite, but from νομο-θέτης *lawgiver* is formed νομοθετέω *make laws*. So πείθομαι *obey*, but *disobey* is not α-πειθομαι, but ἀπειθέω from ἀπειθής *disobedient*.

582. Accent of Compounds.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: ἀπο-στολή *sending away*, πλουτο-δοτήρ *wealth-giver*, μον-ώψ *one-eyed*.

b. Most compounds in *-ης*, *-ες* are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: λιθό-βολος *thrown at with stones*, μητρό-κτονος *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix *-o-* (nom. *-os*), they accent the *penult* if it is short; if long, the *ultima*: λιθο-βόλος *throwing stones*, μητρο-κτόνος *matricide*, ὑδρο-φόρος *water-carrier*; στρατ-ηγός *army-leader*, *general*, λογο-ποιός *story-maker*, ψῡχο-πομπός *conductor of souls*.

But compounds in *-οχος* (ἔχ-ω) and *-αρχος* (ἄρχ-ω), with some others, follow the general rule: ἡνί-οχος (rein-holder) *charioteer*, δᾳδοῦχος (contr. from δᾳδό-οχος) *torch-holder*, ἵππ-αρχος *commander of horse*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: συλλογισ-μό-*s* *reckoning* from συλλογί-ζομαι *reckon*, ἀποδο-τέο-*s* from ἀποδίδωμι *give back*.

---

* Compare in English 'breakwater,' 'dreadnought,' and the like.

II. Meaning of Compound Words.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. Determinative Compounds.—In these, the first part defines or *determines* the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus *οἰκο-φύλαξ house-guardian* is a particular kind of *φύλαξ* or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

λογο-γράφος speech-writer = writer of speeches
χειρο-ποίητος hand-made = made with hands
θε-ήλατος god-sent = sent by a god

Here may be put the verbal compounds mentioned in 579; as *δεισι-δαίμων spirit-fearing, fearing spirits;* although in these the *second* part defines the *first*.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

ἀκρό-πολις upper city, citadel = ἄκρᾱ πόλις
ψευδο-κῆρυξ false herald = ψευδὴς κῆρυξ
ὁμό-δουλος fellow-slave

586. Possessive Compounds.—In these, also, the first part defines the second, but the whole compound is an adjective describing the *possessor*, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed*.*

μακρό-χειρ long-armed = having long arms
γλαυκ-ῶπις bright-eyed = having bright eyes
ἀργυρό-τοξο-ς with silver bow
ὁμό-τροπο-ς of like character
πικρό-γαμο-ς bitter-wedded = having an unhappy marriage
δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-ο-ειδής*, or contracted *-ώδης*: *σφαιρο-ειδής having the appearance of a ball, ball-like; τερατώδης monster-like, monstrous.*

587. *Prepositions* may be connected with substantives in each of the above-described relations:

a. Determinative:

προ-βουλή forethought, planning beforehand
ἀμφί-ρυτος flowed around, sea-girt

---

* Yet compare such names as 'Greatheart,' 'Bluebeard.'

b. Possessive:

ἔνθεος having a god in him, inspired
ἀμφικίων having pillars round it

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from ἐφ' ἑστίᾳ comes ἐφέστιος (being) *on the hearth*
ἐφ' ἵππῳ ἐφίππιος *pertaining to* (being on) *a horse*
ἐν χώρᾳ ἐγχώριος *native* = (being) *in the country.*

589. Alpha Privative.—The prefix ἀν- (Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning *alpha privative.* Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αιδής *shameless* (αἰδώς *shame*)
ἄ-παις *childless* (παῖς *child*)
ἀ-δύνατος *unable, impossible* (δυνατός *able, possible*)
ἀ-φανής *invisible* (φαν-, φαίνω *show*)

a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὖσα.

b. Words, which began originally with *F*, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εικής, αἰκής, *unseemly* (root ικ-, ἔοικα).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate*, or *difficult*: δύσ-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-άρεστος (determinative) *ill-pleased*, δυσ-άλωτος *hard to be caught.* Here, too, determinative compounds formed from substantives are very rare: Hm. Δύσ-παρις *wretched Paris.*

PART FOURTH.

SYNTAX.

DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are
the SUBJECT, of which something is said, and
the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive;* others are *intransitive.*

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive,* when it is directly joined with the substantive, without any *assertion:* as ὁ ἀγαθὸς ἀνήρ *the good man.*

b. A *Predicate-Adjective,* when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθός ἐστι *the man is good,* ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good.*

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this,* συλλέξας στράτευμα ἐπορεύθη *having collected an army he set out,* ψιλαῖς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare,* πρῶτος, συλλέξας, and ψιλαῖς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be:

a. An *Appositive*, when it is simply added to the substantive to explain it: as Μιλτιάδης ὁ στρατηγός *Miltiades the general.*

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive: as Μιλτιάδης στρατηγός ἐστι *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general.*

Rem.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἥκεις μοι σωτήρ *thou art come as my savior*, βασιλεύς and σωτήρ are regarded as predicate-substantives.

596. Copulative Verbs.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula.* Some other verbs, as γίγνομαι *become*, and those meaning *to appear, to be called, chosen, considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

Pronouns of Reference.

597. Pronouns of reference are either *relative* or *demonstrative:*

598. *Relative.*—A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love.* The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent.*

599. *Demonstrative.*—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

Equivalents of the Substantive and Adjective.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun, article*, or *participle;* or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive: τὸ γνῶθι σεαυτόν καὶ τὸ σωφρόνει ἐστὶ ταὐτόν *the "know thyself" and the "be wise" are the same thing* (PCharm.164e).

b. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ τριᾱκοσίους *there died of them about three hundred* (XH.4.6[11]).

GENERAL RULES OF THE SENTENCE.

The Subject.

601. The subject of a finite verb is in the nominative case: Κῦρος *βασιλεύει Cyrus is king.*

602. Omission of the Subject.—The subject is often omitted:

a. When it is a pronoun of the first and second person: *λέγω I speak, ἀκούσατε hear ye.*

But the pronoun is not omitted, if there is an emphasis upon it: *ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε whatever I may say, do you hear.*

b. When it is implied in the context:

Κῦρος *τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειε Cyrus sent for the ships, that he* (Cyrus) *might land troops* (XA.1.4[5]).

c. When it is a general idea of person: *φᾶσί they* (men, people) *say.*

Less often in the singular: *ἐσάλπιγξε the trumpet sounded*, literally (*one*) *sounded the trumpet* (XA.1.2[17]).

So originally such verbs as *ὕει it rains, νίφει it snows, ἀστράπτει it lightens, σείει* (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, Ζεύς, or *θεός* (which are sometimes expressed).

d. When the subject is *indeterminate;* that is, thought of as wholly vague and general. The verb is then said to be *impersonal: ὀψὲ ἦν it was late.*

So *ἡμέρᾱ ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης there is need of a battle, δηλοῖ* (something makes clear) *it is clear.*

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect: παρεσκεύασταί μοι* (things have been prepared by me) *I have made preparation.*

Remark.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence: ἔξεστιν εὐδαιμονεῖν it is possible to be happy, δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν it was plain that the king was somewhere near* (XA.2.3[6]).

The Verb.

603. A finite verb agrees with its subject-nominative in number and person: *ἡμεῖς ἐπαινοῦμεν we approve.*

a. The only nominatives of the *first person* are *ἐγώ, νώ, ἡμεῖς*; of the *second person, σύ, σφώ, ὑμεῖς*; all other nominatives are of the *third person.*

604. But a neuter plural subject has its verb in the singular: *τὰ πράγματα ταῦτα δεινά ἐστι these things are dreadful.*

a. A neuter plural subject denoting *persons*, may have a verb in the plural: *τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον so many nations were warring on the side of the Athenians* (T.7.58).

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρτα λέλυνται the cables are loosed* (B 135).

605. Very seldom a *masculine* or *feminine* plural subject has a verb in the singular. In such cases the verb stands first: *δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials* (PRp.363ᵃ). So with the dual: *ἔστι τούτω διττὰ τὼ βίω there are these two different ways of living* (PGo.500ᵈ).

AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν Eurymedon and Sophocles set out on a campaign (T.4.46), *δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἦμεν both I and thou were skilful and wise* (PTheaet.154ᵈ), *οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε 'twas not you and not your friends who first conceived this opinion* (PLg.888ᵇ).

a. With two singular subjects, the dual may be used: *ἡδυνὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσετον pleasure and pain will bear sway in the city* (PRp.607ᵃ).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον the king and his followers break into the camp (XA.1.10¹), *οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει the poor and the common people have superior power* (XRa.1²), *ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος Ariaeus and Artaozus sent me* (XA.2.4¹⁶), *ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά I and Scuthes say the same* (XA.7.7¹⁶).

608. A plural verb is rarely used, when singular subjects are connected by *ἤ or*, *οὔτε nor*: *εἰ ἔμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης if Leochares or Dicaeogenes were about to make a defence* (Isae.5⁵).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι Demosthenes with his associate-generals make a treaty with the Mantineans* (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: *ἐσθής clothing* (clothes), *πλίνθος brick* (= bricks), *ἡ ἵππος the horse* (cavalry), *ἡ ἀσπίς the heavy armed.*

A collective subject denoting *persons*, may have its verb in the *plural:*

Ἀθηναίων τὸ πλῆθος οἴονται Ἵππαρχον τύραννον ὄντα ἀποθανεῖν the mass of the Athenians believe that Hipparchus was tyrant when he died (T.1.20).

a. Such words as *ἕκαστος each*, *τις any one*, *πᾶς τις every one*, *οὐδείς no one*, may have the construction of collectives, on account of the plural which they imply: *τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν ἄρχουσιν each man rules his own, both children and servants* (XRl.6¹).

AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστι his chorus-payments are a sufficient sign of prosperity (Ant.27[8]), *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο the place was before called Nine Ways* (T.4.102). So, also, participles of such verbs: *ὑπεξέθεντο τὰς θυγατέρας παιδία ὄντα they conveyed away their daughters being children* (D.19[194]).

a. With a predicate-adjective in the neuter plural, the verb is *regularly* in the singular: *οὔτε σώματος κάλλος καὶ ἰσχὺς δειλῷ ξυνοικοῦντα πρέπουσα φαίνεται nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (PMenex.246[e]).

OMISSION OF THE VERB.

611. The copula *εἰμί am* is often omitted, especially the forms *ἐστί* and *εἰσί*: *θεῶν δύναμις μεγίστη the power of the gods* is *greatest* (EAlc.219).

a. The omission is the rule with certain words; as *ὥρᾱ time*, *ἀνάγκη necessity*, *δέον* and *χρεών needful*, *φροῖδος gone*; and is frequent also with verbals in *-τέος* (988): *τῷ νόμῳ πειστέον the law must be obeyed* (PAp.19[a]), *ὥρᾱ λέγειν 'tis time to tell* (XA.1.3[12]).

b. The omission of other forms of *εἰμί* is comparatively rare: *φιλήκοος ἔγωγε* (sc. *εἰμί*) *I for my part* am *fond of hearing* (PEuthyd.304[c]), *ἕως* (sc. *ἐστέ*) *ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε while* you are *yet in safety, beware* (D.19[262]).

612. Some common verbs of *being, doing, saying, going, coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. *γένηται*); *to what end?* literally, *that what may happen?* (PAp.26[d]), *τί ἄλλο οἵδε* (sc. *ἐποίησαν*) *ἢ ἐπεβούλευσαν; what else* did *these men than plot against* us? (T.3.39), *οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν* they do *nothing else than advise us* (I.8[37]), *καίτοι καὶ τοῦτο* (sc. *λέγω*) *though this also* I say (D.4[11]), *ἀλλ' οὔπω περὶ τούτων but not yet about this* will I speak (D.18[99]), *μή μοι μῦρίους ξένους* (sc. *λέγετε*) tell *me not of ten thousand mercenaries* (D.4[19]), *ὦ φίλε Φαῖδρε, ποῖ δὴ* (sc. *εἶ*), *καὶ πόθεν* (sc. *ἥκεις*); *dear Phaedrus, whither, I pray* are you going, *and whence* are you come? (PPhaedr.227[a]).

a. Here belongs the phrase *καὶ ταῦτα and that: ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς αὐτόν he rendered them wilder, and that* (he did) *toward himself* (PGo.516[c]); *καὶ ταῦτα* is especially used with concessive participles (969 e): *δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὤν you seem to me not to observe, and that* (you do) *though you are wise* (PGo.508[a]).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. *ἐσμὲν Ἕλληνες*) *for you are a Greek, and* so are *we* (XA.2.1[16]), *τὸ σαφὲς οὐδεὶς οὔτε τότε* (sc. *εἶχεν*) *οὔτε νῦν ἔχει εἰπεῖν the certain fact no one either then* was able *or now is able to state* (T.6.60) Cf. 905 and 1006.

Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case*, *number*, and *gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: οὗτοι γε φανερά ἐστι λώβη τῶν συγγιγνομένων *these men are a manifest bane to their associates* (PMen.91ᶜ).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: Ἀγάθων καὶ Σωκράτης λοιποί *Agathon and Socrates are left* (PSym.193ᵉ).

With substantives of different *genders*:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons*:

(1) ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἧττον ἐλεύθεροι ὦσι τῶν πριαμένων *when bought men and bought women are no less free than their buyers* (PRp.563ᵇ).—(2) νοῦς καὶ τέχνη πρότερα ἂν εἴη *mind and art must have been pre-existent* (PLg.892ᵇ).—(3) ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions* (Ae.2¹¹⁸).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν *for fear and law are capable of restraining love* (XC.5.1¹⁰):

617. Neuter Predicate-Adjective. — A predicate-adjective is often neuter when its substantive is masculine or feminine: καλὸν ἡ ἀλήθεια *beautiful is truth*; properly *a beautiful thing* (PLg.663ᵉ):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δηλά ἐστιν ἀγαθὰ ὄντα *high birth and power and honor are manifestly good things* (PEuthyd.279ᵇ), ἡ καλλίστη πολῑτείᾱ καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν *the noblest polity and the noblest man would be left for us to consider* (PRp.562ᵃ), σφαλερὸν ἡγεμὼν θρασύς *dangerous is a daring guide* (ESupp.508), δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτᾱς *formidable are the many, when they have rogues for leaders* (EOr.772).

Special Uses of Predicate-Nouns.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.9³), οὐχ ἁπλοῦν τοῦτο ἐρωτᾷς (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.503[a]), *οἵαν ἔχιδναν τήνδ' ἔφῡσας* (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (EIon1262), *πόσον τι ἄγει τὸ στράτευμα;* (how large is he leading the army) *how large is the army which he leads?* (XC.2.1[3]), *ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19[2]), *παρ' ἑκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον they received the leadership from their allies* (being willing) *who were willing to confer it* (I.7[17]). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: *ἀφικνοῦνται τριταῖοι they arrive on the third day* (XA.5.3[2]), *ὕστεροι ἀφἱκοντο they came afterward* (PLg.698[c]), *ὅρκιος δέ σοι λέγω and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: *δευτεραῖος on the second day*, *ὄρθριος at dawn*, *σκοταῖος in the dark*, *πρότερος*, *πρῶτος first*, *ὕστερος ὕστατος*, *τελευταῖος last*, etc. So also *ἑκών willingly*, *ἄκων unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: *πρῶτος Μηθύμνῃ προσέβαλε he first* (before any one else) *attacked Methymna; πρώτῃ Μηθύμνῃ προσέβαλε he attacked Methymna first* (before any other place); but with the adverb, *πρῶτον Μηθύμνῃ προσέβαλε first* (before doing any thing else) *he attacked Methymna*.

Attributives.

620. An adjective agrees with its substantive in case, number, and gender: *δίκαιος ἀνήρ a just man.*

a. An attributive belonging to more than one substantive agrees with the nearest: *τὸν καλὸν κἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναί φημι the perfect man and woman I say are happy* (PGo.470[e]). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: *ὁ σοφός the wise man*, *οἱ Θηβαῖοι the Thebans.*

So *ἡ καλή the beautiful* woman, *οἱ πολλοί the many*, *the mass of the people*, *ἐκκλησιάζουσαι* women *holding assembly.*

b. When it is the general idea of *thing*, the attributive is then neuter: *ἀγαθά good things.* Sometimes *quality*, *essence*, *space*, *time*, or other words, may be used in English to express the omitted idea:

τὸ λεγόμενον (the thing said) *the common saying*, *τὰ τῆς πόλεως the* affairs *of the city*, *τὸ τυραννικόν the* condition or character *of tyrant*, *ἐπὶ πολύ* (over much space or time) *to a great extent* or *for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν the* (naval force) *navy*, *τὸ βαρβαρικόν the barbarian* world, *τὸ κοινόν the commonwealth*, *τὰ Διονύσια the* festival *of Dionysus.*

REM.—*τὸ καλόν* is abstract, *the* (quality) *beautiful; τὰ καλά*, concrete, *beautiful things*, *whatever is beautiful.*

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιά *the right* hand. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρᾱ *day*, γῆ *land*, χώρᾱ *country*, ὁδός *way*, χείρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus ὁ Ἰόνιος *the Ionian* gulf, ὁ ἄκρᾱτος *unmixed* wine, ἡ προτεραίᾱ *the* day *before*, ἡ ἐπιοῦσα *the coming* day, ἡ αὔριον *the morrow*, ἡ ἐμαυτοῦ *my own* country (T.5.26), βάδιζε τὴν εὐθεῖαν *walk the straight* way (MMon.62), ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the* way *toward Megara* (XH.4.4[13]), ῥητορική *rhetoric* (oratorical art), κατὰ τὴν ἐμήν (sc. γνώμην) *according to my* judgment (PPhil. 41[b]), ἐρήμην (sc. δίκην) καταγοροῦσι *they bring as plaintiffs a deserted* suit, the defendant not appearing (PAp.18[e]) εἰκοστή (μερίς) *a twentieth* part (T.6.54), ἡ πεπρωμένη (μοῖρα) *the allotted* portion, *destiny* (I.1[43]), τοῦτον ὀλίγᾱς ἔπαισε (sc. πληγᾱ́ς) *he struck this man few* blows (XA.5.8[12]), ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep a* sleep *you slept* (Luc.Marin.293), θερμῷ (sc. ὕδατι) λοῦσθαι *to bathe in warm* water (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μῡρίων ἐλπίδων μία τις (sc. ἐλπίς) ὑμῖν ἐστι *if out of ten thousand chances you have a single one* (XA.2.1[19]), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν *he shares in the fairest of arts* (PGo.448[e]).

622. Feminine adjectives without a substantive are often used to express *direction*, *manner*, or *condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίᾱς *from an opposite direction*, *in front* (XHier.6[8]), μακρὰν *a long way off* (EPhoen.906), ἐς μακρὰν *at a long remove* in time (D.18[36]), ἥκειν τὴν ταχίστην *to come* (the quickest way) *most quickly* (XH.4.5[8]), ληστεύειν ἀνάγκη τὴν πρώτην *we must needs plunder* (as the first course) *at first* (D.4[23]), τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose*, i. e., the way that leads astray (D.6[32]).

Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general.*

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτᾱς, πόλιν οἰκουμένην *to Peltae, an inhabited city* (XA.1.2[10]).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάῤῥος καὶ φόβος, ἄφρονε ξυμβούλω *daring and terror, unintelligent advisers* (PTim.69[d]).

624. Apposition is of several kinds:

a. Attributive Apposition: the appositive has the force of an attributive: ὀπισθοφύλακες λοχᾱγοί *rear-guard captains* (XA.4.7[8]). Such an appositive may be placed between the article and its substantive (666 a): ὁ Εὐφρᾱ́της ποταμός *the river Euphrates* (XA.1.4[11]), οἱ Ἕλληνες πελτασταί *the Greek targeteers* (XA.6.5[26]).

b. Descriptive Apposition: the appositive describes something just named: ἡ ἡμετέρᾱ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.3[134]).

c. Definitive Apposition: the appositive definitely expresses something which has been vaguely indicated: *ὁ θάνατος τυγχάνει ὢν δυοῖν πρᾱγμάτοιν διάλυσις, τῆς ψῡχῆς καὶ τοῦ σώματος death is a separation of two things, the soul and the body* (PGo.524b).

d. Partitive Apposition: the appositive is related to its substantive as the part to the whole: *λῦπαι αἱ μὲν χρηστοί εἰσιν, αἱ δὲ πονηραί pains are, some good, others evil* (PGo.499e), *αἱ τέχναι τὸ αὑτῆς ἑκάστη ἔργον ἐργάζεται the arts work each one its own work* (PRp.346d), *οὗτοι ἄλλος ἄλλα λέγει these say, one one thing another another* (XA.2.1[15]).

625. The following are peculiar uses of appositives:

a. Words denoting station or condition are often connected with *ἀνήρ man* or *ἄνθρωπος person*, the former implying respect, the latter contempt: *ἄνδρες δικασταί judges*, liter. juror-men, cf. gentlemen of the jury (D.20[1]), *ἄνθρωπος γόης a mountebank fellow* (Ae.2[153]).

b. In Homer, the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἀντίοι ἔγχε' ἄειραν Τρῶες but they in opposition raised their spears, the Trojans* (Υ 373), *τὸ δ' ὑπέρπτατο χάλκεον ἔγχος but it flew over him, the brazen spear* (Χ 275). With *ὁ μέν*, this is much less often the case.

c. Homeric Construction of the Whole and Part.—To words denoting *person*, in the accusative or dative, Homer often adds an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπίτην οὔτασεν ὦμον he wounded Deïopites in the shoulder* (Λ 420), *κὰδ δ' ἄχος οἱ χύτο μῦρίον ὀφθαλμοῖσιν excessive grief o'erspread* (him the eyes) *his eyes* (Υ 282), *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; what manner of saying has escaped the fence of thy teeth?* (Δ 350), *ἄδος τέ μιν ἵκετο θῡμόν and satiety came to his spirit* (Λ 88).

626. Apposition to a Sentence.—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative:*

ἐμέθυον, ἱκανὴ πρόφασις I was drunk—a sufficient excuse (Philem.iv.62), *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων mayst thou be happy, a reward for sweetest words* (EEl.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: *εὐδαιμονοίης* (*εὐδαιμονίαν*), *μισθόν*, etc.

b. Neuter words often used in apposition with a sentence, are *σημεῖον sign*, *τεκμήριον evidence*, *κεφάλαιον chief point*, *τὸ μέγιστον the greatest thing*, *τὸ ἐναντίον the contrary*, *τὸ λεγόμενον the common saying*, *τὸ τῆς παροιμίας the expression of the proverb*, *αὐτὸ τοῦτο this very thing*, *ταὐτὸ τοῦτο this same thing*, *δυοῖν θάτερον one of two things*, *ἀμφότερον* or *ἀμφότερα both*, etc. Such words commonly precede the sentence: *καὶ τὸ μέγιστον, ἐφοβεῖτο ὅτι ὀφθήσεσθαι ἔμελλε and—more than all—he was afraid, because he was likely to be seen* (XC.3.1[1]), *τὸ λεγόμενον, κατόπιν ἑορτῆς ἥκομεν; are we come too late for a feast, as the saying is?* (PGo.477a), *δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι τὸ εἰδέναι ἢ τελευτήσᾱσι one or the other* must be true, *either nowhere can we attain to knowledge, or after we are dead* (PPhaed.66e).

Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἧ λέγεται Μαρσύας *τὸν σάτυρον θηρεῦσαι here was a spring, by which Marsyas is said to have caught the satyr* (XA.1.2[13]).

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent: *ἡμεῖς οἳ τοῦτο λέγομεν we who say this.*

For omission of the antecedent, incorporation, etc., see 994–996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων concerning war and peace, which have the greatest power in the life of men (I.8[2]), *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν delivered from wars and dangers and trouble, in which we have now become involved with one another* (I.8[20]).

629. A relative, referring to a collective, may be in the plural:

παρέσται ὠφελία οἳ τῶνδε κρείσσους εἰσί an auxiliary force will be at hand, who are more effective than these (T.6.80), *τὸ Ἀρκαδικὸν ὁπλιτικόν, ὧν ἦρχε* Κλεάνωρ *the Arcadian heavy-armed force, whom Cleanor led* (XA.4.8[13]).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural: *θησαυροποιὸς ἀνήρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος a money-making man, just* those *whom the multitude praise* (PRp.554[a]).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number: *ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ he embraces all men, whatsoever one he falls in with* (PRp.566[d]).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine: *τυραννίδα θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται to pursue despotic power,* (a thing) *which is captured through numbers and wealth* (SOt.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun: *ἡ τοῦ ῥεύματος ἐκείνου πηγή, ὃν ἵμερον* Ζεὺς *ὠνόμασε the fountain of that stream which Zeus named Desire* (PPhaedr.255[c]).

a. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται rhetoric can never be an unjust thing, since it* (rhetoric) *is always making its discourses about justice* (PGo.460[e]).

632. The rules in 627–630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun: *αὕτη ἐστὶν ἄνοια* (for *τοῦτό ἐστιν ἄνοια*) *this is folly, ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτούς this is a beginning of agreement, to question one another* (PRp.462[a]).

OTHER PECULIARITIES IN THE USE OF NUMBER AND GENDER.

633. CONSTRUCTIO AD SENSUM (*κατὰ σύνεσιν*).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: *τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς the army provided food for itself, by slaughtering the oxen* (XA.2.1[6]), *ταῦτ' ἔλεγεν ἡ μιαρὰ αὕτη κεφαλή, ἐξεληλυθώς thus spake this abominable person, having come out* (D.21[117]); or a pronoun of reference: *θανόντων ἑπτὰ γενναίων τέκνων οὕς ποτ' Ἀργείων ἄναξ Ἄδραστος ἦγαγε seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: *ὦ περισσὰ τίμηθεὶς τέκνον O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive *implied* in it: *Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης being* (an Athenian) *a man of Athens, a city the greatest* (PAp.29[d]), *οἰκίᾳ ἣ ὑμετέρᾳ οἳ χρῆσθε* (your house) *the house of you, who use*, etc. (XC.5.2[15]).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: *ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους they came to Cotyora, colonists of the Sinopeans* (XA.5.5[3]), *Θεμιστοκλῆς φεύγει ἐς Κέρκῦραν, ὧν αὐτῶν εὐεργέτης Themistocles flees to Corcyra, being a benefactor of them*, i. e., of the Corcyreans (T.1.136).

634. DUAL AND PLURAL.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεᾱνίσκω two young men ran up (XA.4.3[10]), *ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους they both burst into laughter on looking at one another* (PEuthyd.273[d]).

635. PLURAL FOR SINGULAR.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: *ταῦτα* (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: *πολεμητέα ἦν* (things were to be done in war) *it was necessary to make war*, *πλοϊμώτερα ἐγένετο* (things became more favorable to navigation) *navigation became more advanced* (T.1.8), *ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι it was impossible to keep off the Locrians* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: *ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι to me thy* (often repeated) *good fortune is not pleasing* (Hd.3.40).

a Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἱπποσύνᾱς ἐδίδαξαν they taught him* (the arts of) *horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): *χάλᾱ τοκεῦσιν εἰκότως θῡμουμένοις forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.403).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: ἡμεῖς δεινοὶ τὰ τοιαῦτα ἦμεν *I was* (we were) *skilled in such practices* (XM.1.2[46]).

a. This occurs frequently in poetry, sometimes with abrupt change of number: ἥλιον μαρτῦρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι *I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): πεσούμεθ', εἰ χρή, πατρὶ τῑμωρούμενοι *I* (Electra) *will fall, if need be, in avenging my father* (SEl.399).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς *all* (persons) *are kinsfolk of the prosperous* (MMon.510), ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνήρ, εἴθ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever is the better, whether the man or the woman, he receives also more of the good* (XO.7[21]).

ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: εὖ ποιεῖς *thou dost well*, πολὺ κάλλιστος *much the handsomest*, μάλ' ἀσμένως *right gladly*.

a. In the attributive position (666 a) an adverb may serve as an adjective; see 600.

Degrees of Comparison.

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with ὡς or ὥστε: τὸ ὕδωρ ψῡχρὸν ὥστε λούσασθαί ἐστιν *the water is* (too) *cold for bathing* (XM.3.13[3]).

643. COMPARATIVE.—The comparative degree may be followed by ἤ *than*, or by the genitive: μείζων ἢ ἐγώ or μείζων ἐμοῦ *taller than I*.

a. When ἤ is used, the objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους *to consider money of more value than friends* (PCr.44[c]); and this is always so when they are connected with the

same verb. The word after ἤ may, however, be the subject of a new verb, expressed or understood: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱός *son of a man more powerful than I* am (XC.5.2[28]); yet even this is sometimes *attracted* into the case of the preceding word: ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν *they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where ἤ, if used, would be followed by a nominative or accusative: νεώτερος σοῦ εἰμι (= ἢ σύ) *I am younger than you*; much less freely, where ἤ would be followed by some other case, or by a preposition: ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων (= ἢ ἑτέροις) *it is permitted to us rather than to others* (T.1.85), βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετήν) *to look at skill more than* at *courage* (Arist.Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων *if we should raise a cavalry-force not worse than theirs* (XC.4 3[1]), παροίκησις ἐπικινδυνοτέρᾳ ἑτέρων *a proximity more dangerous than* that of *other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by αὐτός. Thus δυνατώτεροι αὐτοὶ ἑαυτῶν ἐγίγνοντο *they grew more powerful than before* (T.3.11), αὐτὸς ἑωυτοῦ ῥέει πολλῷ ὑποδεέστερος *it* (the Nile in winter) *runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: ἵν' αὐτὸς αὑτοῦ τυγχάνει βέλτιστος ὤν *where he is* (best of himself) *at his best* (EFr.183), τῇ εὐρυτάτη ἐστὶ αὐτὴ ἑωυτῆς *where it* (the Caspian) *is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) ἤ is always used, and *both* are put in the comparative: στρατηγοὶ πλείονες ἢ βελτίονες *generals more numerous than good* (ArAch.1078), συντομώτερον ἢ σαφέστερον διαλεχθῆναι *to discourse more briefly than clearly* (I.6[24]).

646. The comparative has a peculiar use before ἤ κατά (*quam pro*) with the accusative: νομοθέτης βελτίων ἢ κατ' ἄνθρωπον *a lawgiver better* (than according to man) *than consists with man's nature* (XM.4.4[24]), μείζω ἢ κατὰ δάκρυα πεπονθότες *having suffered misfortunes too great for tears* (T.7.75).

a. For ἢ ὥστε etc., with infinitive after a comparative, see 954.

647. ἤ is sometimes omitted when the neuter πλέον (πλεῖν) *more* or ἔλαττον (μεῖον) *less* is followed by a numeral: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους *they kill not less* than *500 of the men* (XA.6.4[24]). In this construction πλέον, ἔλαττον, etc., remain unchanged for case and number: Ἅλυς οὐ μεῖον δυοῖν σταδίοιν *the Halys* a river *of not less than two stadia* (XA.5.6[9]); so sometimes even when ἤ is retained: ἐν πλέον (= πλείοσιν) ἢ διακοσίοις ἔτεσι *in more than 200 years* (D.24[141]).

648. Instead of the genitive or the particle ἤ, a preposition is sometimes used with the comparative:

κατειργάσατο αἱρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου *he made a noble death more desirable than* (lit. instead of) *a shameful life*

(XRl.9[1]), *μὴ παῖδας περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου do not consider children of more account than* (lit. before) *justice* (PCr.54[b]), *χειμὼν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾶν a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι the wiser (those wiser than the rest), *ἄμεινόν ἐστι ὑπὸ θείου καὶ φρονίμου ἄρχεσθαι it is better to be governed by a divine and intelligent being* (PRp.590[d]). Note also *νεώτερον something new* (more recent than we know already); often in a bad sense, *a calamity*.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very: πλείω λέλεκται too much has been told* (EAlc.706). So *θᾶσσον too soon, μᾶλλον too much*, etc.

b. But often it gives the force of *rather, somewhat: γελοιότερον rather funny* (PAp.30[e]), *ὑπομαργότερος a little out of his head* (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων the wisest of the Greeks.*

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρῶτος, ὕστερος* and *ὕστατος, ἑκάτερος* and *ἕκαστος*, are carefully distinguished: *πότερος λέξει πρότερος which* (of the two) *is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἀνὴρ σοφώτατος a very wise man.* In this sense it never has the article.

651. *Strengthened Forms.*—The superlative is strengthened by a prefixed *ὡς* or *ὅτι*, less often *ἥ* (in poetry also *ὅσον* and *ὅπως*): *ἄνδρες ὅτι πλεῖστοι* (*quam plurimi*) *as many men as possible.*

So *ὡς ἐλαχίστων δεῖσθαι to have the very smallest wants, ὅτι μάλιστα as much as possible, ἥ ῥᾷστα in the easiest manner.* Sometimes *ὡς* and *ὅτι* are used together: *ἐμὲ ὡς ὅτι βέλτιστον γενέσθαι that I should become as good as may be* (PSym.218[d]). The adjective pronoun *οἷος* has a similar use: *ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα I see that our affairs are not in the very best condition* (Lys.13[23]).

a. Sometimes fuller forms of expression are used: thus with *ὡς* and other relatives (but not with *ὅτι*) the verb of *possibility* may be expressed: *διηγήσομαι ὡς ἂν δύνωμαι διὰ βραχυτάτων I will state in the briefest terms I am able* (I.21[2]), *τὰς κόρᾶς σίτῳ ἥ ἀνυστὸν μετριωτάτῳ τρέφουσι they feed their girls with an amount of bread as moderate as possible* (XRl.1[3]), *ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο he brought as large an army as he could* (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρῶτος, ἐν τοῖς πλεῖσται.*

b. The superlative may receive emphasis from the numeral *εἷς*: *πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν being able to render* (most aid as one man) *aid beyond any other one man* (T.8.68).

c. Sometimes *μάλιστα*, or *πλεῖστον*, *μέγιστον* is added to the superlative: *οἱ μάλιστα ἀνοητότατοι the very stupidest* (PTim.92ᵃ). So *μᾶλλον* is sometimes found with the comparative: *αἰσχυντηροτέρω μᾶλλον τοῦ δέοντος bashful more than they ought to be* (PGo.487ᵃ).

For comparison by means of *μᾶλλον* and *μάλιστα* see 256.

THE ARTICLE.

Ὁ *in Poetry.*

653. The word *ὁ, ἡ, τό* was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative: *εἷος ὃ τῷ πολέμιζε while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: *οἱ ἄλλοι the others, τὰ ἐσσόμενα the things about to be, τὸ πρίν formerly.*

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For *ὁ, ἡ, τό* as a *relative* pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

Ὁ *as a Demonstrative.*

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before *μέν* and *δέ*; and usually in *contrasted* expression, *ὁ μέν . . . ὁ δέ this . . . that, the one . . . the other:*

οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο these (the Greeks) *marched on, and those* (the Persians) *followed* (X.A.3.4[16]).

a. Often no particular person is meant: *one . . . another, some . . . some;* in this use *τις* may be added: *ἔλεγον τοῦ Κύρου, ὃ μέν τις τὴν σοφίαν, ὃ δὲ τὴν καρτερίαν, ὃ δὲ τὴν πρᾳότητα, ὃ δέ τις καὶ τὸ κάλλος they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1[41]).

b. As adverbs, *τὸ μέν . . . τὸ δέ, τὰ μέν . . . τὰ δέ* (also *τοῦτο μέν . . . τοῦτο δέ*), mean *on the one hand . . . on the other, partly . . . partly.*

c. After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τά.*

d. In late writers (even in Demosthenes), the *relative* is sometimes so used, but only in oblique cases: *πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων destroying some cities, into others bringing back their exiles* (D.18[71]).

e. Very often *ὁ δέ* (without preceding *ὁ μέν*) means *but he;* in the nominative this almost always refers to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases ὅ is demonstrative:

a. In καὶ τόν, καὶ τήν, before an infinitive: καὶ τὸν ἀποκρῑ́νασθαι λέγεται *and it is said that he answered* (XC.4.2[13]). In the nom., we have καὶ ὅς, καὶ ἥ, καὶ οἵ (275 b): καὶ οἱ ἠρώτων *and they asked* (XC.4.2[13]). So ἥ δ' ὅς, ἡ δ' ἥ (485).

b. In τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τά, τὰ ἢ τά: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι *for this and that we ought to have done, and this not to have done* (D.9[68]). The nom. ὃς καὶ ὅς occurs in Hd.

c. Rarely before a *relative*: ὀρέγεται τοῦ ὅ ἐστιν ἴσον *he aims at that which is equal* (PPhaed.75[b]).

d. πρὸ τοῦ (also written προτοῦ) *before this* (time). Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative*, see 652 a.

Ὁ *as an Article.*

656. Used as an article, ὁ is either *restrictive* or *generic*.

A. Restrictive Article.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus ὁ ἄνθρωπος *the man* (distinguished from other men).

So οἱ ἀγαθοὶ ἄνδρες, *the* (particular) *good men*, distinguished from other good men, ἡ δικαιοσύνη Κύρου *the justice of Cyrus*, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As *well known*: οἱ Τρῶες τὰ δέκα ἔτη ἀντεῖχον *the Trojans held out during the ten years*, the well known duration of the siege (T.1.11).

b. As the *usual* or *proper* thing under the circumstances: γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί *be it mine to return the* (proper) *thanks to a father* (Chaer.Fr.34).

c. As a *specimen of its class*, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: ἔδωκε τρία ἡμιδᾶρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ *he gave three half-darics a month to each soldier*, lit. the month to the soldier (XA.1.3[21]). This use approaches very closely to the *generic* article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

Κῦρος καταπηδήσᾱς ἀπὸ τοῦ ἅρματος τὸν θώρᾱκα ἐνέδῡ *Cyrus leaped down from his chariot, and put on his breastplate* (XA.1.8[3]).

659. B. Generic Article.—The generic article marks a whole class of objects as distinguished from other classes: thus ὁ ἄνθρωπος *man* as such, distinguished from other beings, οἱ γέροντες *the old*. It must often be left untranslated in English.

So οἱ ἀγαθοὶ ἄνδρες *good men* as a class, distinguished from bad men, ἡ δικαιοσύνη *justice*, ἡ ῥητορική *rhetoric*.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὔτε πατρὸς οὔτε μητρὸς φείδεται *he spares neither father nor mother* (PPhil.15[e]), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. Βασιλεύς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἄστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορᾶ *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *country*, γῆ *land*, θάλασσα *sea*,—δεξιᾶ, ἀριστερᾶ, *right, left* hand, δεξιόν, εὐώνυμον (κέρας), *right, left* wing, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἕως *morn*, ὄρθρος *day-break*, δείλη *afternoon*, ἑσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἄστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρυ *to the* (spear-side) *right*, παρ' ἀσπίδα *to the* (shield-side) *left*, εὐώνυμον εἶχον *they held the left wing*, ἅμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὑφ' ἕω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES. — Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὔβοια ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶᾶ Κῦρος τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed* (the said) *Clearchus to retain* (XA.1.4[7]); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article οἱ Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὑποστάντες Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόχων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve* in number, *there were absent* (the part) *three* (XH.7.5[10]), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μὴ ἐρεῖς ὅτι τὰ δώδεκά ἐστι δὶς ἕξ; will you say that* (the) *twelve is twice six?* (PRp.337^{b}).

c. When it is an approximate *round number: ἔμειναν ἡμέρᾱς ἀμφὶ τὰς τριάκοντα they staid about thirty days* (XA.4.8^{22}).

665. Note the phrases *οἱ πλεῖστοι the most numerous part, the largest number*, *οἱ πλείονες* (the more numerous part) *the majority*, and with much the same meaning *οἱ πολλοί* (the numerous part) *the larger number*, often used for the democratic mass; cf. *οἱ ὀλίγοι the oligarchs.* Also *τὸ πολύ the great part.*

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position.*

b. The attributive genitive may or may not follow this rule: thus *ἡ τιῦ πατρὸς οἰκίᾱ* and *ἡ οἰκίᾱ ἡ τοῦ πατρός the father's house*, yet often *ἡ οἰκίᾱ τοῦ πατρός.*

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μέν, δέ, γέ, τέ, γάρ, δή, οὖν*, and in Herodotus, *τὶς: τῶν τις Περσέων one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ὁ ἀγαθὸς ἀνήρ the good man.*

So *ἡ προτέρᾱ ὀλιγαρχίᾱ the earlier oligarchy* (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχίᾱ the earlier oligarchy* (followed by a different form of government), *ἡ καθ' ἡμέρᾱν τροφή the daily food.*

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπὸ τούτου βλασφημίαι εἰρημέναι the slanders uttered by this man* (D.18^{126}), *ὁ κατειληφὼς κίνδῡνος τὴν πόλιν the danger which has overtaken the state* (D.18^{220}).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *τὸ Κοτύλαιον ὀνομαζόμενον ὄρος the mountain called Cotylaeum* (Ae 3^{86}).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ὁ ἀνὴρ ὁ ἀγαθός.*

οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν the Chians threw down their wall, the new one (T.4.51), *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου in the expedition with Cyrus* (XA.5.1^{1}).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5^{11}).

669. ARTICLE WITH PREDICATE-NOUNS. — The predicate-noun, in general, is without the article: *ἄνθρωπος εἶ* *thou art a man.* Hence we may distinguish subject and predicate in sentences such as *προδότης ἦν ὁ στρατηγός* *the general was a traitor.*

a. But if the predicate-noun is definite, meaning *the* individual or *the* class, it has the article: *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην* *calling Dexippus the* (notorious) *traitor* (XA.6.6[1]), *οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποί εἰσι καὶ οἱ πολλοί* *the enactors of the laws are the weak men and the multitude* (PGo.483[b]).

670. PREDICATE POSITION OF ADJECTIVES. — A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: *ἀγαθὸς ὁ ἀνήρ* or *ὁ ἀνὴρ ἀγαθός* *the man is good.* This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an *assertion* (594 rem.): *ψῑλὴν ἔχων τὴν κεφαλήν* *having his head bare* (XA.1.8[6]), *ἱδροῦντι τῷ ἵππῳ* *with his horse sweating* (XA.1.8[1]), *διὰ φιλίας τῆς χώρας ἀπάξει* *he will conduct us back* (through the country being friendly) *through the country which will then be friendly* (XA.1.3[14]). For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE. — The adjectives *μέσος*, *ἄκρος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

μέση ἡ χώρᾱ or *ἡ χώρᾱ μέση* *the middle of the country*, but *ἡ μέση χώρᾱ* *the middle country* (between other countries); *ἔσχατον τὸ ὄρος* or *τὸ ὄρος ἔσχατον* *the end of the mountain*, but *τὸ ἔσχατον ὄρος* *the last mountain* (of several mountains); *ἄκρᾱ ἡ χείρ* or *ἡ χεὶρ ἄκρᾱ* *the point of the hand.* — In like manner, *ἥμισυς ὁ βίος* or *ὁ βίος ἥμισυς* *half of the life.*

672. ARTICLE WITH *πᾶς* AND *ὅλος*. — The adjective *πᾶς* (strengthened *ἅπᾶς*, *σύμπᾶς*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται* *all the citizens*, individually, but *οἱ πάντες πολῖται* *the whole body of citizens.*

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες* *there crossed over to the island about six hundred in all* (T.3.85).

b. Without the article, *πάντες πολῖται* *all citizens*, *πᾶσῃ προθῡμίᾳ* *with all zeal.* But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνήρ* *every man.*

c. Similarly, *ὅλος* *whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη* *the city as a whole*, *ἡ ὅλη πόλις* *the whole city*; without article, *ὅλη πόλις* *a whole city.*

673. ARTICLE WITH PRONOUNS. — Substantives with *ὅδε*, *οὗτος*, *ἐκεῖνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὅδε ὁ ἀνήρ* *this man*, *τὰ πράγματα ταῦτα* *these affairs.*

a. The same is true of *ἄμφω*, *ἀμφότερος* *both*, *ἑκάτερος* *each* (of two), *ἕκαστος* *each* (of several): *ἑκάστη ἡ ἀρχή* *each magistracy.* But with *ἕκαστος* the article may be omitted: *καθ' ἑκάστην ἡμέρᾱν* *every day.*

b. Genitives of *personal* pronouns (*μοῦ, αὐτοῦ* etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (*ἐμαυτοῦ* etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: *ζητητέον τὴν μίαν ἐκείνην πολῑτείᾱν we must seek for that one polity* (PPol.297e), *ἡ πάλαι ἡμῶν φύσις our old nature* (PSym.189d).

674. With *ὅδε, οὗτος*, and *ἐκεῖνος*, substantives omit the article in certain cases; thus often proper names: *Καλλίστρατος ἐκεῖνος that* well-known *Callistratus* (D.18219); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate: κίνησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: *μίασμα τοῦτο this stain* (SAnt.1042).

For the article with *αὐτός*, see 679, 680.

675. The POSSESSIVE pronouns take the article, only when a particular object is referred to: *ἐμὸς φίλος a friend of mine, ὁ ἐμὸς φίλος my friend* (the particular one).

676. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: *πάσχει δὲ θαυμαστόν· τὸ τί; A. A queer thing is happening to him. B.* (The what) *What is it?* (ArPax 696).—So even a personal pronoun: *δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; A. Come hither straight to us. B.* (To the you being whom) *Who are you, that I must come to?* (PLys.203b).

PRONOUNS.

677. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic: καὶ σὺ ὄψει αὐτόν thou also wilt see him.* When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun *οὗ, οἷ*, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of *αὐτός* are used as a personal pronoun (682).

INTENSIVE PRONOUN.

678. The intensive pronoun *αὐτός* has three meanings, (1) *same*, (2) *self*, (3) *him, her, it.*

679. With preceding article (attributive position, 666 a) *αὐτός* means *the same*, Lat. *idem: ὁ αὐτὸς ἀνήρ the same man.*

a. In Homer, *αὐτός* without the article may mean *the same: ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥνπερ οἱ ἄλλοι and he led him the same way that the others* had gone (*θ* 107).

680. Αὐτός is emphatic (*himself, myself*, etc., Lat. *ipse*):

1. In the predicate position (670) with a substantive: αὐτὸς ὁ ἀνήρ or ὁ ἀνὴρ αὐτός *the man himself.*

a. So, too, when the substantive has no article: αὐτὸς Μένων *Meno himself.*

2. When standing alone in the nominative: αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case:

Βρᾱσίδᾱς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), εἰ οἷόν τέ ἐστιν ἀμελῆ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible* for one *who is careless himself to make others careful* (XO.12[17]).

681. The emphatic αὐτός has various shades of meaning: ἐπιστήμη αὐτή *knowledge in itself* (in its own nature); ἡ γεωργίᾱ πολλὰ καὶ αὐτὴ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19[18]), ἡγοῦμαι τὴν ἡμετέρᾱν πόλιν αὐτὴν πολὺ κρείσσω εἶναι *I believe our city by itself* (alone) *to be much superior in strength* (T.6.37), ἥξει γὰρ αὐτά *for this will come to light of itself* = of its own accord (SOt 341). For αὐτοῖς τοῖς ὅπλοις and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the *abstract idea* of a thing: αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363[a]).

b. Αὐτός is used, by a peculiar idiom, with *ordinal numerals*: ἐστρατήγει Νικίᾱς τρίτος αὐτός *Nicias was general* (himself third) *with two associates* (T.4.42).

c. Αὐτός is said of the *master* by a slave or a pupil: αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνοιγέτω τις δώματ' · αὐτὸς ἔρχεται *open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns: *him, her, it*: ἐγὼ αὐτὸν εἶδον *I saw him.*

Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πῡθαγόρᾱς *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4[2]).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

Reflexive Pronouns.

683. The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence: γνῶθι σεαυτόν *know thyself.*

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb; they are then said to be *indirect reflexives*:

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own* land (T.2.92), ἐβούλετο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*

(XA.2.5[29]), *τούτων ἦρξε Κῦρος οὐχ ἑαυτῷ ὁμογλώττων ὄντων Cyrus became ruler of these, though they were not of the same tongue with him* (XC.1.1[5]), *ἡγεῖ αὐτὰς ἐπιζημιους εἶναι σεαυτῷ you think that they are hurtful to you* (XM.2.7[9]).

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: *ἀπὸ σαυτοῦ ᾽γώ σε διδάξω from yourself I will instruct you* (ArNub.385), *τὸν κωμάρχην ᾤχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτᾶς Xenophon went conducting the governor of the village to his own people*, the governor's, not Xenophon's (XA.4.5[35]). The real office of the reflexives is to *emphasize the identity* of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: *δοκῶ μοι ἀδύνατος εἶναι I* (seem to myself to be) *think that I am unable* (PRp.368[b]).

a. So *αὐτοῦ, αὐτῷ*, etc., may take the place of *ἑαυτοῦ, ἑαυτῷ*, etc., as *indirect* reflexives, but not as direct: *λέγουσιν ὅτι μεταμέλοι αὐτοῖς they said that they were sorry*, liter., that it repented them (XA.5.6[36]).

b. As subject of the infinitive, *ἐμέ, σέ*, are commonly used, not the reflexives: *ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι I dare say that both you and I think it worse to wrong than to be wronged* (PGo.474[b]).

685. The personal pronouns of the third person (*οὗ, οἷ*, etc.) are in Attic almost always used as indirect reflexives; but *οὗ* and *ἕ* are rare in Attic prose, and *οἷ* is seldom emphatic: *ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν bringing charges, that they might have the greatest possible color for making war* (T.1.126), *λέγεται ᾽Απόλλων ἐκδεῖραι Μαρσύᾱν ἐρίζοντά οἱ περὶ σοφίᾱς Apollo is said to have flayed Marsyas, when contending with him* (Apollo) *in skill* (XA.1.2[8]).

a. In Homer, *ἕο, οἷ*, etc., when used as personal pronouns (= Att. *αὐτοῦ, αὐτῷ*, etc.), are enclitic; when direct reflexives (= *ἑαυτοῦ*, etc), they are orthotone: *αὐτόματος δέ οἱ ἦλθε Μενέλāος but Menelaus of his own accord came to him* (B 408); but *τὸν κρῖὸν ἀπὸ ἑο πέμπε θύρᾱζε the ram he sent from himself out at the door* (*ι* 461). As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms *ἑοῦ, οἷ* are never direct reflexives nor orthotone. For *σφίσι* and *σφί*, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς we must question ourselves* (PPhaed.78[b]). In Hm. the possessive pronoun *ὅς* (*ἑός*) has a similar use: *οὔτοι ἔγωγε ἧς* (for *ἐμῆς*) *γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι I can look on nothing sweeter than mine own land* (*ι* 28).

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, *ἀλλήλων, ἀλλήλοις*, etc.: *ἡμῖν αὐτοῖς διαλεξόμεθα we shall converse* (with ourselves) *with one another* (D.48[6]).

687. The forms *ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε*, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατῄσχῡνε καὶ ἐμὲ αὐτὸν ὕβρισε he disgraced my children, and insulted me myself (Lys.1[4]), *αὐτῷ ταῦτα σοὶ δίδωμι to thee thyself do I give these things* (EHec.1276).

a. Instead of *ἕ αὐτόν*, etc., in the third person, *αὐτόν* alone is used: *λήψεται αὐτὸν καὶ γυναῖκα he will take the man himself and his wife* (XA.7.8[9]).

b. In the plural, *ἡμῶν αὐτῶν*, etc., may be either reflexive or emphatic; *αὐτῶν ἡμῶν*, etc., emphatic only: but *σφῶν αὐτῶν* is only reflexive, and *αὐτῶν σφῶν* is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as *ἓ αὐτόν*, *οἱ αὐτῷ*, *σοὶ αὐτῷ*, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it *αὐτός* in agreement with the subject:

αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν they marched by themselves (XA.2.4[10]), *τὸν σοφὸν αὐτὸν αὑτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself* (PHipp.Maj.283[b]).

a. The two pronouns are separated by a preposition: *φαίνεται τὰ μὲν αὐτὴ δι' αὑτῆς ἡ ψῡχὴ ἐπισκοπεῖν some things the soul appears to survey by itself* (PTheaet.185[d]); but not, usually, by the article: *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has overthrown his own dominion* (Ae.3[233]).

Possessive Pronouns.

For the article with a possessive pronoun, see 675. For the article used *instead* of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives *ἐμός*, *σός*, the genitives of the personal pronouns *μοῦ*, *σοῦ* (enclitic, not *ἐμοῦ*, *σοῦ*) are often used; less often *ἡμῶν*, *ὑμῶν*, for *ἡμέτερος*, *ὑμέτερος*. These genitives take the *predicate* position (670): *εἶδον τοὺ υἱόν σου* or *εἶδον σου τὸν υἱόν I saw thy son.*

690. For the third person, *his*, *her*, *its*, *their*, the genitives *αὐτοῦ*, *αὐτῆς*, *αὐτῶν* (682), in the predicate position, are always used in Attic (*ὅς* and *σφέτερος* being reflexive): *παρὰ τὴν δόξαν αὐτοῦ contrary to his expectation* (XA.2.1[18]).

a. In Ionic *εὗ* and *σφέων* can be used. And in Hm. *ὅς* (or *ἑός*), though usually reflexive, is sometimes a simple possessive: *τήν ποτε Νηλεὺς γῆμεν ἑὴν διὰ κάλλος whom of yore Neleus wedded by reason of her beauty* (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: *ἡ ὑμετέρα τῶν σοφιστῶν τέχνη the art of you the sophists* (PHipp.Maj 281[e]), *ταμὰ δυστήνου κακά the ills of me, unhappy one* (SOc.344), *ὑμέτερος δ' εἰ μὲν θῡμὸς νεμεσίζεται αὐτῶν if your own mind is offended* (β 138).

692. Possessive pronouns are *reflexive* (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of *ὅς* and *σφέτερος*, but *ὅς* is poetic only:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι I lend to thee of my own property (D.53[19]), *Βοιωτοὶ μέρος τὸ σφέτερον παρείχοντο the Boeotians furnished their contingent* (T.2.12), *ψαύσᾱς ἀμαυραῖς χερσὶν ἓν παίδων having caressed his daughters with groping hands* (SOc.1639).

2. The possessives strengthened by *αὐτοῦ, αὐτῆς, αὐτῶν* (691); but with the singular possessives *ἐμός, σός, ὅς*, this is poetic only:

πολέμιοί ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις we are foes to our own friends = nostris ipsorum amicis (XA.7.1[29]), *τὰ σφέτερ' αὐτῶν εὖ τίθεσθαι to get their own affairs into good condition* (I.20[18]).

3. The genitives of the reflexive pronouns, *ἐμαυτοῦ, -ῆς, σεαυτοῦ, -ῆς, ἑαυτοῦ, -ῆς, ἑαυτῶν*, in the *attributive* position: *μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα he sent for his own daughter* (XC.1.3[1]).

a. This is the only way of expressing *his own* in prose. Observe that the forms *ἡμῶν αὐτῶν*, etc., are hardly ever so used. Thucydides has occasionally *σφῶν* (in the *predicate* position) for *ἑαυτῶν*.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

693. *Summary of Possessive Forms* (those in parentheses are poetic).

I. Not reflexive.

my	*ἐμός*	*μου*	*our*	*ἡμέτερος*	*ἡμῶν*
thy	*σός*	*σου*	*your*	*ὑμέτερος*	*ὑμῶν*
his, her	(*ὅς* Hm., rare)	*αὐτοῦ, -ῆς* (*εὗ* Hm., rare)	*their*		*αὐτῶν* (*σφέων* Ionic)

II. Reflexive.

my own	*ἐμός*	(*ἐμὸς αὐτοῦ, -ῆς*)	*ἐμαυτοῦ, -ῆς*
thy own	*σός*	(*σὸς αὐτοῦ, -ῆς*)	*σεαυτοῦ, -ῆς*
his, her own	(*ὅς*)	(*ὃς αὐτοῦ, -ῆς*)	*ἑαυτοῦ, -ῆς*
our own	*ἡμέτερος*	*ἡμέτερος αὐτῶν*	
your own	*ὑμέτερος*	*ὑμέτερος αὐτῶν*	
their own	*σφέτερος*	*σφέτερος αὐτῶν*	*ἑαυτῶν* *σφῶν*, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: *εὔνοια ἡ ἐμή their good-will to me* (XC.3.1[28]); so *σὴν χάριν* (as a favor to thee) *for thy sake* (PSoph.242[a]).

DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is *οὗτος this, that.* *Ὅδε this* (here) is used of something *near* or *present*; *ἐκεῖνος that* (yonder), of something *remote.*

a. These pronouns, and especially *ὅδε*, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: *νῦν τε ὅδε ἐστί and now here he is!* (Hd.1.111), *ὁρῶ τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην lo, I see Iocaste coming from the house!* (SOt.631), *οὗτος ὄπισθεν προσέρχεται there he comes behind us!* (PRp.327[b]), *νῆες ἐκεῖναι ἐπιπλέουσι yonder are ships sailing towards us* (T.1.51). 'Those ships' would be *αἱ νῆες ἐκεῖναι*; see 673, 674.

696. In referring *back*, to an object already mentioned, *οὗτος* is used; but *ὁδε*, in referring *forward*, to an object yet to be mentioned: *ἔλεξαν ταῦτα they said this* (before stated), *ἔλεξαν τάδε they spoke as fol-*

lows. The same distinction exists between τοιοῦτος *such*, τοσοῦτος *so much, many*, τηλικοῦτος *so old, large*, and the corresponding forms in -δε, τοιόσδε, τοσόσδε, τηλικόσδε.

a. Yet οὗτος—especially the neuter τοῦτο—sometimes refers *forward* to a word or sentence in apposition: ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται *that they may not think of this alone, what they shall suffer* (XA.3.1[41]). More rarely, ὅδε refers back to something before mentioned.

b. Ἐκεῖνος, like οὗτος, refers back (rarely forward), but implies remoteness, either in space or in thought: Κῦρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος *Cyrus observes the king and the band around him*, some way off, as leader of the opposite army (XA.1.9[26]).

c. Noteworthy is the colloquial phrase τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο *that's it! there it is!* (literally *this is that* already spoken of or understood).

697. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force: ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the man who furnished the seed, he is responsible for what grew from it* (D.18[159]).

For καὶ ταῦτα *and that* with omitted verb, see 612 a.

698. Οὗτος is sometimes used in addressing a person: οὗτος, τί ποιεῖς; *you there, what are you doing?* (ArRan.198).

RELATIVE PRONOUNS.

699. The ordinary relatives (ὅς, ὅσος, οἷος, etc.) are often used where the antecedent is *indefinite*: πείθονται οὓς ἄν (= οὕστινας ἄν) ἡγῶνται βελτίστους εἶναι *they obey* (those, any) *whom they think to be best.*

a. But the indefinite relatives (ὅστις, ὁπόσος, ὁποῖος, etc.) are not used where the antecedent is *definite.* Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: ἐπεθύμησε Πολυκράτεα ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε *he desired to destroy Polycrates*, (as being a person) *on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, ὅστις, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For ὅς demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282–3) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): ἠρώτα ὅ τι βούλοιντο *he asked what they wanted* (XA.2.3[4]).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun τις, τι, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. Τις may express indefiniteness of *nature*; '*a sort of*': ὁ σοφιστὴς ηὑρέθη ἔμπορός τις *the sophist has been found to be a sort of trader* (PSoph.231[d]).

a. So with adjectives and numerals it implies hesitancy or reservation: *μὴ βλάξ τις καὶ ἠλίθιος γένωμαι lest I should come to be a sort of dull and simple fellow* (XC.1.4[12]), so *τοιαῦτ' ἄττα things of some such kind* (PSym.174[d]), *μέγας τις of some magnitude* (PGo.481[b]), *ἔν τινι βραχεῖ χρόνῳ in a pretty short time* (PLg.698[d]), *τριάκοντά τινας ἀπέκτειναν they killed some thirty* (T.8.73), *ὀλίγοι τινές some few* (XH.6.1[5]).

b. So *τι* with adverbs: *σχεδόν τι pretty nearly* (T.3.68), *οὐ πάνυ τι ἀσφαλές not altogether safe* (XA.6.1[26]).

703. Πᾶς τις, ἕκαστός τις, denote *every one, each one*, taken at pleasure. Τις in the singular has sometimes a general pluralising sense, like French *on* or German *man: χρὴ δειπνεῖν ὅ τι τις ἔχει whatever* (every) *one has, he must make a dinner of it* (XA.2.2[4]).

a. Τις sometimes means somebody (or something) of *importance: ἠῦχεις τις εἶναι thou didst vaunt thyself to be somebody* (EEl.939), *λέγειν τι to say something* (to the point); so *οὐδὲν λέγειν to say nothing* (sensible).

704. Ἄλλος *other, rest*, is often put first, the particular thing to which it is in contrast being named afterwards:

τά τε ἄλλα ἐτίμησε καὶ μῦρίους ἔδωκε δᾶρεικούς he gave me *ten thousand darics, besides honoring me in other ways* (XA.1.3[3]), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει with the rest of the army he kept quiet, but sends forward a hundred peltasts* (T.4.111).

a. Ἄλλος ἄλλο and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. Ἄλλος and ἕτερος have sometimes an *appositive* relation to their substantives, in which they may be rendered *besides: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι the citizens and* (the others, foreigners) *the foreigners beside* (PGo.473[c]), *γέρων χωρεῖ μεθ' ἑτέρου νεανίου an old man comes with* (a second person, a young man) *a young man beside* (ArEccl.849).

THE CASES.

NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are:

a. As subject of a finite verb (601): Κῦρος *βασιλεύει Cyrus is king.*

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι I am general.*

707. Nominative for Vocative.—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; you Apollodorus there, will you not stay?* (PSym.172[a]).

a. A nominative with the article may be used as appositive to a vocative: *ὦ ἄνδρες οἱ παρόντες you gentlemen who are present* (PProt.337c).

b. The nominative is used in exclamations *about* a person (not addressed to him): *σχέτλιος rash man!* (E 403), *ὦ μῶρος O foolish woman!* (EMed.61).

708. Nominative Independent.—The nominative is used for names and titles, which form no part of a sentence: *Κύρου Ἀνάβασις Expedition of Cyrus*; and sometimes even when they are part of a sentence: *προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σῦκοφάντης he obtained the common appellation of the vile, 'sycophant'* (Ae.2[99]), *παρηγγύᾱ ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμών Cyrus gave out, as pass-word, 'Zeus, our ally and leader'* (XC.3.3[58]).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, *ὦ* is usually prefixed, but sometimes it is wanting: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι make no noise, men of Athens* (PAp.30c), *ἀκούεις, Αἰσχίνη; hearest thou, Aeschines?* (D.18[1,2]).

ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification* and *Adverbial accusative.*
4. *Accusative of extent*, and of the *Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.
For the accusative absolute, see 973.

711. The Direct Object of a transitive verb is put in the accusative: *τὸν ἄνδρα ὁρῶ I see the man.*

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

εὖ (κακῶς) ποιεῖν τινα to do good (ill) to one, εὖ (κακῶς) λέγειν τινά to speak well (ill) of one, ὀμνύναι τοὺς θεούς to swear by the gods, μένειν τινά to wait for one, φεύγειν τινά to flee from one, λανθάνειν τινά to escape the notice of one, φυλάττεσθαί τινα to guard against one (act. *φυλάττειν τινά to guard one*), *αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, θαῤῥεῖν τινα to rely on one, θαῤῥεῖν τὰς μάχᾱς to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, σῑγᾶν, σιωπᾶν τι to keep silence about something.*

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735–743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαί τι or *τινος to perceive something*, *ἐνθῡμεῖσθαί τινος*, *τι to consider something*, *ἐνοχλεῖν τινα*, *τινι to trouble one*, *μέμφεσθαί τινα*, *τινι to blame one*, *ἐπιστρατεύειν τινά*, *τινί to war against one* (so, too, other compounds of *ἐπί*), *δεῖ μοί τινος I have need of something*, poet. *δεῖ* (*χρή*) *μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *ἧσθαι* or *θάσσειν* (*κεῖσθαι*, *πηδᾶν*) *τόπον τινά to sit* (*lie*, *leap*) *in a place*, *χορεύειν τὸν θεόν to celebrate the god by choral dance*, *τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious* (EHipp 1339).

c. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, *ἐκβαίνειν τὴν ἡλικίαν to pass out of the age*, *παραβαίνειν τοὺς νόμους to transgress the laws*, *ἀποδεδρᾰκότες πατέρας having run away from their fathers*.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties* (XC.3.3[9]), *ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth* (PAp.18[b]), *συνθήκᾱς ἔξαρνος γίγνεται he denies the agreement* (D.23[171]), *τεθνάναι τῷ φόβῳ Θηβαίους to be mortally afraid of the Thebans* (D.19[81]), *σὲ φύξιμος* (*ἐστί*) *is able to escape thee* (SAnt.787), *εἰ δέ μ' ὧδ' ἀεὶ λόγους ἐξῆρχες if you always thus begun your addresses to me* (SEl.556), *δεσπότᾱν γόοις κατάρξω I will begin with lamentations for my master* (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: *γράφει ἐπιστολήν he writes a letter*.

a. Compare in English *break a hole*, as opposed to *break the ice*. So in Greek *διώρυχα τέμνειν to cut a canal*, *ὅρκια τέμνειν foedus ferire* (hostiam feriendo foedus efficere), but *τέμνειν τὴν γῆν to lay waste the land*.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: *πρεσβεύειν εἰρήνην to negotiate a peace*, i. e. form a peace by acting as embassador (I.4[177]), *χορηγῶν παισὶ Διονῦσια celebrating the Dionysia by furnishing a chorus of boys* (D.21[64]), *ἥδε τροπὰς καταῤῥήγνῡσι this* (anarchy) *causes routs by breaking ranks*, liter. breaks routs (SAnt.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: *δρόμον δραμεῖν to run a race*. It has commonly an *attributive* connected with it.

The cognate-accusative is sometimes called the *implied* object, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: *τὴν αὐτὴν μάχην μάχεσθαι to fight the same battle* (XAges.5[5]), *τὴν πομπὴν πέμπειν to conduct the procession* (Lys.13[80]), *δουλεύειν δουλείᾱν αἰσχρᾱ̃ν to be subject to an infamous servitude* (XM.1.5[6]), *ὅς κεν ἀρίστην βουλὴν βουλεύσῃ whoever may give the best counsel* (I 75), *ἑτέρᾱν νόσον νοσεῖν to be sick with another disease* (PAlc.ii.139[e]), *ἐκρίνετο τὴν περὶ*

Ὠρωποῦ κρίσιν he was tried in the suit about Oropus (D.21[64]), *συνέφυγε τὴν φυγὴν ταύτην he shared in that banishment* (PAp.21[a]).

b. ACCUSATIVE OF KINDRED MEANING: *ζήσεις βίον κράτιστον you will lead the best life* (MMon.186), *ἐξῆλθον ἄλλᾶς ἐξόδους they went on other expeditions* (XH.1.2[17]), *πάσᾶς νόσους κάμνουσι they are sick with all diseases* (PRp.408[e]), *τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν they engaged in the so-called Sacred war* (T.1.112), *μεγάλᾶς γραφᾶς διώκειν to prosecute important suits* (Ant.2a[5]).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus *φυλακᾶς φυλάττειν to stand sentry*, *φόρον φέρειν to pay tribute*, *ἀρχὴν ἄρξαι to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of *νῑκᾶν νῖκην*) is said *νῑκᾶν μάχην to conquer in a battle*, *νῑκᾶν Ὀλύμπια. to win a victory at the Olympian games*, and even *νῑκᾶν δίκην to win a suit* and *νῑκᾶν γνώμην to carry a resolution*. Similarly *ἠττᾶσθαι to be beaten*. So also (like *ἀγωνίζεσθαι ἄγωνα*), *ἀγωνίζεσθαι πάλην* (*στάδιον*) *to contend in wrestling* (*a race*). Also *πῦρ ὀφθαλμοῖσι δεδορκώς looking* (a look of) *fire with his eyes* (*τ* 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase *βαίνειν πόδα step the foot* (on the analogy of *βαίνειν βάσιν step a footstep*): *ἐκβὰς τεθρίππων ἁρμάτων πόδα having stepped from the four-horse chariot* (EHeracl.802). So also *περᾶν*, *ἐπᾴσσειν* and other verbs.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: *μέγα ψεύδεται* (= *μέγα ψεῦδος ψεύδεται*) *he utters a great falsehood*, *πάντα πείσομαι I shall obey in all things* (render all acts of obedience), *ταὐτὰ λῡπεῖσθαι καὶ ταὐτὰ χαίρειν τοῖς πολλοῖς to have the same pains and the same pleasures with the multitude* (D.18[292]), *σμῑκρόν τι ἀπορῶ I am in some little perplexity* (PTheaet.145[d]), *τί χρήσεται αὐτῷ; what use will he make of him?* (ArAch.935), *σεμνὸν βλέπεις you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives: κακοὶ πᾶσαν κακίᾱν bad with all badness* (PRp.490[d]).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: *ἀλγεῖν τοὺς πόδας to have pain in the feet*, *Μῡσὸς τὸ γένος a Mysian by birth*.

This accusative specifies:

a. The part: *τὰ σώματα εὖ ἔχοντες being well in our bodies* (XM.3.12[4]), *τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' ᾽ blind thou art in ears, and mind, and eyes* (SOt.371).

b. The property (*nature, form, size, name, number*, etc.): εἶδος κάλλιστος *most beautiful in form* (XC.1.2[1]), ποταμὸς εὖρος δύο πλέθρων *a river of two plethra in breadth* (XA.1.2[23]), ἄπειρον τὸ πλῆθος *infinite in its extent* (PPar.143[a]). πρᾷος τὸ ἦθος *mild in disposition* (PPhaedr.243[c]).

c. The sphere: τοὐκείνου μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, liter. as to his part (EIIec.969), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6[5]), τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν *in our relations to the gods we are devout* (I.3[2]).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last* (as the end) *he said.*

a. Note especially the following common phrases: τόνδε (τοῦτον) τὸν τρόπον *in this manner*, πάντα τρόπον *in every manner*, ὃν τρόπον *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθεῖαν (*in the straight way*) *straightforward*, etc.; cf. 622.—(τὴν) ἀρχήν *at all*, always with a negative: ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἄμήχανα *it is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—χάριν *for the sake of*, with a genitive: τοῦ λόγου χάριν *for the sake of the argument*, ἐμὴν χάριν *for my sake*.—δίκην *like* (in the fashion of): πεπληρῶσθαι δίκην ἀγγείου *to be filled like a pail* (PPhaedr.235[d]).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπόν *for the rest, for the future* (but τοῦ λοιποῦ *at some time in the future*), τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, ὅσον *as far as*, τι *somewhat* (ἐγγύς τι *pretty near*). Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλαίεις; *why art thou weeping?* (A 362), αὐτὰ ταῦτα νῦν ἥκω *for this very reason am I now come* (PProt.310[e]), ταῦτ' ἄρ' ἐφυλάττου *ah, that's why you were so cautious!* (ArEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρᾱς πέντε *there he remained five days* (XA.1.2[11]), αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον *no one who lies escapes detection long* (MMon.547).

b. SPACE: Κῦρος ἐξελαύνει διὰ τῆς Λῡδίᾱς σταθμοὺς τρεῖς, παρασάγγᾱς εἴκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2[5]), Μέγαρα ἀπέχει Συρᾱκουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν *Megara is not far distant from Syracuse, either by sea or by land*, liter. no long voyage or journey (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἑβδόμην ἡμέρᾱν ἡ θυγάτηρ ἐτετελευτήκει

his daughter had died the seventh day (i. e. six days) *before* (Ae.3[17]). The pronoun οὗτοσί is often added: ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πάνακτον *we went out two years ago* (this, as third year) *to Panactum* (D.54[3]).

722. OBJECT OF MOTION.—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βάς *having gone to hollow Argos* (SOc.378), καί μευ κλέος οὐρανὸν ἵκει *my fame reaches to heaven* (ι 20), μνηστῆρας ἀφίκετο *she came to the suitors* (α 332), σὲ τόδ' ἐλήλυθε πᾶν κράτος *this whole power has come to thee* (SPhil.141).

a. The accusative of a person is used after the conjunction ὡς in its meaning *to*: πορεύεται ὡς βασιλέα *he goes to the king* (XA.1.2[4]). See 784 a on improper prepositions.

723. ADVERBS OF SWEARING.—Νή and μά are followed by the accusative (perhaps on account of ὄμνυμι understood): νή is always affirmative; μά, unless ναί precedes it, is always negative: νὴ Δία *by Zeus*, ναὶ μὰ Δία *yea, by Zeus*, μὰ Δία or οὐ μὰ Δία *no, by Zeus*.

a. Sometimes the name of the god is suppressed with humorous effect: μὰ τὸν—οὐ σύ γε *not you, by* — (PGo.466[6]). Rarely is μά omitted after a negative: οὐ, τόνδ' Ὄλυμπον *no, by this Olympus* (SAnt.758).

b. The accusative is sometimes found in other exclamations: οὗτος, ὦ σέ τοι *you there, ho! you, I mean* (ArAv.274).

Two Accusatives with One Verb.

724. DOUBLE OBJECT.—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others: Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for vessels*.

Such verbs are αἰτῶ, ἐρωτῶ *ask*, διδάσκω *teach*, πείθω *convince*, ἀναμιμνήσκω *remind*, ἀμφιέννῡμι, ἐνδύω *clothe*, ἐκδύω *strip*, κρύπτω *hide*, ἀφαιροῦμαι, ἀποστερῶ *deprive*, σῡλῶ *despoil*, πράττομαι (also πράττω or εἰσπράττω) *exact*.

Thus οὐ τοῦτ' ἐρωτῶ σε *that's not what I ask you* (ArNub.641), ἤρξατό σε διδάσκειν τὴν στρατηγίαν *he began to teach you military science* (XM.3.1[5]), ἔπειθον οὐδέν' οὐδέν *I convinced no one of aught* (AAg.1212), συμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους *reminding the Athenians of the alliance* (T.6.6), τὸν μὲν ἑαυτοῦ χίτωνα ἐκεῖνον ἠμφίεσε *his own tunic he put on the other* boy (XC.1.3[17]), ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα *stripping me of the oracular garment* (AAg.1269), τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he hid from his daughter her husband's death* (Lys.32[7]), ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν *to deprive the Greeks of their land* (XA.1.3[4]), τοὺς νησιώτας ἑξήκοντα τάλαντα εἰσέπραττον *they exacted from the islanders sixty talents* (Ae.2[11]).

a. The *passive* of these verbs retains the accusative of the thing: μουσικὴν παιδευθείς *having been taught music* (PMenex.236[a]), τὴν ὄψιν ἀφαιρεῖται *he is deprived of his sight* (XM.4.3[14]).

725. OBJECT AND COGNATE-ACCUSATIVE.—Many transitive verbs may have, beside the object, a cognate-accusative:

Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (PAp.19[b]), ὥρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths* (T.8.75), ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν ἔτρεφεν *my father reared me with the training of the boys* (XC.8.3[31]), Hm. ὃν περὶ κῆρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (ο 245).

a. Here are included verbs meaning to *do anything to* a person and *say anything of* a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5[13]).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρᾱς τὰς κρίσεις *to undergo both the trials* (D.24[134]), τύπτεσθαι πεντήκοντα πληγάς *to be struck fifty blows* (Ae.1[130]), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

726. OBJECT AND PREDICATE-ACCUSATIVE.—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean *to make, show, choose, call, consider*, and the like.

ποιοῦμαί τινα φίλον *I make one my friend*, αἱρεῖσθαί τινα στρατηγόν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῆ *to show himself ready to obey* (XC.2.1[22]), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85[b]), σωτῆρα τὸν Φίλιππον ἡγοῦντο *they regarded Philip as their preserver* (D.18[48]), ἔδωκα δωρεὰν τὰ λύτρα *I gave* him *his ransom as a gift* (D.19[170]).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2[21]).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύᾱς *the river is called Marsyas* (XA.1.2[6]). Cf. 596.

GENITIVE.

727. The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish:

1. *Genitive with substantives.*
   (*a*) *Attributive.* (*b*) *Predicate.*
2. *Genitive with verbs.*
   (*a*) *As Subject.* (*b*) *As Object.* (*c*) *Of cause, crime, value.* (*d*) *Of separation, distinction, source.* (*e*) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(*a*) *Time.* (*b*) *Place.* (*c*) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

Genitive with Substantives.

728. One substantive may have another depending on it in the genitive: ὀφθαλμὸς βασιλέως *the king's eye.*

a. This is the *Attributive Genitive:* cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging:* οἰκία πατρός *a father's house,* κύματα τῆς θαλάσσης *waves of the sea,* ὥρᾳ ἀρίστου *breakfast-time.*

Remark.—It may express merely origin or connection: Ὁμήρου Ἰλιάς *Homer's Iliad,* γραφὴ κλοπῆς *an indictment for theft.*

b. *Genitive Subjective,* showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army* (XA.2.2[18]).

c. *Genitive Objective,* showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ ὄλεθρος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2[26]).

Remark.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244[e]), ἡ τῶν κρειττόνων δουλείᾳ *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5[7]), Ἀθηναίων εὔνοια *affection for the Athenians* (T.7.57), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1[21]), ἀπαλλαγὴ τοῦ βίου *departure from life* (XC.5.1[13]), κράτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὀργή *anger at great wrongs* (Lys.12[20]), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βίᾳ τῶν πολιτῶν (with violence toward) *in spite of the citizens* (XH.3.1[21]).

d. *Genitive of Measure* (extent, duration, value): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breath* (XA.1.4[4]), μισθὸς τεττάρων μηνῶν *four months' pay* (XA.1.2[12]), χιλίων δραχμῶν δίκη *a suit for a thousand drachmae* (D.55[25]).

e. *Genitive Partitive,* denoting the *whole,* of which the other substantive is a *part:* πολλοὶ τῶν Ἀθηναίων *many of the Athenians,* ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2[22]), μέσον ἡμέρᾱς *the middle of the day* (XA.1.8[8]).

f. *Genitive of Material:* τάλαντον χρυσοῦ *a talent of gold,* ἅμαξαι σίτου *wagons* (wagon loads) *of corn* (XC.2.4[18]).

g. *Genitive of Designation,* taking the place of an appositive: ὗς χρῆμα μέγα *a* (great affair) *monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy* (α 2), θανάτοιο τέλος *end of* (life, i. e.) *death* (Γ 309).

Rem.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *υἱός son* and *οἶκος house* are often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the* son *of Philip*, εἰς Πλάτωνος *to Plato's* (house), ἐν Ἅιδου *in* the abode of *Hades*, ἐν Διονύσου *in* the temple *of Dionysus*, εἰς τίνος διδασκάλου; *to what teacher's* (school)?

b. Especially frequent is the genitive after the *neuter article*: τὰ τῆς πόλεως *the* affairs *of the city, state-affairs*, τὰ τῶν Συρακοσίων *the* resources *of the Syracusans*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the* ordering *of the gods* (EPhoen.382), τὸ τῆς τέχνης περαίνοιτο ἂν καὶ διὰ σιγῆς *the* function *of the art can be performed even in silence* (PGo.465[c]). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψυχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψυχή, τὸ τῆς τύχης *luck*, τὸ τῆς ὀλιγαρχίας *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τἀμά *I*.

c. The genitive partitive with neuter pronouns and adjectives often denotes degree: εἰς τοσοῦτον ἀνοίας ἐλθεῖν *to come to this* extent *of folly* (PGo.514[a]), ἐπὶ μέγα δυνάμεως ἐχώρησαν *they advanced to a great* degree *of power* (T.1.118), ἐν παντὶ κακοῦ *in extremity of evil* (PRp.579[b]).

d. The partitive genitive does not take the *attributive position* (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people*, the whole mass).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: ὁ ἥμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου *the half* (*rest, most part*) *of the time*, πολλὴ τῆς χώρας (also πολὺ τῆς χώρας) *much of the country*.

731. Two Genitives with One Substantive.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων δέος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυαγίων *because of the wind's driving the wrecks out to sea* (T.7.34), ἵππου δρόμος ἡμέρας *a day's run for a horse* (D.19[213]), Διονύσου πρεσβυτῶν χορός *a Dionysiac chorus of old men* (PLg.665[b]).

732. Predicate-Genitive.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

Genitive of Possession, Belonging, Origin: Βοιωτῶν ἡ πόλις ἔσται *the city will belong to the Boeotians* (Lys.12[68]), οἰκίας μεγάλης ἦν *he was of an influential house* (PMen.94[d]), τοιούτων ἐστὲ προγόνων *from such ancestors are ye* (XA.3.2[14]).

Objective: οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice* (EFrag.272).

Of Measure: ἦν ἐτῶν ὡς τριάκοντα *he was about thirty years old* (XA.2.6[20]), τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is* (of) *six thousand talents* (D.14[19]).

Partitive: Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη *Solon was called* one *of the seven wise men* (I.15[235b]), τῶν λαμβανόντων εἰσὶν οἱ μανθάνοντες *learners are among the receivers* (PEuthyd.277[c]).

Of Material: οἱ στέφανοι ῥόδων ἦσαν *the wreaths were of roses* (D.22[70]).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων *count me* one *of the believers* (PRp.424[c]).

c. A predicate-genitive is often connected with an *infinitive*, and denotes one whose *nature*, *habit*, or *duty*, is to do something: δὶς ἐξαμαρτεῖν ταὐτὸν οὐκ ἀνδρὸς σοφοῦ *'tis not* the nature *of a wise man twice to err in the same thing* (MMon.121), οἰκονόμου ἀγαθοῦ ἐστιν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον *'tis* the business *of a good husbandman to manage his estate well* (XO.1[2]).

d. The genitive of *characteristic* so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τούτου τοῦ τρόπου πώς εἰμ' ἀεί *I am always of about this character* (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν *they were of the same opinion* (T.1.113).

Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τοῦτο *I admired this especially in him*, literally I admired most this of him (PPhaed.89[a]), ἃ διώκει τοῦ ψηφίσματος ταῦτ' ἐστί *the points which he impeaches in the decree, are these*, literally which points of the decree (D.18[56]), ἀγνοοῦμεν ἀλλήλων ὅ τι λέγομεν *we misunderstand each other's language* (PGo.517[c]).

a. By an extension of this usage, the genitive sometimes means simply *about, concerning:* τί δὲ ἵππων οἴει; *but of horses, what think you?* (PRp.459[b]), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται *touching their homeward voyage, they were considering by what course they should return* (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμόθεν προσήκει τοῦ πράγματος *I have no part whatever in the matter*, literally to me belongs in no way of the matter (Andoc.4[34]), πολέμου καὶ μάχης οὐ μετῆν αὐτῇ *of war and fighting she had no share* (XC.7.2[28]), ἐπιμῖγνύναι ἔφασαν σφῶν πρὸς ἐκείνους *they said that* some *of their number had intercourse with them* (XA.3.5[16]).—In these cases the genitive may be regarded as depending on an omitted form of τις *some one.*

GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of τις *some.* In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) *to exercise control over the sea.*

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e ; also 734). Almost any transitive verb may be occasionally so used:

τῶν ὑμετέρων ἐμοὶ διδόναι *to give me* some *of your property* (Lys.21[15]), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken* part *of the barbarian army* (XA.1.5[7]), ἀφιεὶς τῶν αἰχμαλώτων *releasing* some *of the prisoners* (XA.7.4[6]), τῆς γῆς ἔτεμον *they ravaged* part *of the land* (T.1.30). So πίνειν οἶνον *to drink wine*, but πίνειν οἴνου *to drink some wine*.

a But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737–740).

737. Verbs of *sharing* take the genitive : ἀνθρώπου ψῡχὴ τοῦ θείου μετέχει *man's soul has part in the divine.*

Such are μεταλαμβάνω *receive part*, μεταδίδωμι *give part*, κοινωνέω *participate*, etc. λαγχάνειν τινός means *to get by lot a share in something*, λαγχάνειν τι *to get* (the whole of) *something by lot.*

738. Verbs of *touching, taking hold of, beginning*, take the genitive : λαβέσθαι τῆς χειρός *to take hold of the hand.*

Such are ἅπτομαι, ψαύω, θιγγάνω *touch*, ἔχομαι *hold on to*, ἀντέχομαι, ἐπιλαμβάνομαι *take hold of*, ἄρχομαι *begin*, πειράομαι *make trial of.*

πυρὸς ἔστι θιγόντα μὴ εὐθὺς κᾶεσθαι *it is possible that one touching fire should not be burned immediately* (XC.5.1[10]), τοῦ λόγου δὲ ἤρχετο ὧδε *and he began his speech thus* (XA.3.2[7]), πειρώμενοι ταύτης τῆς τάξεως *trying this order of march* (XA.3.2[38]).

a. The same verb may have an accusative of the *person*, and a genitive of the *part*, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle* (XA.1.6[10]).

b. So, too, verbs in which touching is only *implied:* ἄγειν τῆς ἡνίας τὸν ἵππον *to lead the horse by the bridle* (XEq.6[9]), Hm. ἐμὲ λισσέσκετο γούνων *she besought me* clasping *my knees* (I 451). So even κατεᾱγέναι or συντριβῆναι τῆς κεφαλῆς *to have one's head broken* or *bruised* (ArAch.1160, Pax 71).

739. Verbs of *aiming, reaching, and attaining*, take the genitive : ἀνθρώπων στοχάζεσθαι *to aim at men*, συγγνώμης τυγχάνειν *to obtain pardon.*

Such are στοχάζομαι *aim at*, ὀρέγομαι *reach after*, ἐφίεμαι *long, strive for*, ἐξικνέομαι, ἐφικνέομαι *arrive at, attain*, τυγχάνω *hit upon, obtain*, in poetry κυρέω *light upon*, and others. (For verbs of *missing*, see 748.)

ἥκιστα τῶν ἀλλοτρίων ὀρέγονται *they are furthest from reaching for other men's goods* (XSym.4[42]), ἐφιέμενος τῆς Ἑλληνικῆς ἀρχῆς *longing for the control of Greece* (T.1.128).

a. Here belong verbs of *claiming* and *disputing*, which take the object of the dispute in the genitive: οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς *we do not pretend to the sovereignty against the king* (XA.2.3[23]), ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως *he disputed with Erechtheus the possession of the city* (I.12[193]).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things.*

Such are ἀπολαύω, ὀνίναμαι, εὐωχέομαι, τέρπεσθαι.

εὐωχοῦ τοῦ λόγου *feast on the discourse* (PRp.352[b]), ἑνὸς ἀνδρὸς εὖ φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4[2]).

741. The genitive is used with verbs of *ruling* and *leading:* as ἄρχειν τῶν νήσων *to rule the islands.*

Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195[c]), Πολυκράτης Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρατήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίσοφος ἡγεῖτο τοῦ στρατεύματος *Chirisophus led the army* (XA.4.1[6]).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind;* particularly those meaning to *hear, taste, smell,* to *remember* and *forget,* to *care for* and *neglect,* to *spare* and *desire:* φωνῆς ἀκούω *I hear a voice,* τῶν φίλων μέμνησο *remember your friends.*

Such verbs are ἀκούω, ἀκροάομαι *hear,* γεύομαι *taste* (also γεύω *cause to taste*), ὀσφραίνομαι *smell,* αἰσθάνομαι *perceive,* μιμνήσκομαι *remember* (also μιμνήσκω *remind*), ἐπιλανθάνομαι *forget,* μέλει μοι *I am concerned,* μεταμέλει μοι *I repent,* ἐπιμέλομαι *take care of,* ἐντρέπομαι *regard,* ἀμελέω *neglect,* ὀλιγωρέω *think little of,* φείδομαι *spare,* ἀφειδέω *am wasteful,* ἐράω *love,* ἐπιθῡμέω *desire,* πεινάω *hunger,* διψάω *thirst.*—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ἤσθοντο *they perceived the shouting* (XH.4.4[4]), δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2[25]), τοῖς σπουδαίοις οὐχ οἷόν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1[48]), οὔτε τοῦ σώματος οὔτε τῶν ὄντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2[11]), τούτων τῶν μαθημάτων πάλαι ἐπιθῡμῶ *I have long desired this learning* (XM.2.6[30]), πεινῶσι τοῦ ἐπαίνου ἔνιαι τῶν φύσεων *some natures hunger for praise* (XO.13[9]).

a. With μέλειν and μεταμέλειν the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τούτου μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικοῦντας μεμνῆσθαι *to remember those who harm you* (D.6[30]); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκούειν τὸν λόγον *to hear the discourse,* but ἀκούειν τοῦ διδασκάλου *to hear the teacher.* This is always the case when both are expressed: ἥδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you sensible words* (XA.2.5[16]).

743. The genitive is used with verbs of *plenty* and *want*: *γέμειν τούτων τῶν λόγων to be full of such talk.*

Thus *πίμπλημι*, *πληρόω fill*, *πλήθω*, *γέμω am full*, *δέομαι want*, etc.

τὰ ὦτα μου ἐνέπλησε δαιμονίας σοφίας he filled my ears with divine wisdom (PCrat.396[d]), *χρημάτων εὐπόρει he had abundance of treasure* (D.18[285]), *οὐ χρῡσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς to be rich, not in gold, but in a good life* (PRp.521[a]), *σεσαγμένος πλούτου τὴν ψῡχήν having his soul glutted with wealth* (XSym.4[64]), *ὃ μηδὲν ἀδικῶν οὐδένος δεῖται νόμου who does no wrong needs no law* (Antiph.iii.148), *ἐπαίνου οὔποτε σπανίζετε you never lack praise* (XHier.1[14]).

Here belong expressions such as *μεθυσθεὶς τοῦ νέκταρος intoxicated with the nectar* (PSym.203[b]), *ἡ πηγὴ ῥεῖ μάλα ψῡχροῦ ὕδατος the spring runs with very cold water* (PPhaedr.230[b]).

a. When *δέομαι* means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: *τοῦτο ὑμῶν δέομαι I ask this of you* (PAp.17[c]).

b. The active *δέω*, as a personal verb, is found only with genitives of quantity, *πολλοῦ much*, *ὀλίγου*, *μῑκροῦ*, *little*, *τοσούτου* (also *τοσοῦτο*) *so much*: *τοσούτου δέω καταφρονεῖν I am so far from despising* (I.12[26]); also impersonally, *πολλοῦ δεῖ οὕτως ἔχειν it wants much of being so* (PAp.35[d]). With omitted *δεῖ*, *ὀλίγου* and *μῑκροῦ* have the force of adverbs, meaning *almost*: *ὀλίγου πάντες nearly all* (PRp 552[d]). The phrases *οὐδ' ὀλίγου δεῖ* (nor does it want little) and *οὐδὲ πολλοῦ δεῖ* (nor does it want much, but rather everything) both mean *far from it* (D.19[184], 54[40]). For *δέων* with numbers, see 292.

GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: *τούτου μὲν οὐ θαυμάζω I am not surprised at this.*

Such verbs are *θαυμάζω*, *ἄγαμαι wonder, admire*, *ζηλόω*, *φθονέω envy*, *οἰκτίρω pity*, *εὐδαιμονίζω think happy*, etc.

συγχαίρω τῶν γεγενημένων I share the joy for what has occurred (D.15[15]), *τούτους οἰκτίρω τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe disease* (XSym.4[37]), *ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ I envy thee for thy wisdom, but detest thee for thy cowardice* (SEl.1027), *χωόμενος γυναικὸς angry because of a woman* (A 429).—Here belong also *ξένον δίκαιον αἰνέσαι προθῡμίας 'tis right to praise the stranger for his zeal* (EIa.1371), *οὔποτ' ἀνδρὶ τῷδε κηρῡκευμάτων μέμψει never wilt thou blame me for my tidings* (ASept.651), *συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθῡμίας it is right to forgive them for the desire* (PEuthyd.306[c]).

745. Verbs of *judicial action* take a genitive of the *crime*: *φόνου διώκειν to prosecute for murder.*

So the legal phrases *γράφομαι indict*, *διώκω prosecute*, *φεύγω am prosecuted*, *ἀποφεύγω am acquitted*, *αἱρέω convict*, *ἁλίσκομαι am convicted*, *ὀφλισκάνω lose a suit*, etc.

διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω I am prosecuting for slander, and at the same trial am on my defence for murder (Lys.11[12]), *ψευδομαρτυριῶν ἁλώσεσθαι προσδοκῶν expecting to be convicted of false testimony* (D.39[18]).

a. The genitive with these verbs depends on an omitted cognate-accusative, *δίκην*, *γραφήν* or the like; this may be expressed, as Aesch. Ag. 534.

b. **Θανάτου**, with such verbs, is a genitive of value (cf. 746 b): **τὸν Σφιδρίαν ὑπῆγον θανάτου** *they impeached Sphodrias on a capital charge* (XH.5.4[24]).

746. The genitive of *value* is used with verbs of *buying, selling, valuing,* and sometimes with other verbs:

δραχμῆς πρίασθαι *to buy for a drachme* (PAp.26[e]), **οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας** *I would not have sold my hopes for a great price* (PPhaed.98[b]), **μὴ τιμήσῃ πλείονος** *let him not set a greater price on it* (PLg.917[c]).

πόσου διδάσκει; πέντε μνῶν *for how much does he teach? for five minae* (PAp.20[b]), **οἱ τύραννοι μισθοῦ φύλακας ἔχουσι** *the tyrants keep guards for pay* (XHier.6[10]), **προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα** *the interests of the city have been sacrificed for immediate popularity* (D.3[22]), **τὴν παραυτίκα ἐλπίδα οὐδενὸς ἂν ἠλλάξαντο** *they would not have exchanged the hope of the moment for anything* (T.8 82).

a. With verbs of valuing, **περὶ πολλοῦ** (803, 1 b) is usually said instead of **πολλοῦ**; and so **περὶ πλείονος, ἐλάττονος**, etc., unless an exact price is meant.

b. Note the phrase **τῖμᾶν τινί τινος** *to fix one's penalty at something*, said of the judge, **τῖμᾶσθαί τινί τινος** *to propose something as a penalty for some one*, said of the contending parties: **τῖμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου** *the man proposes death as my penalty* (PAp.36[b]).

c. The thing bargained for is rarely put in the genitive (of cause): **οὐδένα τῆς συνουσίας ἀργύριον πράττει** (724) *for your society you demand money of no one* (XM.1.6[11]), **τοῦ δώδεκα μνᾶς Πασίᾳ** (sc. **ὀφείλω**); *for what* do I owe *twelve minae to Pasias?* (ArNub.22).

GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation;* that is, those which imply *removing, restraining, releasing, ceasing, failing, differing, yielding* (receding from), and many others:

ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου *the island is not far distant from the mainland* (T.3.51), **εἰ θαλάττης εἴργοιντο** *if they should be excluded from the sea* (XH.7.1[8]), **χρεῶν ἠλευθέρωσε** *he freed* (men) *from debt* (PRp.566[e]), **εἰ καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς** *if ye shall try to put this man out of his command* (XC.8.5[24]), **λωφᾷ τῆς ὀδύνης καὶ γέγηθε** *it rests from its pain and rejoices* (PPhaedr.251[d]), **οὐδεὶς ἡμάρτανεν ἀνδρός** *no one missed his man* (X.A.3.4[15]), **οὐκ ἐψεύσθη τῆς ἐλπίδος** *he was not disappointed of his expectation* (XH.7.5[24]), **οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν** *you will not differ at all from Chaerephon in nature* (ArNub.503), **τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρῆσαι Φιλίππῳ** *to surrender the freedom of the Greeks to Philip* (D.18[68]).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): **τῶν ἄλλων ἀφαιρούμενοι χρήματα** *taking away property from the rest* (XM.1.5[3]), **πόσων ἀπεστέρησθε;** *of how much have you been bereft?* (D.8[68]).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: **βάθρων ἵστασθε** *rise from the steps* (SOt.142), **Πυθῶνος ἔβᾶς** *from Pytho art thou come* (SOt.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies.*

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted:* ἀνὴρ ξύνεσιν οὐδενὸς λειπόμενος *a man* (left away from) *second to no one in understanding* (T.6.72), εἴ τις ἑτέρου προφέρει ἐπιστήμῃ *if one is more advanced than another in knowledge* (T.7.64), τούτου οὐκ ἠττησόμεθα εὖ ποιοῦντες *we shall not be outdone by him in kind offices* (XA.2.3[23]), τῖμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (XA.3.1[37]), ὑστερίζουσι τῶν πρᾱγμάτων *they are too late for the crisis* (I.3[19]).—νῑκᾶσθαι *to be vanquished* has the same constructions as ἡττᾶσθαι.

750. Many verbs take a genitive of the *source:*

ταῦτά σου τυχόντες *obtaining this of you* (XA.6.6[32]), μάθε δέ μου καὶ τάδε *but learn of me this also* (XC.1.6[44]), ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (XA.6.3[25]).

So verbs meaning *to be born:* Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1[1]).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent:* σᾶς ἀλόχου σφαγεὶς *slain by thine own spouse* (EEl.123), φωτὸς ἠπατημέ᾽η *deceived by a husband* (SAj.807), κείνης διδακτά *taught by her* (SEl.343).

GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς χώρᾱς ὄρη μεγάλα *in front of the country lie great mountains* (XM.3.5[25]), ἐπιβὰς τοῦ τείχους *having mounted the wall* (T.4.116), ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds: ὑπερδικεῖν τοῦ λόγου *to plead for the principle* (PPhaed.86[e]).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person: καταγελάσαι ὑμῶν *to laugh at you.*

χρὴ μὴ καταφρονεῖν τοῦ πλήθους *we should not contemn the multitude* (I.5[79]), δι᾽ ἔχθρᾱν καταψεύδονταί μου *through enmity they attack me with falsehood* (D.21[136]).

a. Some take, beside, an accusative of the thing: thus of the *crime*, ἀντιβολῶ μὴ καταγνῶναι δωροδοκίᾱν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21[21]), τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγόρουν *they charged on me the offences of the thirty* (Lys.25[5]); or of the *punishment*, ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25[26]).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4[151]).

Genitive with Adjectives and Adverbs.

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. Of Sharing: *μέτοχος σοφίας partaking in wisdom* (PLg.689[d]), *ἰσόμοιρος τῶν πατρῴων having an equal part of the patrimony* (Isae.6[25]).

b. Of Power: *κύριος πάντων master of everything* (Ae.2[181]), *ἡδονῶν ἐγκρατής able to control indulgences* (XM.1.2[14]).

c. Of Plenty or Want: *μεστὸς κακῶν full of evils* (MMon.334), *πλούσιος φρονήσεως rich in good sense* (PPol.261[e]), *χρημάτων πένης poor in treasure* (EEl.37), *ἐπιστήμης κενός void of knowledge* (PRp.486[c]). So the adverb *ἄλις enough*.

Many *compounds of alpha privative* take a genitive of the thing wanted: *ἄπαις ἀῤῥένων παίδων childless as to male children* (XC.4.6[2]), *ἄδωρος χρημάτων taking no bribes of money* (T.2.65).

d. Of Sensation or Mental Action.—Thus compounds in *-ήκοος* from *ἀκούω*: *λόγων καλῶν ἐπήκοος listening to excellent discourses* (PRp.499[a]), *ὑπήκοος τῶν γονέων obedient to one's parents* (PRp.463[d]). So *τυφλὸς τοῦ μέλλοντος blind to the future* (Plut.Sol.12), *ἀμνήμων τῶν κινδύνων unmindful of the dangers* (Ant.2a[7]), *ἐπιμελὴς σμικρῶν attentive to little things* (PLg.900[e]).

e. Of Accountability: *αἴτιος τούτων accountable for this* (PGo.447[b]), *ἔνοχος δειλίας liable to a charge of cowardice* (Lys.14[5]), *φόνου ὑπόδικος subject to a trial for murder* (D.54[25]), *τῆς ἀρχῆς ὑπεύθυνος bound to give account of his office* (D.18[117]), *ὑποτελὴς φόρου subject to payment of tribute* (T.1.19).

f. Of Value: *ἄξιος ἐπαίνου worthy of praise* (PLg.762[e]), *ἀνάξιος τῆς πόλεως unworthy of the city* (Lys.20[35]), *ὠνητὸς χρημάτων purchasable for money* (I.2[32]).

g. Of Separation and Distinction: *ὀρφανὸς ἀνδρῶν bereft of men* (Lys.2[60]), *ἐλεύθερος αἰδοῦς free from shame* (PLg.699[e]), *καθαρὸς πάντων τῶν κακῶν clear from all things evil* (PCrat.403[e]), *γυμνὸς τοῦ σώματος stripped of the body* (PCrat.403[b]), *διάφορος τῶν ἄλλων distinct from the rest* (PParm.160[d]), *ἄλλα τῶν δικαίων things other than the just* (XM.4.4[25]), *ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ the pleasant is different from the good* PGo.500[d]).

754. The genitive is also used with other adjectives:

a. With adjectives of *transitive action*, where the corresponding verbs would have the accusative: *ὀψιμαθὴς τῆς ἀδικίας late in learning injustice* (PRp.409[b]), *κακοῦργος τῶν ἄλλων doing evil to the others* (XM.1.5[3]), *ἐπιστήμων τῆς τέχνης skilled in the art* (PGo.448[b]); especially

b. With adjectives of *capacity* in *-ικός*: *παρασκευαστικὸς τῶν εἰς τὸν πόλεμον qualified to provide the requisites for the war* (XM.3.1[6]), *διδασκαλικὸς τῆς αὑτοῦ σοφίας fitted to teach his own science* (PEuthyph.3[e]).

c. With adjectives of *possession*, to denote the possessor: *κοινὸς πάντων ἀνθρώπων common to all men* (PSym.205[a]), *ἴδιος αὑτῶν belonging to themselves alone* (Ae.3[3]), *ἑκάστου οἰκεῖος peculiar to each* (PGo.506[e]), *ἱερὸς τῆς Ἀρτέμιδος sacred to Artemis* (XA.5.3[13]). These, however, sometimes take the dative.

d. With some adjectives of *connection: ξυγγενὴς αὐτοῦ akin to him* (XC. 4.1[22]), *ἀκόλουθα ἀλλήλων consistent with one another* (XO.11[12]), *ὁμώνυμος Σωκρά-*

τους *a namesake of Socrates* (PSoph.218b). But these oftener take the dative (772 b).

e. With some adjectives *derived from substantives*, where the genitive may be regarded as depending on the *included substantive:* ὡραῖα γάμου *ripe for marriage* (XC.4.69), like ὥρᾳ γάμου *age for marriage*, τέλειος τῆς ἀρετῆς *perfect in virtue* (PLg.643d), like τέλος ἀρετῆς *perfection of virtue*.

f. With some adjectives of *place* (cf. 757), but seldom in Attic prose: Hm. ἐναντίοι ἔσταν Ἀχαιῶν *they stood opposite to the Greeks* (P 343), Hd. ἐπικάρσιαι τοῦ Πόντου *at right angles to the Pontus* (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): μείζων τοῦ ἀδελφοῦ *taller than his brother.*

ὕστεροι ἀπικόμενοι τῆς συμβολῆς *coming* (later than) *too late for the engagement* (Hd.6.120), similarly τῇ ὑστεραίᾳ τῆς μάχης *on the day after the battle* (PMenex.240c), οὐδενὸς δεύτερος *second to no one* (Id.1.23), λευκοτέρᾳ τοῦ ὕντος, ὀρθοτέρᾳ τῆς φύσεως *fairer than* (reality) *her real complexion, straighter than* (nature) *her real figure* (XM.2 122), καταδεεστέρᾳν τὴν δόξαν τῆς ἐλπίδος ἔλαβε *the reputation he obtained came short of his expectation* (I.27), δόξα κρείττων τῶν φθονούντων *a reputation* (greater than the envious) *superior to envy* (D.324).

a. *Multiplicatives* in -πλάσιος and -πλοῦς have the same construction: ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν *we engaged in war with others many times more numerous than you* (XA.5.522).

b. The *superlative* often takes a partitive genitive (see 650). Inexact expressions like κάλλιστος τῶν ἄλλων (B 673), for καλλίων τῶν ἄλλων or κάλλιστος πάντων, are frequent. Similarly μόνος τῶν ἄλλων = μόνος πάντων *alone of all* (Lycurg.102).

Genitive with Adverbs.

756. Adverbs derived from the foregoing adjectives, may have the genitive: ἀναξίως αὐτῶν *in a manner unworthy of themselves*, διαφερόντως τῶν ἄλλων ἀνθρώπων *differently from the rest of men.*

757. The genitive is also used with other adverbs, especially those of *place:* as ποῦ γῆς; *where on earth?*

So οἳ προελήλυθεν ἀσελγείᾱς ἄνθρωτος *to what a pitch of profligacy the man has come* (D.43), μέχρι δεῦρο τοῦ λόγου *to this point of the discussion* (PSym. 217e), πόῤῥω σοφίᾱς ἥκει *he is far advanced in wisdom* (PEuthyd.294e), ἐκτὸς ὅρων *outside of the boundaries* (T.2.12), so ἐντός *inside*, ἐχώρουν ἔξω τοῦ τείχους *they came without the wall* (T.3.22), so εἴσω *within*, μεταξὺ τοῦ ποταμοῦ καὶ τῆς ταφροῦ *between the river and the ditch* (XA.1.716), πλησίον τοῦ δεσμωτηρίου *near the prison* (PPhaed.59d), πρόσθεν, ἔμπροσθεν τοῦ στρατοπέδου *in front of the camp* (XH.4.122,XC.3.325), so ὄπισθεν *behind*, ἀμφοτέρωθεν τῆς ὁδοῦ *on both sides of the way* (XH.5.26), so ἑκατέρωθεν *on each side*, ἔνθεν καὶ ἔνθεν *on this side and that*, πέρᾱν τοῦ ποταμοῦ *across the river* (T.6.101), εὐθὺ τῆς Φασήλιδος *straight towards Phaselis* (T.8.88).

a. So of *time:* πηνίκα τῆ ἡμέρᾱς *at what time of the day?* (ArAv.1498), ὀψὲ τῆς ὥρᾱς *late in the day* (D.2184).

Cf *condition* or *degree*: **πῶς ἔχεις δόξης;** *in what state of mind are you?* (PRp.456^{c}), **ἀκολασίᾳ φευκτέοι ὡς ἔχει ποδῶν ἕκαστος ἡμῶν** *we must flee from license, as fast as we can, each one of us*, liter. according to that condition of feet in which each one is (PGo.507^{d}), **ἱκανῶς ἐπιστήμης ἕξει** *he will be well enough off for knowledge* (PPhil.62^{a}).

Of *separation*: **χωρὶς τοῦ σώματος** *apart from the body* (PPhaed.66^{e}), **κρύφα τῶν Ἀθηναίων** (in concealment from) *without knowledge of the Athenians* (T.1.101).

758. The adverbs **ἄνευ** *without*, **πλήν** *except*, **ἄχρι, μέχρι** *until*, **ἕνεκα** *for the sake of, as regards*, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων *without boats* (XA.2.2^{3}), **ἐλευθερίας ἕνεκα** *for the sake of freedom* (D.18^{100}), **μέχρι τῆς μάχης** *as far as the* place of *battle* (XA.2.2^{6}).

a. **Ἕνεκα** has also the forms **ἕνεκεν** and poet. **εἵνεκα**. **πλήν** is often used without a genitive, as a conjunction: **οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε** (with the same meaning as **πλὴν τοῦδε**) *have the Achaeans no men save this?* (SAj.1238).

Genitive in Looser Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: **ἡμέρᾱς** *by day*, **νυκτός** *by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: **τοῦ αὐτοῦ χειμῶνος** (at some time in) *the same winter* (T.8.30), **δέκα ἐτῶν οὐχ ἥξουσι** *they will not come* (any time in) *for ten years* (PLg.642^{e}), **οὔτε τις ξένος ἀφῖκται χρόνου συχνοῦ** *nor has any stranger come within a long time* (PPhaed.57^{a}), **τρία ἡμιδᾱρεικὰ τοῦ μηνός** *three half-darics each month* (XA.1.3^{21}), **τοῦ λοιποῦ** (at any time) *in the future*, but **τὸ λοιπόν** *for the future* (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνετο πάσης γαίης *but no cloud appeared over* (any part of) *the whole land* (Π 372), **ἷζεν τοίχου τοῦ ἑτέροιο** *he was sitting by the other wall* (Ι 218), **ἦ οὐκ Ἄργεος ἦεν Ἀχαιϊκοῦ;** *was he not* (any where) *in Achaean Argos?* (γ 251), **θέειν πεδίοιο** *to run on the plain* (Ζ 507), **λούεσθαι ποταμοῖο** *to bathe in the river* (Ζ 508). Still more singularly **πρῆσαι πυρός** *to burn with* (within) *fire* (Β 415).

a. In prose, this construction appears only in a few phrases: **ἐπετάχυνον τῆς ὁδοῦ** *they hurried them on the way* (T.4.47), **ἰέναι τοῦ πρόσω** *to go forward* (XA.1.3^{1}). But compare the adverbs of place which end in **-οῦ**: **ποῦ** *where*, etc. (283), **αὐτοῦ** *there*, **ὁμοῦ** (in the same place) *together*.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός *alas for the man!* (XC.3.1^{39}), **ὦ Πόσειδον, δεινῶν λόγων** *O Poseidon, what fearful words!* (PEuthyd.303^{a}), **τῆς τύχης** *my ill luck!* (XC.2 2^{3}). It is often joined to an adjective: **ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας** *O unhappy me, for my self-will!* (EMed.1027).

DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

Dative of the Indirect Object.

763. The indirect object of an action is put in the dative: ἔδωκε Κύρῳ χρήματα *he gave money to Cyrus*, δοκεῖ μοι *it seems to me*.

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν *Cyrus paid the army four months' wages* (XA.1.2[12]), ὀφείλειν θεῷ θυσίας *to owe sacrifices to a god* (PRp. 331[b]), λέγειν ταῦτα τοῖς στρατιώταις *to tell this to the soldiers* (XA.1.4[11]).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: ἐκείνῳ αὕτη ἡ χώρᾱ ἐδόθη *to him this country had been given* (XH.3.1[6]).

2. With many intransitive verbs, as those of *seeming, belonging, yielding*, etc. Here belong verbs signifying to *please, profit, trust, aid, obey, serve, befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part transitive (712 a).

ξυμφοραῖς ἧσσον ἑτέρων εἴκομεν *we yield to misfortunes less than others* (T.1.84), χαριζόμενος τῇ ἐπιθῡμίᾳ *gratifying his desire* (PRp.561[c]), ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* (XA.1.9[8]), ἐδόκει αὐτοῖς ὑπουργεῖν τοῖς Συρᾱκοσίοις *it seemed to them best to aid the Syracusans* (T.6.88), τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι *I will obey your law* (XA.7.3[39]), τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει *to do no wrong beseems all men* (M.iv.293), οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς *but the soldiers were enraged at the generals* (XA.1.4[12]), φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they envy each other rather than the rest of mankind* (XM.3.5[16]).

b. Note the following constructions: ὀνειδίζειν τινί (or τινά) *reproach some one*, often ὀνειδίζειν τί τινι *cast something in one's teeth*; so ἐπιτῑμᾶν (ἐγκαλεῖν)

τί τινι. λοιδορεῖν τινά and λοιδορεῖσθαί τινι both mean *revile some one*; τῑμωρεῖν (rarely τῑμωρεῖσθαι) τινι means *avenge some one*, τῑμωρεῖσθαί (rarely τῑμωρεῖν) τινα *take vengeance on, punish some one*. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ὕπηκος τοῖς θεοῖς *subject to the gods* (XA.2.5[7]), ἀπρεπὴς φύλαξιν *unbecoming to guardians* (PRp.398[e]), νόμοις ἐναντίος *in opposition to the laws* (D.6[25]), φίλος βασιλεῖ *friendly to the king* (XA.2.1[20]), δυσμενὴς ὑμῖν *hostile to you* (XH.2.3[39]).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15[a]), ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾱ *my service to the divinity* (PAp.30[a]). The same substantive may have also a genitive: καταδούλωσις τῶν Ἑλλήνων Ἀθηναίοις *subjugation of the Greeks to the Athenians* (T.3.10).

Dative of Interest.

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλανοι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3[15]), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3[21]), μεγάλων πρᾱγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for* (to the detriment of) *the city* (D.19[8]), ἐσπάνιζον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), αὐτῷ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389[b]).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκῆπτρον *he took from him the staff* (B 186). And regularly with ἀμῦνω *ward off*; which is even used with dative alone, as ἀμῦνειν τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἰμί, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μῡριάδες ἑκάστῳ γεγόνᾱσι *every man has had myriads of ancestors* (PTheaet.175[a]). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστί, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126[b]).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφι βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἓν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62[b]).

769. DATIVE OF THE AGENT.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of ὑπό with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τούτῳ πεπρᾶγμένα the things done by him (D.29[1]), *ἐπειδὴ αὐτοῖς παρεσκεύαστο when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: *τἀληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται the truth is not found by men* (MMon.511).

b. With *verbals* in *-τέος*, the agent is regularly expressed by the dative, see 991.

770. ETHICAL DATIVE.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τούτῳ πάνυ μοι προσέχετε τὸν νοῦν to this attend carefully (for me) *I pray you* (D.18[178]), *τί σοι μαθήσομαι;* (what shall I learn for you) *what would you have me learn?* (ArNub.111), *ἀμουσότεροι γενήσονται ὑμῖν οἱ νέοι your young men will become ruder*, i. e., you will find them becoming so (PRp.546[e]).

771. DATIVE OF INTEREST IN LOOSER RELATIONS.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνήρ the honest man is noble in my view, (EFrag.345), *ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστί in the case of such a man, one must suppose that he is simple* (PRp.598[d]), *τέθνηχ' ὑμῖν πάλαι I am long since dead to you* (SPhil.1030), *Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει Socrates seemed to be worthy of honor* (in relation to) *from the city* (XM.1.2[62]).

a. In these constructions a *participle* in the dative is frequently used: *ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέουσι τοῖς Ἀθηναίοις when* (it was the fifth day for the Athenians sailing out) *the Athenians sailed out for battle for the fifth day* (XH.2.1[27]). A *feeling* is often so expressed: *εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστίν if that is according to his wish* (XH.4.1[11]), *ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστί let us go back, if it is your pleasure to do so* (PPhaed.78[b]).

b. Such a participle may be used without a substantive; thus in expressions of place: *Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον Epidamnus is a city on the right* (to one sailing) *as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or *ὡς συνελόντι*) *εἰπεῖν to say it briefly* (lit. for one to say it, having brought the matter to a point).

Dative of Association and Likeness.

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus *ὁμιλεῖν τοῖς κακοῖς to associate with the bad*, *μάχεσθαι τύχῃ to fight with fortune.*

Here are included verbs of *approaching*, *meeting*, *accompanying*, *following*, *communicating*, *mixing*, *reconciling*; *warring*, *quarrelling*, and like ideas:

οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ it was impossible even to get near the entrance (XA.4.2[3]), *ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης Euclides meets Xenophon* (XA.7.8[1]), *ἕπεσθαι ὑμῖν βούλομαι I am willing to follow you* (XA.3.1[25]), *κοινωνεῖν ἀλλήλοις πόνων to participate with one another in toils* (PLg.686[a]), *ὁμολογεῖν ἀλλήλοις to agree with one another* (PCrat.436[d]), *διελεγέσθην ἀλλήλοιν they were talking with each other* (PEuthyd.273[b]), *κεράσαι τὴν κρήνην οἴνῳ to mingle the spring with wine* (XA.1.2[13]), *χρὴ καταλλαγῆναι πόλιν πόλει city must be reconciled with city* (T.4.61), *πολεμεῖν Τισσαφέρνει to be at war with Tissaphernes* (XA.1.1[8]), *ἀμφισβητοῦσι μὲν δι' εὔνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337[b]), *τοῖς πονηροῖς διαφέρεσθαι to be at variance with the bad* (XM.2.9[8]).

a. So with phrases: *βουλευόμεθα αὐτοῖς διὰ φιλίας ἰέναι we intend to be on friendly terms with them* (XA.3.2[8]), *εἰς λόγους (χεῖρας) ἔρχεσθαί τινι to come to words (blows) with any one* (T.8.48 ; 7.44).

b. Also with adjectives of like meaning, and even substantives: *ἀκόλουθος θεῷ conformable to God* (PLg.716[c]), *κοινωνικὰ τοῖς ἀνδράσι participation with men* (PRp.466[c]). *διάφορος* with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs *ἅμα at the same time*, *ὁμοῦ together*, *ἐφεξῆς next in order: ἅμα τῇ ἡμέρᾳ at day-break* (XA.2.1[2]), *τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ the water was drunk along with the mud* (T.7.84), *τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to this* (PTim.30[c]).

773. Words of *likeness* or *unlikeness* take the dative: *ὅμοιος τῷ ἀδελφῷ like his brother.*

Except *ἔοικα am like*, these are chiefly adjectives, or words derived from adjectives: *ἀλλὰ φιλοσόφῳ ἔοικας, ὦ νεᾶνίσκε why, you seem like a philosopher, young man* (XA.2.1[13]), *οὐ δεῖ ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς the bad must not have equality with the good* (XC.2.3[5]), *δοκεῖ τοῦτο παραπλήσιόν τι εἶναι τῷ Ἀστυάνακτι this* name *seems to be similar to Astyanax* (PCrat.393[a]), *ὁ πάππος τε καὶ ὁμώνυμος ἐμοί my grandfather, and of the same name with me* (PRp.330[b]), *τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαί ἐστι to make one's self like to another is to imitate* (PRp.393[c]), *ἀλλήλοις ἀνομοίως in a way unlike each other* (PTim.36[d]).

a. On this principle *ὁ αὐτός the same* takes the dative: *τὸ αὐτὸ τῷ ἠλιθίῳ the same thing as foolishness* (XA.2.6[22]), *ὡπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις they were armed with the same weapons as Cyrus* (XC.7.1[2]).

b. The comparison is often abridged (cf. 643 c): *ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα* (for *ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι*) *she had her dress like* (the dress of) *the slave-girls* (XC.5.1[4]). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: *ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα let us go with horses the most powerful and with men* (XC.5.3[35]).

a. Like this is the use of the dative with *αὐτός*: *τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι they took four ships, crews and all*, literally, with the crews themselves (XH.1.2[12]), *πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι they said that many had been thrown over precipices, horses and all* (XC.1.4[7]).

Dative with Compound Verbs.

775. Many verbs compounded with *ἐν*, *σύν*, *ἐπί*, and some compounded with *πρός*, *παρά*, *περί*, *ὑπό*, take a dative depending on the preposition:

ἐπιστήμην ἐμποιεῖν τῇ ψῡχῇ to produce knowledge in the soul (XM.2.1[20]), *συνεπολέμει Κύρῳ πρὸς αὐτόν he joined Cyrus in the war against him* (XA.1.4[2]), *ἐπικεῖσθαι τοῖς διαβαίνουσι to press hard upon them while crossing* (XA.4.3[7]), *προσελθεῖν τῷ δήμῳ to come before the people* (D.18[13]), *παρίστασθαι ἀλλήλοις to stand by one another* (XH.6.5[33]), *πάρεσμέν σοι we are with you* (XA.6.4[20]), *περιπίπτειν ξυμφοραῖς to* (fall about) *be involved in misfortunes* (PLg.877[c]), *ὑποκεῖσθαι τῷ ἄρχοντι to be subject to the ruler* (PGo.510[c]).

a. Sometimes the same preposition is repeated before the object: *πάρεστι παρ' ἡμῖν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their *general meaning*, according to the foregoing rules.

Dative of Instrument, Means, Cause, Manner.

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner:* as *ὁρᾶν τοῖς ὀφθαλμοῖς to see with the eyes*, *ῥῑ́γει ἀπολέσθαι to perish by cold*, *χωρεῖν δρόμῳ to advance at a run.*

Further examples:

MEANS OR INSTRUMENT: *οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο no one gets praise by pleasures* (Carc.fr.7), *χρὴ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις we must judge of the future by what has already happened* (I.6[58]), *γνωσθέντες τῇ σκευῇ τῶν ὅπλων recognized by the fashion of their arms* (T.1.8), *θανάτῳ ζημιοῦν to punish by death* (XC.6.3[27]), *λίθοις ἔβαλλον they pelted* them *with stones* (XA.5.4[23]).

CAUSE: *ἀγνοίᾳ ἐξαμαρτάνουσι they err by reason of ignorance* (XC.3.1[38]), *ἡγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι they think we do not attack them through fear* (T.5.97), *οὐδεὶς οὐδὲν πενίᾳ δράσει none will do aught because of want* (ArEccl.605).

MANNER: *τούτῳ τῷ τρόπῳ ἐπορεύθησαν in this way they proceeded* (XA.3.4[23]), *κραυγῇ πολλῇ ἐπῄεσι they advance with loud outcry* (XA.1.7[4]), *ἀτελεῖ τῇ νίκῃ ἀνέστησαν they retired with their victory incomplete* (T.8.27), *τύχῃ ἀγαθῇ καταρχέτω let him begin* (with good luck) *and may fortune favor it* (PSym.177[e]). So *βίᾳ by force, forcibly*, *σῑγῇ silently*, *σπουδῇ hastily, earnestly.*

The following are special uses of this dative:

777. The verb *χράομαι use* (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: *λόγῳ χρῶνται they use reason* (XM.3.3[11]).

a. A predicate-noun is often added in the same case: *τούτοις χρῶνται δορυφόροις these they use as body-guards* (XHier.5[4]). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): *τί βούλεται ἡμῖν χρῆσθαι; for what does he want to use us?* (XA.1.3[18]).

778. The dative of cause is used with many verbs of *feeling;* thus ἥδομαι, χαίρω *am pleased,* ἄχθομαι *am vexed,* ἀγανακτέω *am indignant,* χαλεπαίνω *am angry,* αἰσχύνομαι *am ashamed:*

οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* (XM.2.6[35]), ἀχθεσθεὶς τῇ ἀναβολῇ *vexed at the delay* (XH.1.6[7]), τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις *angry with Hecatonymus for what he had said* (XA.5.5[24]), αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις *I am ashamed of my former errors* (ArEq 1355), ἀγαπῶντες τῇ σωτηρίᾳ *being content with their safety* (Lys.2[44]), χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present occurrences* (XA.1.3[3]).

a. But all these verbs take also ἐπί with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): ταύτῃ (ἐκείνῃ, ᾗ, πῇ) *in this (that, which, what) way* or *manner,* ἰδίᾳ (δημοσίᾳ, κοινῇ) *by individual (public, common) action* or *expense.*

b. This dative often means *according to:* τούτῳ τῷ λόγῳ *according to this statement,* τῇ ἐμῇ γνώμῃ *in my judgment,* τῇ ἀληθείᾳ *in truth,* τῷ ὄντι *in reality,* ἔργῳ *in act, in fact,* λόγῳ *in word, in profession,* προφάσει *in pretence.*

c. Note the peculiar dative with δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὁρμῷ *as the cities did not admit them to market nor town, but (only) to water and anchorage* (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular *point* or *respect* something is true: διαφέρειν ἀρετῇ *to be distinguished in virtue* (PCharm.157[e]), ἰσχύειν τοῖς σώμασι *to be strong in their bodies* (XM.2.7[1]), ταῖς ψυχαῖς ἐῤῥωμενέστεροι *firmer in their spirit* (XA.3.1[42]), τὸ πρόττειν τοῦ λέγειν ὕστερον ὂν τῇ τάξει πρότερον τῇ δυνάμει ἐστί *action, though after speech in order, is before it in power* (D.3[15]). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: πόλις Θάψακος ὀνόματι *a city Thapsacus by name* (XA.1.4[11]).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the *comparative,* to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) *a head taller* (PPhaed.101[a]), πολλαῖς γενεαῖς ὕστερα τῶν Τρωϊκῶν *many generations later than the Trojan war* (T.1.14), δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας *ten years before the sea-fight at Salamis* (PLg.698[c]).

a. So, very often, the dative of neuter adjectives: πολλῷ *by much,* μακρῷ *by far,* ὀλίγῳ *by little,* etc., πολλῷ χείρων *much worse,* τῷ παντὶ κρείττων (better by all odds) *infinitely better,* πόσῳ μᾶλλον ἂν μῖσοῖσθε; *how much more would you be hated?* (D.19[238]), τοσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι *I live more pleasantly* (by that degree, by which) *the more I possess* (XC.8.3[40]).—But the accusatives τί, οὐδέν, μηδέν are always used instead of their datives; and sometimes πολύ, ὀλίγον.

b. The dative occurs also with the superlative, μακρῷ ἄριστος *best by far.*

Dative of Time and Place.

782. DATIVE OF TIME.—The dative is used to denote the time at which something is, or is done: τῇ ὑστεραίᾳ *on the following day.*

This applies to statements of the particular *day, night, month, year;* an attributive, therefore, must always be used with the substantive: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτί *to-night*, τῷ ἐπιόντι μηνί *in the coming month* (PLg.767ᵉ), τετάρτῳ ἔτει *in the fourth year* (T.1.103);—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter* (Andoc.1[137]);—further to *festival* times: Θεσμοφορίοις *at the Thesmophoria* (ArAv.1519).

a. To other words, ἐν is added: ἐν τούτῳ τῷ χρόνῳ *at this time*, ἐν τῷ παρόντι *at the present time.* This is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ *at the time of the former assembly* (T.1.44), χειμερίῳ νότῳ *at the time of the wintry south wind* (SAnt.335).

783. DATIVE OF PLACE.—In poetry, the dative is often used without a preposition, to denote the place *in* which something is, or is done:

Ἑλλάδι οἴκια ναίων *in Hellas inhabiting dwellings* (Π 595), τήν τ' οὔρεσι τέκτονες ἄνδρες ἐξέταμον *which on the mountains builders felled* (N 390), εὗδε μύχῳ κλισίης *he slumbered in the corner of the tent* (I 663), τόξ' ὤμοισιν ἔχων *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling:* Hm. Ταφίοισι φιληρέτμοισιν ἀνάσσω *among the oar-loving Taphians I reign* (α 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: Μελίτῃ *at Melite* (Isae.11[42]), τὰ τρόπαια τά τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλατειαῖς *the trophies at Marathon, Salamis, and Plataea* (PMenex.245ᵃ).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

784. The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.

2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἄνευ *without*, πλήν *except*, etc, which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except ὡς, which takes the accusative (722 a).

785. All the prepositions were originally *adverbs.* Many of them are still used as such in poetry, especially in Hm.: περί *round about, exceedingly* (in

the sense *exceedingly* some write πέρι); σὺν δέ *and therewith.* Hd. has ἐπὶ δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ *and among the number*; also πρὸς δέ, καὶ πρός *and besides*, which occur even in Attic prose.

a. The preposition may belong to ἐστί or εἰσί (rarely εἰμί) understood, and may thus stand for a compound verb: so, even in Attic prose, ἔνι for ἔνεστι *it is possible*; in Attic poetry, πάρα for πάρεστι *is at hand*, πάρειμι *I am here.* Hm. has also ἔπι, μέτα, for ἔπεστι, μέτεστι, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tmesis*, 580 a) or substantives to which they belong: ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν *and he himself put on the shining brass* (B 578), ἀμφὶ δὲ χαῖται ὤμοις ἆΐσσονται *and round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as μέν, δέ, γέ, τέ, γάρ, οὖν, may be interposed after the preposition; other words very rarely: παρὰ γὰρ οἶμαι τοὺς νόμους *for contrary, I suppose, to the laws* (PPol.30 ^{b}).

b. The regular order of words τὸν μὲν ἄνδρα (666 c) generally changes with a preposition to πρὸς μὲν τὸν ἄνδρα or πρὸς τὸν ἄνδρα μέν.

Use of different cases with the prepositions.

787. In general, the dative is used with prepositions, to express *being in* a particular situation; the accusative, for *coming to* it; the genitive, for *passing from* it: μένει παρὰ τῷ βασιλεῖ *he remains* (by the side of) *in the presence of the king*, ἥκει παρ' αὐτόν *he is come to his presence*, οἴχεται παρ' αὐτοῦ *he is gone from his presence.*

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over* an object: κατὰ Θετταλίαν *throughout Thessaly*; and the genitive sometimes mere *belonging to* or *connection with* an object: πρὸ τῶν πυλῶν *before the gates.*

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell* (into, and were) *in the river* (XAges.1^{32}). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: στὰς εἰς μέσον (lit. standing into the midst) *coming into the midst and standing there* (Hd.3.62), καθήμεθ' ἄκρων ἐκ πάγων *we sat* (and looked down) *from the top of a hill* (SAnt.411). This is called *constructio praegnans.*

a. Similarly ὁ ἐκ is often said for ὁ ἐν when the verb of the sentence implies removal: οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον *the market-people* (those in the market) *left their goods and fled* (XA.1.2^{18}).

b. These principles apply to *adverbs*: ὅποι καθέσταμεν *whither* (arrived) *we stand* (SOc.23), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα (for τὸν ἐκεῖ πόλεμον) *he knows not that the war in that region will come hither* (D.1^{15}).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: ἐκ δεξιᾶς (*a dextra*) *on the right*, ἑκατέρωθεν *on either hand*, ἔνθεν καὶ ἔνθεν *on this side and on that.*

General View of the Prepositions.

789. In Attic prose the prepositions are used as follows:

With the Accusative only: *ἀνά*, *εἰς*.

With the Genitive only: *ἀντί*, *ἀπό*, *ἐξ*, *πρό*.

With the Dative only: *ἐν* and *σύν*.

With the Accusative and Genitive: *ἀμφί*, *διά*, *κατά*, *μετά*, *ὑπέρ*.

With the Accusative, Genitive and Dative: *ἐπί*, *παρά*, *περί*, *πρός*, *ὑπό*.

a. In poetry, *ἀνά*, *ἀμφί* and *μετά* are also used with the dative; and *ἀμφί* is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and *περί*: with genitive *concerning;* with accus. *around*, *about.*
διά: with genitive *through;* with accus. *on account of.*
κατά: with genitive *against;* with accus. *along*, *over*, *according to.*
μετά: with genitive *with;* with accus. *after.*
ὑπέρ: with genitive *above*, *in behalf of;* with accus. *over*, *beyond.*
ἐπί: with genitive and dative *on;* with accus. *to*, *toward*, *for.*
παρά: with genitive *from;* with dative *with*, *near;* with accus. *to*, *contrary to.*
πρός: with gen. *on the side of;* with dat. *at*, *besides;* with acc. *to*, *toward.*
ὑπό: with genitive *by*, *under;* with dative and accus *under.*

Use of the Prepositions.

ἀμφί.

791. *ἀμφί* (Lat. *amb-*) properly *on both sides of* (cf. *ἄμφω both*), hence *about* (cf. *περί*, 803).

1. WITH GENITIVE, *about*, *concerning*, rare in prose: *ἀμφὶ ὧν εἶχον διαφερόμενοι quarrelling about what they had* (XA.4.5[17]).

Very rarely of place: *ἀμφὶ ταύτης τῆς πόλιος* (about) *in the neighborhood of this city* (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning*, *on account of*: *ἱδρώσει τελαμὼν ἀμφὶ στήθεσσι the shield-strap will sweat about his breast* (B 388), *ἀμφὶ ἀπόδῳ τῇ ἐμῇ πείσομαί τοι concerning my departure, I will obey you* (Hd.5.19), *ἀμφὶ φόβῳ by reason of fear* (EOr.825).

3. WITH ACCUSATIVE, *about*, of place, time, etc.: *ἀμφὶ τὰ ὅρια* (about) *close to the boundaries* (XC.2 4[16]), *ἀμφὶ μέσον ἡμέρας about midday* (XA.4.4[1]), *ἀμφὶ τὰ πεντήκοντα about fifty* (XA.2.6[15]), *ἀμφὶ δεῖπνον εἶχεν he was busy about dinner* (XC.5.5[44]).

Phrases: **οἱ ἀμφί τινα** *a person with those about him, his friends, followers, soldiers,* etc.

IN COMPOSITION: *about, on both sides.*

ἀνά.

792. **ἀνά** originally *up* (opposed to **κατά**).

1. WITH DATIVE, only in Epic and lyric poetry, *upon:* **ἀνὰ Γαργάρῳ ἄκρῳ** *on the summit of Gargarus* (O 152), **χρῡσέῳ ἀνὰ σκήπτρῳ** *upon a golden staff* (A 15).

2. WITH ACCUSATIVE, *up along;* passing *over, through* (cf. **κατά** with acc., 800, 2):

a. Of place: **ἀνὰ πᾶσαν τὴν γῆν** *over the whole land* (XAges.9[7]), **ἀνὰ στρατόν** *through the camp* (A 10), **ἀνὰ τὸν ποταμόν** *up the river* (IId.2.96).

b. Of time: **ἀνὰ πᾶσαν ἡμέρᾱν** *every day* (XC.1.2[8]), Hm. **ἀνὰ νύκτα** *through the night* (Ξ 80).

c. In distributive expressions: **ἀνὰ ἑκατόν** *by hundreds* (XA.5.4[12]).

Phrases: **ἀνὰ κράτος** (up to his power) *with all his might* (XA.1.10[15]), **ἀνὰ λόγον** *according to proportion* (PPhaed.110[d]), **ἀνὰ στόμα ἔχειν** *to have in one's mouth, to talk about* (B 250).

IN COMPOSITION: *up, back, again.*

ἀντί.

793. **ἀντί** *instead of, for.*

WITH GENITIVE only: **ἀντὶ τῆς ἀρχῆς δουλείᾱν ἀλλάξασθαι** *in exchange for empire, to get slavery* (Andoc.2[27]).

a. The original meaning, *facing, opposite to,* was lost, except in composition.

IN COMPOSITION: *against, in opposition to, in return.*

ἀπό.

794. **ἀπό** (Lat. *ab*) *from, off, away from* (properly *from* a position *on* something).

WITH GENITIVE only:

a. Of place: Hm. **ἀφ' ἵππων ἅλτο χαμᾶζε** *from the* (horses) *car he sprang to the ground* (Π 733), **ἀφ' ἵππου θηρεύειν** *to hunt* (from a horse) *on horseback* (XA.1.2[7]).

b. Of time: **ἀπὸ τούτου τοῦ χρόνου** (from) *since that time* (XA.7.5[8]).

c. Of cause: **ἀπὸ ξυμμαχίᾱς αὐτόνομοι** *independent from the terms of an alliance* (T.7.57), **ἀπὸ ξυνθήματος ἥκει** *he is come by agreement* (T.6.61).

Phrases: **ἀπὸ σκοποῦ** *away from the mark, amiss* (PTheaet.179[c]), **ἀπὸ ταὐτομάτου** (from self-moved action) *without occasion, of itself* (Ae.1[127]), **ἀπὸ στόματος εἰπεῖν** *to repeat by heart,* lit., from mouth (XSym.3[5]).

IN COMPOSITION: *from, away.*

διά.

795. **διά** (Lat. *di-, dis-*) *through* (originally *between, asunder*).

1. WITH GENITIVE:

a. Of place: Hm. **διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος** *through the shining shield passed the stout spear* (H 251).

b. Of time: διὰ νυκτός *through the night* (XA.4.6[22]).

c. Of means: δι' ἑρμηνέως λέγειν *to speak by an interpreter* (XA.2.3[17]).

d. Of a state of action or feeling: αὐτοῖς διὰ πολέμου ἰέναι *to proceed* (in the way of war) *in a hostile manner toward them* (XA.3.2[8]), διὰ φόβων γίγνεσθαι *to come to be in a state of alarm* (PLg.791[b]).

e. διά with the genitive often denotes an *interval* of space or time: διὰ μακροῦ *after a long interval* (T.6.15), διὰ τετρακοσίων ἐτῶν *after* (an interval of) *400 years* (I.6[27]), διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers* (T.3.21).

Phrases: διὰ στόματος ἔχειν *to have in one's mouth*, i. e., passing through the mouth (XC.1.4[25]), διὰ χειρὸς ἔχειν *to have in hand* (T.2.13), διὰ ταχέων (by quick ways) *quickly* (XA.1.5[9]), διὰ τέλους *completely* (SAj.685).

2. With accusative:

a. Regularly, *on account of:* διὰ νόσον τοῦ ἰατροῦ φίλος *on account of sickness he is fond of the physician* (PLys.218[e]).

b. *Through, during*, mostly poetic: Hm. διὰ δώματα *through the halls* (A 600), διὰ νύκτα *during the night* (τ 66).

Phrases: αὐτὸς δι' ἑαυτόν *by and for himself* (PRp.367[d]), διὰ τί; *why, wherefore?*

In composition: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *differo.*

εἰς.

796. εἰς (also ἐς) *into, to* (properly *to* a position *in* something, opposed to ἐξ *out of*) = Lat. *in* with accusative.

With accusative only:

a. Of place: Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν *the Siculi passed over from Italy into Sicily* (T.6.2), εἰς ἄνδρας ἐγγράφειν *to enrol among men*, i. e., write into the list of men (D.19[230]).

b. Of time: ἐς ἠῶ *till dawn* (λ 375), ἐς ἐμέ *to my time* (Hd.1.92), εἰς ἐνιαυτόν (to the end of a year) *for a whole year* (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence εἰς is also used for the time *when*, especially a fixed or expected time: ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα *for it was thought that on the next morning the king would arrive* (XA.1.7[1]).

c. Of other relations: εἰς τετρακοσίους *to the number of 400, about 400* (XA.3.3[6]), εἰς ὀκτώ *to the depth of eight men, eight deep* (XA.7.1[23]), εἰς δύναμιν *to the extent of one's power* (XA.2.3[23]), παιδεύειν ἀνθρώπους εἰς ἀρετήν *to train men with a view to virtue* (PGo.519[e]), ἐς τέλος *finally* (EIon 1261).

In composition: *into, in, to.*

Note.—In Attic prose, εἰς is the common form: only Thucydides (like Hd.) has ἐς. The poets use either form at pleasure.

ἐν.

797. ἐν (Hm. ἐνί) *in*, = Lat. *in* with the ablative.

With dative only:

a. Of place: ἐν Σπάρτῃ *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among:* ἐν τοῖς φίλοις *among their friends* (XA.5.4[32]).

b. Of time: ἐν τῷ χειμῶνι *in the winter* (XOec.17[3]).

c. Of other relations: ἐν τῷ θεῷ τὸ τέλος ἦν (in the power of) *with God was the issue* (D.18[193]), ἐν παρασκευῇ εἶναι *to be in preparation* (T.2.80).

Phrases: ἐν ὅπλοις εἶναι *to be under arms* (XA.5.9[11]), ἐν αἰτίᾳ ἔχειν τινά *to hold one* (in blame) *responsible* (T.1.35), πειράσομαι ἐν καιρῷ σοι εἶναι *I will try to be* (in good time) *useful to you* (XH.3.4[9]).

IN COMPOSITION: *in, on.*

NOTE.—Rare poetic forms are εἰν, εἰνί.

ἐξ.

798. ἐξ (before consonants ἐκ: Lat. *ex, e*) *out of, from* (properly *from* a position *in* something).

WITH GENITIVE only:

a. Of place: ἐκ Σπάρτης φεύγει *he is banished from Sparta.*

b. Of time: ἐκ παιδός (from a child) *since childhood* (XC.5.1[2]). Hence of immediate *succession:* λόγον ἐκ λόγου λέγειν *to make one speech after another* (D.18[313]).

c. Of origin: ἐκ τῶν θεῶν γενονότες *born of the gods* (I.12[81]). Hence with *passive* verbs (instead of ὑπό with the gen.): τῑμᾶσθαι ἔκ τινος *to be honored by some one:* the agent is then viewed as the *source* of the action; this construction is rare in Attic, but frequent in other dialects.

d. Of inference: ἐκ τῶν παρόντων (judging from) *according to the present circumstances* (T.4.17).

Phrases: ἐκ δεξιᾶς *on the right hand* (788 c), ἐκ πολλοῦ *at a great distance, ever since a remote time,* ἐξ ἴσου *on an equality,* δῆσαί (κρεμάσαι) τι ἔκ τινος *to bind* (*hang*) *one thing on another.*

IN COMPOSITION: *out of, from, away.*

ἐπί.

799. ἐπί *on, upon.*

1. WITH GENITIVE:

a. Of the place *where:* προὐφαίνετο ὁ Κῦρος ἐφ' ἅρματος *Cyrus appeared upon a chariot* (XC.8.3[13]), ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left* wing (XA.1.8[9]).

b. Of the place *whither:* ἐπὶ Σάμου πλεῖν *to sail toward Samos* (T.1.116).

c. Of time: ἐπὶ τῶν προγόνων *in our forefathers' time* (Ae.3[178]).

d. In other relations: λέγειν ἐπί τινος *to speak with reference to some one* (PCharm.155[d]), ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself* (T.2.63), ἐπ' ὀλίγων τεταγμένοι *drawn up few men deep* (XA.4.8[11]), ἐπὶ γνώμης γενέσθαι *to take a resolution* (D.4[6]), ἐπί τινος κεκλῆσθαι *to be named after some one* (Hd.4 45).

2. WITH DATIVE:

a. Of place: Hm. ἐπὶ χθονὶ σῖτον ἔδοντες *eating bread upon the earth* (θ 222), ἐπὶ τῇ θαλάσσῃ οἰκεῖσθαι *to be situated* (close upon) *by the sea* (XA.1.4[1]).

b. Of time: ἐπὶ τούτοις *after this, thereupon* (XC.5.5[71]).

c. Of aim or condition: ἐπὶ παιδείᾳ τοῦτο ἔμαθες *in order to an education hast thou learned this* (PProt.312[b]), ἐπὶ τόκῳ δανείζειν *to lend on interest* (PLg.742[c]), ἐπὶ τοῖσδε *on these conditions* (T.3.114).

d. In other relations: ἐπὶ τοῖς πράγμασιν εἶναι *to be at the head of affairs* (D.9[2]), ἐπὶ τοῖς πολεμίοις εἶναι *to be in the power of the enemy* (XA.5.8[17]), ἐπί τινι χαίρειν *to rejoice* (on the ground of) *at something* (XM.2.6[35]).

3. WITH ACCUSATIVE:

a. Of place: *to, upon, against:* ἀναβαίνειν ἐφ' ἵππον *to mount on horseback* (XA.1.8[3]), ἐπὶ δεξιά *toward the right* (XA.6.4[1]), ἐπὶ βασιλέα ἰέναι *to march against the king* (XA.1.3[1]).

b. Of *extension over* place or time: ἐπὶ πᾶσαν Εὐρώπην *throughout all Europe* (PCriti.112ᵉ), ἐπὶ τρεῖς ἡμέρᾱς *for* (during) *three days* (XA.6.6³⁶).

c. Of an object sought: τρέχω ἐπὶ τορύνην *I run to fetch a ladle* (ArAv.79).

Phrases: ἐπὶ πολύ *to a great extent* (T.1.6), ὡς ἐπὶ τὸ πολύ *for the most part* (T.2.13), τὸ ἐπ' ἐμέ *so far as I am concerned* (EOr.1345).

IN COMPOSITION: *upon, over, after, toward, unto.* Often it cannot well be translated.

κατά.

800. κατά (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

1. WITH GENITIVE:

a. *Down from:* Hm. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus* (A 44).

b. *Underneath:* κατὰ γῆς *underground* (PPhaedr.249ᵃ).

c. *Down upon:* μύρον κατὰ τῆς κεφαλῆς καταχέαι *to pour ointment over the head* (PRp.398ᵃ).

d. *Against* a person (of speaking, etc.): ψεύδεσθαί κατά τινος *to speak falsely against one* (PEuthyd.284ᵃ). Rarely in a good sense: *concerning, respecting.*

Phrases: πόλιν κατ' ἄκρᾱς ἑλεῖν *to take a city completely,* i. e., from its highest point down (T.4.112), κατὰ νώτου *in the rear* of an army (T.4.33).

2. WITH ACCUSATIVE, *down along;* passing *over, through; pertaining to, according to, opposite:*

a. Of place: κατὰ ῥόον *down stream* (Hd.2.96), κατὰ Θετταλίᾱν *throughout Thessaly* (PCr.45ᶜ), κατὰ γῆν καὶ κατὰ θάλατταν (over) *by land and by sea* (XA.3.2¹³), τὸ καθ' αὑτούς *the part opposite them* (XA.1.8²¹).

b. Of time: κατ' ἐκεῖνον τὸν χρόνον *at that time* (T.1.139), οἱ καθ' ἡμᾶς *our contemporaries* (D.20⁷³).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον (according to) *in the same manner* (XC.8.2⁵), κατὰ πάντα *in all respects* (D.24¹⁰⁵), κατὰ δύναμιν *according to ability* (Hd.3.142), κατὰ τοὺς νόμους *according to the laws* (D.8²), τὸ κατ' ἐμέ *as regards me* (D.18²⁴⁷).

d. In distributive expressions: Hm. κατὰ φῦλα *by clans, each clan by itself* (B 362), κατὰ δύο *by twos, two by two* (D.20⁷¹), καθ' ἡμέρᾱν *day by day* (T.1.2).

IN COMPOSITION: *down, against.* Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

μετά.

801. μετά *amid, among.*

1. WITH GENITIVE, *with,* implying participation (cf. σύν, 806): μετὰ ξυμμάχων κινδῡνεύειν *to meet the dangers of battle* in common *with allies* (T.8.24), μετὰ πολλῶν δακρύων *with* (amid) *many tears* (PAp.34ᵉ).

2. WITH DATIVE, poetic, chiefly Epic: Hm. Ἕκτορα δῖος θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men* (Ω 258).

3. WITH ACCUSATIVE:

a. Usually *after,* in *time* or *order:* μετὰ τοῦτον τὸν χρόνον *after this time* (PRp.537ᵇ), μετὰ θεοὺς ψῡχὴ θειότατον *next to the gods, the soul is most divine* (PLg.726ᵃ).

b. *To* (a position) *among* or *along with,* poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων *going among the multitude of his friends* (H 115).

c. *After* (in quest of), poetic: Hm. *βῆναι μετὰ πατρὸς ἀκουήν to go in quest of tidings of a father* (β 308).

Phrases: *μετὰ χεῖρας ἔχειν to have in hand*, properly, to take between the hands and hold there (Ae.1[77]), *μεθ' ἡμέρᾱν by day* (Ant.5[44]).

In composition: *with* (of sharing), *among, between, after, from one place to another* (*μετατιθέναι to put in a new place*).

παρά.

802. *παρά* (Hm. also *πάρ, παραί*) *alongside of, by, near.*

1. With genitive, *from beside, from:* Hm. *παρὰ νηῶν ἀψ ἀπονοστήσειν to return from the ships* (M 115), *λαμβάνειν παρὰ πολεμίων to take from the enemy* (XHier.1[34]). Very rarely, and only in poetry, simply *alongside of:* *ναιετῶν παρ' Ἰσμηνοῦ ῥείθρων dwelling by the currents of Ismenus* (SAnt.1123).

2. With dative: *with, beside:* *παρὰ τῷ διδασκάλῳ σῖτεῖσθαι to dine with the teacher* (XC.1.2[8]), Hm. *μιμνάζειν παρὰ νηυσὶ κορωνίσι to remain by the curved ships* (B 392). Figuratively: *παρ' ἐμοί in my opinion* (Hd.1.32).

3. With accusative, *to* (a position) *beside, unto:* also *along by:*

a. Of place: Hm. *τὼ δ' αὖτις ἴτην παρὰ νῆας but they two went again to the ships* (A 347), *βῆ δ' ἀχέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης he went sorrowing along the shore of the roaring sea* (A 34).

b. Of time: *παρ' ὅλον τὸν βίον* (along by) *during his whole life* (MMon.131).

c. Of comparison: *παρὰ τοὺς ἄλλους εὐτακτῶν obedient in comparison with the others* (XM.4.4[1]).

d. Of cause: *παρὰ τὴν ἡμετέρᾱν ἀμέλειαν Φίλιππος ἐπηύξηται through our neglect Philip is becoming great* (D.4[11]), properly, by it, in connection with it.

e. Of exception or opposition: *ἔχω παρὰ ταῦτα ἄλλο τι λέγειν beside this I have another thing to say* (PPhaed.107[a]), *παρὰ τοὺς νόμους contrary to the laws* (XM.4.4[3]), properly, passing by or beyond them, trans-gressing them, the opposite of *κατά* with acc. (800, 2 c).

Phrases: *παρὰ μῑκρόν by little, within a little, παρὰ μῑκρὸν ἦλθον ἀποθανεῖν I came near dying* (I.19[22]), *παρὰ πολὺ νῑκᾶν to be* (victorious by much) *completely victorious* (T.1.29), *παρ' ὀλίγον ποιεῖσθαι to esteem lightly* (XA.6.6[11]).

In composition: *beside, along by* or *past, aside, amiss.*

περί.

803. *περί around* (on all sides, cf. *ἀμφί* 791).

1. With genitive:

a. Chiefly in derived sense, *about, concerning* (Lat. *de*): *τίνα γνώμην ἔχεις περὶ τῆς πορείᾱς; what opinion have you about the march?* (XA.2.2[10]).

b. In Hm. *surpassing, more than:* *περὶ πάντων ἔμμεναι ἄλλων to be superior to all others* (A 287). Hence, in prose, such phrases as *περὶ πολλοῦ ποιεῖσθαι to consider as* (more than much) *very important* (PAp.46[e]), *περὶ οὐδενὸς ἡγεῖσθαι to esteem* (just above nothing) *very low, think little of* (Lys.31[31]). Cf. 746 a.

2. With dative, not frequent in Attic prose:

a. Of place: *θώρᾱκα ἔχει περὶ τοῖς στέρνοις he wears a cuirass round his breast* (XC.1.2[13]).

b. Of cause: *δεδιότες περὶ τῷ χωρίῳ being alarmed for the place* (T.1.60).

3. With accusative, nearly the same as ἀμφί: περὶ Ἑλλήσποντον *about the Hellespont, in the region of the Hellespont* (D.8[3]); and in derived sense, σπουδάζειν περὶ τὴν πολῑτείᾱν *to be busily engaged about the government* (I.8[51]), τὰ περὶ τὴν γεωργίᾱν *what pertains to husbandry* (XO.20[1]).

In composition: *around* (*remaining*) *over, surpassing* (with adjectives = Lat. *per-* in *permagnus*).

For Hm. περί as adverb *exceedingly*, see 785.

πρό.

804. πρό (Lat. *pro*) *before.*

With genitive only:

a. Of place: πρὸ τῶν πυλῶν *before the gates* (XH.2.4[34]).

b. Of time: πρὸ τῆς μάχης *before the battle* (XA.1.7[13]).

c. Of preference: πρὸ τούτου τεθνάναι ἕλοιτο *before this he would rather choose death* (PSym.179[a]).

d. Of protection or care: μάχεσθαι πρὸ παίδων *to fight for one's children*, properly, in front of them (Θ 57), πρὸ ὑμῶν ἀγρυπνεῖν *to watch in your behalf* (XA.7.6[36]).

Phrases: πρὸ πολλοῦ ποιεῖσθαι (to esteem in preference to much) *to consider as valuable, important* (I.5[14]), Hm. πρὸ ὁδοῦ *further on the way* (Δ 382).

In composition: *before, forward, forth.*

πρός.

805. πρός (Hm. also προτί, ποτί) *at* or *by* (properly *confronting*).

1. With genitive:

a. *In front of, looking towards, on the side of:* πρὸς Θρᾴκης κεῖσθαι *to be situated over against Thrace* (D.23[182]), τὸ πρὸς ἑσπέρᾱς τεῖχος *the westward wall* (XH.4.4[18]).

Similarly in *swearing:* πρὸς θεῶν *before the gods, by the gods* (XA.5.7[5]). So πρὸς πατρός *on the father's side*, πρὸς μητρός *on the mother's side* (D.21[144]).

b. To express what is *natural* or *appropriate* on the part of some one: πρὸς γυναικὸς ἦν *it was the way of a woman* (AAg.1636), οὐκ ἦν πρὸς τοῦ Κύρου τρόπου *it was not according to the character of Cyrus* (XA.1.2[11]).

c. *From:* ἔπαινον ἔχων πρὸς ὑμῶν *having praise from you* (XA.7.6[33]). Sometimes used with passive verbs (instead of ὑπό, 808, 1 b): πρὸς θεῶν ὁρώμενος *seen by the gods* (AEum.411): cf. ἐκ, 798 c.

2. With dative:

a. *At:* ὁ Κῦρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon* (XC.7.5[1]). Also in derived sense, *engaged in:* πρὸς ἔργῳ εἶναι *to be busied with a work* (XH.4.8[22]).

b. *In addition to:* πρὸς τούτοις *besides this, furthermore* (XC.1.2[8]).

3. With accusative:

a. *To:* ἔρχονται πρὸς ἡμᾶς *they come to us* (XA.5.7[20]), λέξατε πρός με *speak to me* (XA.3.3[2]). Also *against:* ἰέναι πρὸς τοὺς πολεμίους *to march against the enemy* (XA.2 6[10]).

b. *Towards:* πρὸς Βορρᾶν *towards the north* (T.6.2). Especially of disposition or relation toward some one: οἰκείως διακεῖσθαι πρός τινα *to be confidentially disposed towards one* (XA.7.5[16]), σπονδὰς ποιήσασθαι πρός τινα *to make a truce with one* (T.4.15).

c. *In reference to, with a view to:* πρὸς ταῦτα *in view of this, therefore* (APr.915), διαφέρειν πρὸς ἀρετήν *to have the advantage in respect to virtue* (PAp.35b), πρὸς τί με ταῦτ' ἐρωτᾷς; *to what end do you ask me this?* (XM.3.7[2]), πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness* (by reference to) *according to money* (I.4[76]).

Phrases: πρὸς ἡδονήν, χάριν *with a view to please, gratify* (APr.494, SPhil. 1155), πρὸς βίαν *by force, forcibly* (APr.208), πρὸς ὀργήν *in anger, angrily* (SEl.369), οὐδὲν πρὸς ἐμέ *it is nothing to me* (D.18[91]).

IN COMPOSITION: *to, towards, in addition.*

σύν.

806. σύν (also ξύν) *with*, i. e. in company with, in connection with = Lat. *cum* (cf. μετά with the gen., 801, 1):

WITH DATIVE only:

ἐπαιδεύετο σὺν τῷ ἀδελφῷ *he was educated with his brother* (XA.1.9[2]), σὺν θεοῖς *with* the help of *the gods* (XC.6.4[19]), σὺν τῷ νόμῳ in conformity *with the law* (XC.1.3[17]).

IN COMPOSITION: *with, together.*

ὑπέρ.

807. ὑπέρ (Hm. also ὑπείρ) *over* = Lat. *super.*

1. WITH GENITIVE:

a. Of place: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us* (XM.3.8[9]).

b. In derived sense, *for, in behalf of:* μάχεσθαι ὑπέρ τινος *to fight for one*, orig. over him, standing over to defend (PLg.642c), πονεῖν ὑπὲρ σοῦ *to labor in your behalf* (XA.7.3[31]). Also *on account of:* ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom* (XA.1.7[3]).

c. *Concerning* (= περί), rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war* (D.2[1]).

2. WITH ACCUSATIVE, *over, beyond*, of place and measure: Hm. ὑπὲρ οὐδὸν ἐβήσετο *he passed over the threshold* (ν 63), οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες *those who dwell beyond the Hellespont* (XA.1.1[9]), ὑπὲρ δύναμιν *beyond one's ability* (D.21[69]).

IN COMPOSITION: *over, beyond, exceedingly, in behalf of.*

ὑπό.

808. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub.*

1. WITH GENITIVE:

a. Less often *under*, of place: ὑπὸ γῆς *under the earth* (PAp.18b). Hence in some expressions of dependence: ὑπ' αὐλητῶν χωρεῖν *to march under the lead of flute-players* (T.5.70).

b. Much more frequently, *by*, of agency, with passive verbs: ἐτῑμᾶτο ὑπὸ τοῦ δήμου *he was honored* by the people (XH.2.3[15]), ὑπὸ τῶν δούλων ἀπέθανον *they were slain by the slaves* (XHier.10[4]). Cf. 820.

c. Of cause: ὑπὸ ἀπλοίας ἐνδιέτριψεν *through bad weather he delayed* (T.2.85).

2. WITH DATIVE, *under:* ὑπὸ τῷ οὐρανῷ *under the heavens* (PPhaed.110b), ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* (XA.1.2[8]), ὑπὸ βασιλεῖ εἶναι *to be under* (the power of) *the king* (XC.8.1[6]).

3. With accusative:

a. Of place, properly *to* (a position) *under:* Hm. ὑπὸ πόντον ἐδύσετο κῦμαίνοντα *he dived under the surging sea* (λ 253). Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοὺς ποιεῖσθαι *to bring cities and nations under their power* (PRp.348d).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night* (T.1.115), cf. Lat. *sub noctem;* ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

In composition: *under, secretly, slightly, gradually.* It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

THE VOICES.

ACTIVE.

809. The active voice represents the subject as acting: thus τύπτω *I strike.*

810. The active voice of some verbs has both a transitive (593 a) and an intransitive meaning:

ἐλαύνειν tr. *to drive,* intr. *to ride, march;* πράττειν tr. *to do,* intr. εὖ (κακῶς) πράττειν *to do* or *fare well (ill);* ἔχειν tr. *to have, hold,* intr. καλῶς ἔχει Lat. *bene se habet, it is well,* ἔχε δή *stop now,* ἔχ' ἠρέμα *keep still.*—In English, this is still more common, as in the verbs *move, turn, break, melt, increase,* etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to throw,* εἰσβάλλειν and ἐμβάλλειν *to make an invasion,* also (of rivers) *to empty;* διδόναι *to give,* ἐνδιδόναι *to give in, surrender,* ἐπιδιδόναι *to advance, improve;* κόπτειν *to cut,* προκόπτειν *to make progress.*

For intransitive verbs which become transitive in composition, see 712 c.

MIDDLE.

811. The middle voice represents the subject as acting on himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish the following three uses of the middle.

812. The Direct Middle represents the subject as acting directly on himself: λούεσθαι *to wash one's self, bathe.*

So τρέπεσθαι *to turn one's self,* ἐπιδείκνυσθαι *to show one's self,* ἵστασθαι *to set one's self,* καλύπτεσθαι *to cover one's self.* The subject is also the *direct* object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν to stop*, *παύεσθαι* (to stop one's self) *to cease*; *φαίνειν to show*, *φαίνεσθαι* (to show one's self) *to appear*; *πείθειν to persuade*, *πείθεσθαι* (to persuade one's self) *to trust, comply.*

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι either to harm us or to secure themselves* (T.1.33).

813. The INDIRECT MIDDLE represents the subject as acting *for* himself, or on something *belonging to* himself: *πορίζεσθαι χρήματα to provide money for one's self*, *σπάσασθαι τὸ ξίφος to draw one's (own) sword.*

So *ἄγεσθαι γυναῖκα to take a wife* (to one's own house), *ποιεῖσθαί τινα φίλον to* (make some one a friend) *gain some one's friendship* (for one's self), *μεταπέμπομαί τινα I send for one* (that he may come to me), *τίθεσθαι τὴν ψῆφον to deposit one's (own) vote.* Sometimes the middle means *to*, rather than *for*, one's self: Hm. *ἐφέλκεται ἄνδρα σίδηρος the iron draws the man to itself* (π 294).

a. With 'ward off' etc. the middle is translated *from* (cf. 767 a): *ἀμύνεσθαι κίνδῦνον to ward off danger* (for, i. e.) *from one's self*, *τρέπεσθαι τοὺς πολεμίους to turn the enemy from ourselves, put them to flight.*

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

παρέχειν to furnish in any way, *παρέχεσθαι to afford from one's own property*; *ποιεῖν πόλεμον to make war* simply, *ποιεῖσθαι πόλεμον to make war with one's own resources*; *λαμβάνειν τι to take something*, *λαμβάνεσθαί τινος to take hold of something* with one's own hand; *σκοπεῖν to view*, *σκοπεῖσθαι to take one's own view, consider in his mind.*

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλεύειν to take counsel*, *βουλεύεσθαι to take one's own counsel, form his own plan*; *πολῑτεύειν to be a citizen, act as such*, *πολῑτεύεσθαι to perform one's civic duties, to conduct public affairs*; *πρεσβεύειν to be an embassador, negotiator*, *πρεσβεύεσθαι* (used of the state) *to conduct its negotiations*, by sending embassadors.

815. In some verbs, the indirect middle has a *causative* use:

διδάσκομαι τὸν υἱόν I have my son taught (make others teach him for me), *παρατίθεμαι δεῖπνον I have a meal served up to me* (make others serve it for me). Cf. PMen.93[4], T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αἱρεῖν to take*; *αἱρεῖσθαι to choose.*

2. *ἀποδοῦναι to give back*; *ἀποδόσθαι to sell* (give it away for one's self, for value received).

3. ἅπτειν *to attach*; ἅπτεσθαί τινος *to touch something* (attach one's self to it).

4. ἄρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἄρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμεῖν *to marry* (of the man); γαμεῖσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write* or *propose a law*; γράφεσθαί τινα *to bring suit against some one* (have him written down in the magistrate's book).

7. δανείζειν *to lend*; δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment*; δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold*; ἔχεσθαί τινος *to hold on to*, hence *be close to something*.

10. μισθοῦν *to let for hire*; μισθοῦσθαι *to hire* (make another let to one).

11. τιθέναι νόμους *to make laws* for others (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τῑμωρεῖν τινι *to avenge some one*; τῑμωρεῖσθαί τινα *to avenge one's self on some one*.

13. φυλάττειν τινά *to watch* (guard) *some one*; φυλάττεσθαί τινα *to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn*.

817. Deponent Verbs show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ὑπισχνεῖσθαι (to hold one's self under) *to undertake, promise*; indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to* (make live again) *re-animate*; subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἴεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: τύπτομαι *I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by ὑπό with the genitive (808, 1 b); rarely by other prepositions (798 e, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular *ἐρᾶν love*, *ἄρχειν rule*, *καταφρονεῖν despise* (which take the genitive); *πιστεύειν trust*, *ἀπιστεῖν distrust*, *φθονεῖν envy*, *ἐπιβουλεύειν plot against*, *πολεμεῖν war against* (which take the dative):

μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι they learn to govern and to be governed (XA.1.9[4]), *ὥρᾱ ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν 'tis time for us to beware lest we be despised* (XA.5.7[12]), *πιστεύεσθαι ὑπὸ τῆς πατρίδος to be trusted by one's country* (XSym.4[39]), *ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα we are plotted against by the Athenians* (T.1.82), *φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως envied by Odysseus* (XM.4.2[33]).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: *οἱ ἐπιτετραμμένοι τὴν φυλακήν* (for *ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή*) *those entrusted with the guard* (T.1.126), *ἄλλο τι μεῖζον ἐπιταχθήσεσθε* (for *ἄλλο τι μεῖζον ἐπιταχθήσεται ὑμῖν*) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: *τὰ στρατηγούμενα the things done in commanding, strategic operations* (D.4[47]), *τὰ ἐμοὶ πεπολῑτευμένα my political course* or *conduct* (D.18[59]).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: *βιάζεσθαι to do violence*, aor. *βιάσασθαι*; but also pass. *to suffer violence*, aor. *βιασθῆναι* (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: *αἱρεῖν to take*; middle *αἱρεῖσθαι*, aor. *ἑλέσθαι to choose*; passive *αἱρεῖσθαι*, aor. *αἱρεθῆναι to be taken*, also *to be chosen*.

Remark.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur*, *ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus *ἀκούειν*, poet. *κλύειν*, (properly 'hear') in the sense of *to be called* or *to be* well or ill *spoken of* takes the place of the passive of *λέγειν*. So *εὖ πάσχειν* ('suffer well') means *to be treated well* as passive of *εὖ ποιεῖν*; *ἀποθνῄσκειν* ('die') *to be killed* as passive of *ἀποκτείνειν*; *φεύγειν* ('flee') *to be banished* or *prosecuted* as passive of *διώκειν*; *ἐκπίπτειν* ('fall out') *to be cast out* as passive of *ἐκβάλλειν*; and often *κεῖσθαι* ('lie') *to be put* replaces the rare perfect passive of *τίθημι*.

Thus *μέγα εὖ ἀκούειν ὑπὸ ἑξακισχῑλίων ἀνθρώπων 'tis a great thing to be well spoken of by six thousand men* (XA.7.7[23]), *νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσι now they are called fawners and god-hated* (D.18[46]), *ἐν Θρᾴκῃ γὰρ ἀπέθανεν ὑπὸ Νῑκάνδρου for he was slain by Nicander in Thrace* (XA.5.1[15]), *οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους those who transgress the laws appointed by the gods* (XM.4.4[21]), *μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτᾱς δίκᾱς φύγοιμι may I never be prosecuted on such grave charges by Meletus* (PAp.19[c]).

THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι *to do.*	ποιεῖν *to be doing, be engaged in.*	πεποιηκέναι *to have done.*
ἀποθανεῖν *to die.*	ἀποθνήσκειν *to be dying.*	τεθνηκέναι *to be dead.*
φυγεῖν *to flee, run away, take flight, be banished.*	φεύγειν *to be fleeing,* or *in exile.*	πεφευγέναι *to have got safe off, be out of danger.*
φοβηθῆναι *to take fright, be frightened.*	φοβεῖσθαι *to fear, be afraid.*	πεφοβῆσθαι *to be terror-stricken.*
ἀνθῆσαι *to blossom forth, burst into flower.*	ἀνθεῖν *to bloom, be blooming.*	ἠνθηκέναι *to be in flower.*
πιστεῦσαι *to put one's trust.*	πιστεύειν *to trust.*	πεπιστευκέναι *to have a settled confidence.*

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (ἀόριστος *indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω *am writing.*	Perf. γέγραφα *have written.*
PAST TIME.	Aor. ἔγραψα *wrote.*	Impf. ἔγραφον *was writing.*	Plupf. ἐγεγράφη *had written.*
FUTURE TIME.	Fut. γράψω *shall write.*		Fut. Perf. γεγράψεται *it will have been written.*

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

I. TENSES OF THE INDICATIVE.

Present.

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19[46]), τίκτει κόρος ὕβριν *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future*, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθᾶσι *many on account of glory have suffered great evils* (XM.4.2[35]), ἀνὴρ ἐπιεικὴς ἀπολέσᾶς τι ῥᾷστα οἴσει *a reasonable man, when he has lost anything, will bear it very easily* (PRp.603[e]).—For a similar use of the aorist, see 838.

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade.*

ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρᾶς *you are trying to drive us out of the country* (XA.7.7[1]). The same use is found in the other modes: Hm. τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θῡμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 312).

826. With πάλαι and other expressions of past time, the present is used, where in English the perfect would be required: πάλαι ζητοῦμεν *we have long been seeking* (SOt.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus ἀκούω (*I hear*) may mean *I* (have heard) *am informed*; νικάω (*I conquer*) may mean *I* (have conquered) *am victorious*; φεύγω (*I flee*) may mean *I* (have fled) *am in exile*; ἀδικέω (*I do wrong*) may mean *I* (have done wrong) *am a wrong-doer*. The presents ἥκω *I am come*, οἴχομαι *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: ἐνίκων *I was victorious*, etc.

828. Historical Present.—In vivid narration, a past event is often thought of and expressed as present:

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1[1]). The present in this use is freely interchanged with the past tenses: ἐπεὶ ἠγεῖτο Ἀρχίδαμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι *when Archidamus led against the enemy, they did not abide the attack, but turn to flee* (XH.7.5[12]).

a. Even a *future* event, when thought of as immediate or certain, may be expressed by the present: εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελίᾱ *if this city shall be taken, the whole of Sicily is* (i. e., will be) *in their hands* (T.6.91). This is the general use of εἶμι *I* (am going, i. e.) *am about to go* (477 a).

Imperfect.

829. The imperfect represents an action as *going on* at a past time: ἔγραφον *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the *same* time:

Hm. ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός *while it was morning and the sacred day was waxing, so long the weapons of both hosts did clash, and people fell* (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

Σωκράτης ὥσπερ ἐγίγνωσκεν οὕτως ἔλεγε *as Socrates thought, so he* (always) *spoke* (XM.1.1[4]), ἐλέγετο *it was* (repeatedly) *said, the talk was* (XA.1.2[12]).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying *speech* (saying, commanding, asking, etc.): ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται *he told the magistrates that there would be an attack* (T.3.25).

832. Imperfect of attempted action.—The imperfect, like the present (825), often denotes an attempted action:

Κλέαρχος τοὺς στρατιώτᾱς ἐβιάζετο ἰέναι· οἱ δ' αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προϊέναι *Clearchus* (was forcing) *tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward* (XA.1.3[1]).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: *οὐ τοῦτ' ἦν εὐδαιμονίᾱ, κακοῦ ἀπαλλαγή this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478c), *οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; aren't you then the only epops*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθρᾱν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν the speakers ought not to make any discourse with reference either to enmity or to favor, implying that they do (D.8[1]). Thus also *χρῆν it were proper*, *εἰκὸς ἦν it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past* obligation: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν taking up their poems, I would (often) *ask what they meant* (PAp.22[b]).

a. The aorist indicative with ἄν has a similar use: *δραχμὰς ἂν ἤτησ' εἴκοσιν εἰς ἱμάτιον I would* (= used to) *ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist:*

τοξικὴν καὶ ἰᾱτρικὴν καὶ μαντικὴν Ἀπόλλων ἀνηῦρε Apollo invented archery and medicine and divination (PSym.197[a]), Hm. *τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής, βῆ δ' ἰθὺς προθύροιο her much the first godlike Telemachus espied, and went straight toward the door-way* (α 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρᾱκε of his servants he (left) *has left no one, but has sold them all* (Ae.1[99]), Κῦρον μεταπέμπεται (828) *ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε he sends for Cyrus from the government of which he* (made) *had made him satrap* (XA.1.1[2]).

838. Epistolary Aorist.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: *μετ' Ἀρταβάζου, ὅν σοι ἔπεμψα, πρᾶσσε negotiate with Artabazus, whom I* (sent) *send to thee* (T.1.129). The perfect may also be so used.

839. In questions with τί οὐ, containing a proposal, the aorist is often used, instead of the present: τί οὐ σύ μοι ἐγένου συνθηρᾱτής; *why* (didn't you) *don't you become my fellow-hunter?* (XM.3.11[15]).

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

τὰς τῶν φαύλων συνηθείᾱς ὀλίγος χρόνος διέλῡσε *the associations of the bad a little time dissolves* (I.1[1]), μί' ἡμέρᾱ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω *a single day drags one man down from high estate, and lifts another up* (EFrag.424).

a. This is called *gnomic* aorist, as being especially frequent in proverbs or maxims (γνῶμαι). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus ἐνόσησε *he fell ill* (pres. νοσῶ *am ill*).

So ἔχω *have*, ἔσχον *got, got possession of*; ἄρχω *rule*, ἦρξα *attained dominion*; βασιλεύω *am king*, ἐβασίλευσα *became king*; -κοιμῶμαι *sleep*, ἐκοιμήθην *went to sleep*; ἰσχύω *am strong*, ἴσχῡσα *grew strong*; σῑγῶ *am silent*, ἐσίγησα *became silent*; δακρύω *weep*, ἐδάκρῡσα *burst into tears*; ἐρῶ *love*, ἠράσθην *fell in love*; κινδῡνεύω *am in danger*, ἐκινδύνευσα *incurred risk*. So ἔστην *took my stand* (perf. ἕστηκα *am standing*).

a. This use is found in all the modes of the aorist: νοσῆσαι *to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factitive* sense (836 a): ἐβασίλευσε δέκα ἔτη *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: ἐγέλασα *I can't help laughing*, liter., I laughed (ArEq.696), ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with ἄν, expressing occasional action, see 835 a.

Future.

843. The future denotes an action that will take place at a future time: γράψω *I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus ἄρξω may denote either *I shall attain to rule* (cf. aor. ἦρξα, 841) or *I shall rule* (be ruler): πρᾱγματεύονται ὅπως ἄρξουσι *they take measures to attain to power* (XRl.14[5]), διαιρετέον οἵτινες ἄρξουσί τε καὶ ἄρξονται *we must distinguish who are to rule and who to be ruled* (PRp.412[b]).

844. The second person of the future is used as a softened form of command: πάντως δὲ τοῦτο δράσεις *but this you shall do by all means* (ArNub.1352).

With negatives, it expresses prohibition: *οὐ τοῦτο λογιεῖσθε you will not* (are not to) *consider this* (Lycurg.[67]).

a. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς; wilt thou not wait?* (PSym.172[a]). For *οὐ μή* with the future, see 1032 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἄν*, without materially modifying the meaning: *καί κέ τις ὧδ' ἐρέει and thus some one will say* (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. Periphrastic Future.—To represent a future action as immediately expected or intended, the verb *μέλλω am about* is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε I am about to teach you whence this calumny has arisen against me (PAp.21[b]), *ἐγὼ ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν I am going to lead you to Phasis* (XA.5.7[5]), *μέλλοντος λαβεῖν αὐτοῦ when he is on the point of seizing it* (ArAch.1159).

a. Other tenses of *μέλλω* are used in a similar way: *πλησίον ἤδη ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλύσειν the station was now near, where he was about to stop for the night* (XA.1.8[1]). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase *πῶς οὐ μέλλω* or *τί οὐ μέλλω* has a peculiar meaning, *how (why) should I not—? πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι; why should not that which is wiser appear nobler?* (PProt.309[c]).

Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: *γέγραφα I have written*, *ἐγεγράφη I had written.*

848. A future action is sometimes vividly expressed by the perfect: *ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν thou art a dead man, if I ask thee this again* (SOt.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. Perfect with present meaning.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μέμνημαι (from *μιμνήσκω*), properly, have recalled to mind, and so *remember*, Lat. *memini*.
κέκλημαι (*καλέω*) have received a name, *am called*.
κέκτημαι (*κτάομαι*) have acquired, *possess*.
ἠμφίεσμαι (*ἀμφιέννῡμι*) have dressed myself in, *have on*.
πέποιθα (*πείθω*) have put confidence, *have confidence in*.
πέφῡκα (*φύω*) have been produced, *am by nature*.
ἕστηκα (*ἵστημι*) have set myself, *stand*.
βέβηκα (*βαίνω*) have stepped, *stand*, also *am gone*.
ἔγνωκα (*γιγνώσκω*) have recognized, *know*.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more *settled* condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as οἶδα *know*, ἔοικα *am like*, εἴωθα *am accustomed*, δέδοικα *am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: κέκρᾱγα (κράζω) *bawl*, κέκριγα (κρίζω) *shriek*, κέκλαγγα (κλάζω) *bay*; also κέχρημαι (χρήζω) *need* and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: ἐκεκτήμην *was in possession of*, ἑστήκη *was standing*;—and the *future perfect* has the meaning of a simple *future*: ἑστήξω *shall stand*, μεμνήσομαι *shall remember*, κεκράξομαι *shall bawl*.

Future Perfect.

850. The future perfect denotes an action which will be completed at a future time: γεγράψεται *it will have been written*.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with ἔσομαι see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus πεπρᾶσομαι *shall be sold*, κεκόψομαι *shall be cut* are the regular Attic forms, instead of πρᾱθήσομαι, κοπήσομαι; and δεδήσομαι *shall be bound*, πεπαύσομαι *shall be quiet* are oftener said than δεθήσομαι, παυθήσομαι. Cf. also 849 c.

II. TENSES IN OTHER MODES.

General Rule.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus ποιεῖν *to be doing* (at any time).

The aorist denotes an action simply as *brought to pass*: ποιῆσαι *to do* (at any time).

The perfect denotes an action simply as *completed*: πεποιηκέναι *to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

Present time: οὐ βουλεύεσθαι ὥρᾱ, ἀλλὰ βεβουλεῦσθαι *it is time, not to be planning, but to have a plan formed* (PCr.46[a]), μαινόμεθα πάντες ὁπόταν ὀργιζώμεθα *we all are mad whenever we are angered* (Philem.iv.54) Here βουλεύεσθαι, βεβουλεῦσθαι, ὀργιζώμεθα are understood, from the connection merely, to refer to present time.

FUTURE TIME: *τίς ἐθελήσει κῆρυξ ἰέναι; who will be willing to go as herald?* (XA.5.7[30]), *ὁπόταν ἀπίωμεν, ἕψονται whenever we go away, they will follow* (XA.6.5[15]). Here the connection shows that *ἰέναι, ἀπίωμεν* refer to the future.

PAST TIME: *ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι he wanted both his sons to be with him* (XA.1.1[1]), *Κῦρος ἔπεμπε βίκους οἴνου ὁπότε πάνυ ἡδὺν λάβοι Cyrus sent jars of wine whenever he got any very good* (XA.1.9[25]). Here *παρεῖναι, λάβοι* are seen from the context to refer to the past.

b. The imperative, though *expressing* no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: *τετάχθω let him* (have been placed) *have his station* (PRp.562[a]).

OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present:* that is, the same time as the leading verb: *γράφειν φησί he says that he is writing* (now); *ἔφη γράφειν* or *ἔλεγεν ὅτι γράφοι he said that he was writing* (then).

So *γεγραφέναι φησὶ τὴν ἐπιστολήν he says that he has the letter written* (now), *ἤκαζον προεληλακέναι they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10[16]), *ἦκεν ἄγγελος λέγων ὅτι Συέννεσις λελοιπὼς εἴη τὰ ἄκρα there came a messenger saying that Syennesis had left the heights*, i. e., was then gone from them (XA.2.1[21]).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past:*

πέπεισμαι ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους I am persuaded that men used to run away from Scylla for this reason (XM.2.6[31]). Here *φεύγειν* represents *ἔφευγον*. The aorist *φυγεῖν* would mean that they ran away on some *one* occasion. With the perfect infin., *λέγεται ἄνδρα τινὰ ἐκπεπλῆχθαι 'tis said that a certain man had been fascinated* (XC.1.4[27]); here *ἐκπεπλῆχθαι* represents *ἐξεπέπληκτο*.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past: γράψαι φησί he says that he wrote, ἔφη γράψαι* or *ἔλεγεν ὅτι γράψειε he said that he had written.*

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς (indic. *ἔπεμψε*) *the Indians said that the king of the Indians had sent them* (XC.2.4[7]), *λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that *γράψαι*, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write.*

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: *γράψειν φησί he says that he will write*, *ἔφη γράψειν* or *ἔλεγεν ὅτι γράψοι he said that he would write*.

ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε but what he would do, he did not indicate (XA.2.1[23]), *ταῦτα ὑπίσχνεῖτο ποιήσειν he promised that he would do this* (I.5[63]).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with *μέλλω* (846), and with *τό* (959): *τὸ ἐκφοβήσειν the expectation of frightening* (T.4.12[6]).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

Participles.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: *οἱ γράφοντες those who write* (now), *οἱ δειλοὶ κύνες τοὺς μὲν παριόντας δάκνουσι, τοὺς δὲ διώκοντας φεύγουσιν cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2[35]), *ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: *οἱ γεγραφότες those who have written* (have the writing now done), *ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη you are vexed at what has resulted, Aeschines* (D.18[41]), *ἔλεγον πάντα τὰ γεγενημένα they told all that had happened*, i. e., was at that time completed (XA.6.3[11]).

Aorist participle: *οἱ γράψαντες those who wrote*, *ταῦτα ποιήσᾱς διέβαινε having done this he went across* (XA.1.4[17]), *Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: *οἱ γράψοντες those who will write*, *οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοντες we did not come together to make war* (as about to make war) *on the king* (XA.2.3[21]).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively past: *Ἀθηναῖοι οἱ πρότερον πορθοῦντες τὴν Βοιωτίᾱν the Athenians who formerly used to ravage Boeotia* (XM.3.5[4]). Here *πορθοῦντες* = *οἳ ἐπόρθουν*. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (*κεκτημένῳ*).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: *εὖ γε ἐποίησας ἀναμνήσᾱς με thou didst well in reminding me* (PPhaed.60[c]). So especially the *supplementary* aorist participle with the aorists of *φθάνω, τυγχάνω, λανθάνω* (984): as *ἔτυχεν ἐλθών he chanced to come* (T.7.2), *βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών I should like to get away without his knowledge* (XA.1 3[17]); rarely with other tenses of the same verbs: *λήσομεν ἐπιπεσόντες we shall fall on them unawares* (XA.7.3[43]).

THE MODES.

The Adverb ἄν.

The uses of ἄν (Homeric κέ) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb ἄν has two distinct uses:

1. In independent clauses,
   (a) with the *indicative* (past tenses),
   (b) with the *optative.*
2. In dependent clauses, with the *subjunctive.*

a. There is no adequate translation for ἄν, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

Ἄν in Independent Clauses.

858. With the past tenses of the indicative, ἄν marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative,* 895): ἔδωκεν ἄν, εἴ τι εἶχεν *he would have given, if he had had anything.*

a. Ἄν is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, ἄν forms an expression of *possibility* (*potential optative,* 872): τοῦτο γένοιτο ἄν this *may* (*might, would*) *happen.*

a. In Hm. ἄν may be joined to the subjunctive in the sense of the future indicative (868).

Ἄν in Dependent Clauses.

860. All relative and conditional clauses which have the subjunctive, must also have ἄν; but this ἄν is attached to the introductory word of the clause, and belongs less closely with the verb: ὅ τι ἂν βούληται *whatever he may choose,* ὅπου ἂν ᾖ *wherever he be.*

With εἰ, ὅτε, ὁπότε, ἐπεί and ἐπειδή, ἄν unites to form ἐάν (ἤν, ἄν) ὅταν, ὁπόταν, ἐπήν or ἐπάν (Hd. ἐπεάν), ἐπειδάν.

a. For the omission of ἄν in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare κέ with optative in dependent clauses, see 900 b.

861. Ἄν is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take ἄν; see 964 and 987.

862. Position of ἄν.—In clauses with the indicative and optative (858, 859) ἄν is not always placed next the verb to which it belongs. It often attaches itself to negatives (οὐκ ἄν), or interrogatives (πῶς ἄν), or emphatic words (μάλιστ' ἄν), or to the principal verb instead of a subordinate one (οὐκ οἶδ' ἂν εἰ πείσαιμι for οὐκ οἶδα εἰ πείσαιμι ἄν, EMed.941).

863. Ἄν sometimes stands alone, its verb being understood: οἱ δ' οἰκέται ῥέγχουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So πῶς γὰρ ἄν (sc. εἴη); *how can it be?* For ὥσπερ ἂν εἰ, see 905.

864. Ἄν repeated.—This may occur when the sentence is very long, or when it contains more than one prominent word to which ἄν might naturally attach itself (862): πῶς δ' ἂν οὖν οὐκ ἂν δεινὰ πάσχοιμεν; *how then should we not be outrageously treated?* (Lys.20[15]).

A. FINITE MODES IN SIMPLE SENTENCES.

Indicative.

865. The *indicative* expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without ἄν), see 893, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with ἄν to denote customary action, see 835 and a.

Subjunctive.

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): ἴωμεν *let us go*, φέρε δή, πειρᾱθῶ *come now, let me try.*

a. So negatively with μή: μὴ μαινώμεθα *let us not be mad* (XA.7.1[29]).

2. The second and third persons are used with μή in *prohibitions*: μὴ ποιήσῃς ταῦτα *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): *τί φῶ; what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So *δέξεσθε συμπότην, ἢ ἀπίωμεν; will you receive a fellow-reveller, or shall we go away?* (PSym.212ᵉ). Only the question *τί πάθω; what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often *βούλει do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: *βούλει σοι εἴπω; do you wish me to tell you?* (PGo.521ᵈ), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with *τὶς*, instead of the first person: *ποῖ τις οὖν φύγῃ; whither can one flee?* (SAj.463).

867. The subjunctive is also used with *μή*, in expressions of *anxiety* or *apprehension: μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν I am afraid it may be too rude to say what is true* (PGo.462ᵉ). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, *μὴ οὐ* is used: Hm. *μή νύ τοι οὐ χραίσμῃ σκηπτρὸν καὶ στέμμα θεοῖο (there is danger) indeed that the staff and wreath of the god may not avail thee* (A 28), *μὴ οὐ θεμιτὸν ᾖ I fear it is not right* (PPhaed.67ᵇ).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: *οὐ γάρ πω τοίους ἴδον ἄνέρας, οὐδὲ ἴδωμαι for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, *ἄν* or *κέ* is sometimes added: *οὐκ ἄν τοι χραίσμῃ κίθαρις nought will the lyre avail thee* (Γ 54). Cf. 845.

Optative.

869. The optative has two uses in simple sentences; one without *ἄν*, in wishes; and one with *ἄν*, in assertions and questions.

870. Optative of Wishing.—The optative is used without *ἄν*, to express a wish that something may happen: *ἀπόλοιτο may he perish.*

So *τούτους οἱ θεοὶ ἀποτίσαιντο may the gods requite them* (XA.3.2⁶), *ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος mayst thou, my son, be happier than thy sire* (SAj.550), *μή μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative.*

a. This optative may be introduced by the particles of wishing, *εἴθε* or *εἰ γάρ*: thus *εἴθε σὺ φίλος ἡμῖν γένοιο O that thou wouldst be our friend* (XH.4.1³⁸). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple *εἰ* occurs; for instance Eur. Hec. 836. Hm. sometimes has *αἴθε* and *αἲ γάρ*.

c. Wishes are also introduced by *ὡς*: Hm. *ὡς ἔριδος ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: *αἲ γὰρ ἐλασαίατο μώνυχας ἵππους O that they may* (prove to) *have driven off the hoofed steeds* (K 536).

e. Another form of wishing is *πῶς ἄν* with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλοίμᾱν;* (how can I perish?) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with *εἴθε* or *εἰ γάρ*. The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect:*

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power, implying, 'I have not' (EAlc.1072), *εἴθε σοι τότε συνεγενόμην O that I had been with thee then*, implying, 'but I was not' (XM.1.2[46]).

a. Such wishes are expressed also by *ὤφελον* (*ought*) with the present or aorist infinitive: *ὤφελε μὲν Κῦρος ζῆν would that Cyrus were alive*, liter., 'Cyrus ought to be alive' (XA.2.1[4]).

The particles of wishing may be prefixed: *εἴθ' ὤφελον*, *εἰ γὰρ ὤφελον*. The negative is *μή*, not *οὐ* as might be supposed: *μήποτ' ὤφελον λιπεῖν would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with *ἄν* as a less positive expression for the future (or present) indicative, and is translated with *may*, *might*, *would*, etc.: *τοῦτο γένοιτ' ἄν this may* (or *might*) *happen.*

πολλὰς ἂν εὕροις μηχανάς many devices thou mayst find (EAnd.85), *οὐκ ἂν ἀρνηθείην I would not* (= will not) *deny it* (D.21[191]), *ἔνθα πολλὴν σωφροσύνην καταμάθοι τις ἄν where one may notice many an instance of self-control* (XA.1.9[3]), *ἡδέως ἂν ἐροίμην I* (would gladly ask) *should like to ask* (D.18[64]).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; where, pray, may the strangers be?* i. e., where would they be found if sought (SEl.1450), *ὥρᾱ ἂν εἴη λέγειν it* (*would be, will be*) *probably is time to say* (XM.3.5[1]).

c. Very rarely it is used, in like manner, of a past event: *εἵησαν δ' ἂν οὗτοι Κρῆτες these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: *λέγοις ἂν ὡς τάχιστα speak at once*, liter., 'you may speak' (ASept.261).

e. In poetry, the potential optative is used without ἄν, though very seldom: *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί there's none to whom a higher rank I would award than thee* (APr.291).

f. The future optative is never used with ἄν. See 855 a.

Imperative.

873. The imperative represents the action as *commanded:* *λέγε speak, πάταξον μέν, ἄκουσον δέ strike, but listen.*

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by μή with the *present imperative* or the *aorist subjunctive:* *μὴ λέγε τοῦτο* or *μὴ λέξῃς τοῦτο do not say this.*

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus *μὴ χαλέπαινε do not persist in* your present *anger* (Υ 133), but *μὴ χαλεπήνῃς do not take offence; μὴ βράδυνε μηδ' ἐπιμνήσθῃς ἔτι Τροίᾱς linger not* (as you are now doing), *nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with μή in the *third* person, but almost never in the second: *ἀλλὰ γὰρ μὴ θρῆνόν τις τοῦτον τὸν λόγον νομισάτω but let no one regard this discourse as a lamentation* (XAges.10[3]). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after *οἶσθ' ὅ* and like questions, where we should expect δεῖ with the infinitive: *οἶσθ' ὃ δρᾶσον; do you know what you are to do?* liter., 'do—do you know what?' (ArAv.54). So *οἶσθ' ὡς ποίησον;* (SOt.543).

B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound* sentence: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) *ὅτι οὐκ ἐνταῦθα εἴη* (dependent clause) *but they answered that he was not there* (XA.4.5[10]); *εἰ θεοί τι δρῶσιν αἰσχρόν* (dependent), *οὐκ εἰσὶν θεοί* (principal) *if gods do aught that's base, they are not gods* (EFrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: *κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρᾱτον fortune is fickle, and the future is unseen* (I.1[29]). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence ἠρόμην Ἄφοβον εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα *I asked Aphobus whether any persons had been present when he received the dowry* (D.30[20]), ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἴ τινες παρῆσαν, and this again depends on ἠρόμην Ἄφοβον.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (*πρόληψις anticipation*).

Thus ἑώρᾱ τοὺς ἀνθρώπους ὡς εἶχον δεινῶς (= ἑώρᾱ ὡς οἱ ἄνθρωποι εἶχον δεινῶς) *he saw that the men were in sad plight* (XA.6.4[23]), Hm. Τῡδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη *Tydides thou wouldst not have known, in which of armies twain was he* (E 85), καὶ τῶν βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν ἱκανοὶ εἶησαν *he took care also that the barbarians should be in condition to make war* (XA.1.1[5]).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are protases, and so are many relative clauses: thus ἐπεὶ ἤσθετο διαβεβηκότας (protasis), ἥσθη (apodosis) *when he saw that they had crossed, he was pleased* (XA.1.4[16]).

The protasis naturally *precedes* the apodosis, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily *follow* their principal clauses.

I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with ὅπως after verbs of *effort*, etc.; C. Clauses with μή after verbs of *fearing*.

A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by ἵνα, ὡς, ὅπως (and Hm. ὄφρα) *that, in order that*, and μή, ἵνα μή, ὡς μή, ὅπως μή *that not;* and take the subjunctive: ἔρχομαι ἵνα ἴδω *I come to see.*

But if the clause depends on a past tense, the optative *may* be used instead of the subjunctive: ἦλθον ἵνα ἴδοιμι (or ἴδω) *I came to see.*

κύνας τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν *you rear dogs, that they may keep off the wolves* (XM.2.9[2]), διανοεῖται τὴν γέφῡραν λῦσαι, ὡς μὴ διαβῆτε *he intends to destroy the bridge, that you may not cross* (XA.2.4[17]).

καθεῖλκον τὰς τριήρεις, ὡς ἐν ταύταις σώζοιντο they were launching the triremes, that in these they might save themselves (XA.7.1[19]), *ἐδόκει ἀπιέναι, μὴ ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4[22]).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: *τὰ πλοῖα Ἀβροκόμᾶς κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ Abrocomas burned the vessels, that Cyrus* (may not) *might not cross* (XA.1.4[18]).

b. The optative may be used by attraction, when the clause depends on an optative: *βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4[3]).—Very rarely the optative occurs after a principal tense of the indicative: Iliad A 344.

c. *Ὅπως* with the future indicative is rarely used in pure final clauses: *τρέφονται ὅπως μαχοῦνται they are kept that they may fight* (XC.2.1[21]).

882. With *ὡς, ὅπως* (and in Hm. *ὄφρα*), the particle *ἄν* (Hm. *κέ*) is sometimes used before the subjunctive. It adds nothing to the meaning: *ὡς ἂν μάθῃς, ἀντάκουσον hear me in turn, that you may learn* (XA.2.5[16]). Homer and Herodotus use this *ἄν* even before the optative.

883. In some elliptical expressions, the principal clause is omitted: *ὡς δὲ συντέμω but to be brief*, sc. I say only this (ETro.441); *ἵν' ἐκ τούτων ἄρξωμαι to begin with this* (D.21[43]).

884. Unattainable Purpose.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὄφελον οἷοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τ' ἦσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα I wish they were able to work the greatest mischief, that they might be able to work the greatest good, implying 'but as it is, they cannot' (PCr.44[d]), *ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαιότατος ὢν ἔζη they ought to have aided him while living, that he might have lived most justly* (PLg.959[b]).

B. Verbs of Effort.

885. After verbs which signify *attention, care*, or *effort*, the object of the endeavor is expressed by *ὅπως* or *ὅπως μή* with the future indicative: *σκόπει ὅπως παρέσει see to it that you are on hand.*

Such verbs are *σκοπεῖν, ὁρᾶν, ἐπιμέλεσθαι, εὐλαβεῖσθαι, πράσσειν*, etc.

ὅπως καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει it shall be my care that you too shall praise me (XA.1.4[16]), *φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις beware that you do nought unworthy of that rank* (I.2[37]).

a. Even after a past tense, the future indicative usually remains: *ἔπρᾶσσον ὅπως τις βοήθεια ἥξει they negotiated for the sending of succor* (T.3.4). Occa-

sionally it gives place to the future optative: *ἐπεμελεῖτο ὅπως μὴ ἄσῖτοί ποτε ἔσοιντο he took care that they never should be without food* (XC.8.1[143]).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: *ἔπρᾱσσεν ὁπως πόλεμος γένηται he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; *ὡς* may also be used for *ὅπως*, and *κέ* may be added before the subjunctive: *φράσσεται ὥς κε νέηται he will devise that he shall homeward come* (α 205), *πείρᾱ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι try to reach at last thy native land* (δ 545).

886. Before *ὅπως* with the future, in earnest commands and warnings, the principal verb is often *omitted: ὅπως ἀνὴρ ἔσει* (sc. *σκόπει be sure to*) *be a man* (ECycl.595), *ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς* (sc. *φυλάττου take heed to*) *say nothing about the war* (D.19[92]).

C. Verbs of Fearing.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by *μή that, lest*, or *μὴ οὐ that not, lest not*, with the subjunctive: *φοβοῦμαι μὴ γένηται I fear that it may happen.*

After a past tense, the optative *may* be used (as in pure purpose, 881): *ἐφοβούμην μὴ γένοιτο* (or *γένηται*) *I feared that it might happen.*

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ I am afraid we may forget the way home (XA.3.2[25]), *δέδιμεν μὴ οὐ βέβαιοι ἦτε we fear you may not be steadfast* (T.3.57), *ἦν ὁ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πράγματα Philip was in alarm lest his objects might escape him* (D.18[32]), *τοὺς συμμάχους ἐδέδισαν μὴ ἀποστῶσι they were afraid that their allies* (may) *might revolt* (T.5.14).

a. Rarely *ὅπως μή* is used for *μή*: *οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; are you not afraid that you may be doing something impious?* (PEuthyph.4[e]). The future indicative may then be used: *δέδοιχ' ὅπως μὴ τεύξομαι I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even *μή* alone rarely takes the future indicative: *φοβοῦμαι μὴ ἡδονὰς εὑρήσομεν ἐναντίᾱς I fear that we shall find opposite pleasures* (PPhil.13[a]).

c. After such words as *ὁρᾶν* and *σκοπεῖν*, *μή* often introduces something *suspected as probable*, i. e. conjectured (rather than feared): *ἄθρει μὴ οὐ τοῦτο ἦ τὸ ἀγαθόν take heed lest this may not be the real good* (PGo.495[b]).

888. When the fear relates to something past or present, the indicative is used after *μή* and *μὴ οὐ*:

φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν we are afraid that we have failed of both (T.3.53), *δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν I fear that all the goddess said was true* (ε 300).

a. The subjunctive (aorist or present) in such cases is rare: *δεινῶς ἀθῡμῶ μὴ βλέπων ὁ μάντις ἦ sore am I troubled lest the prophet* (prove to) *be clear sighted* (SOt.747); cf. the first example in 887 a. See Iliad A 555.

II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition.* It is introduced by a word meaning *if:* either εἰ, or ἐάν (860) contracted ἤν, ἄν (Homeric εἴ κε).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence* or *period.*

890. Conditional sentences are either *particular* or *general.* In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'whenever').

Thus: *if he wishes (now) to go, he has leave,* is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave,* is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

Table of Conditional Forms.

I. *Simple present or past supposition:*

A. Particular: εἰ with pres. or past indic. . . . indicative.

B. General: 1. ἐάν with subjunctive . . . . . pres. indicative.
2. εἰ with optative . . . . . imperf. indicative.

II. *Present or past supposition, contrary to reality:*

εἰ with past indicative . . . past indicative with ἄν.

III. *Future supposition with more probability:*

ἐάν with subjunctive . . . . future indicative, or imperative.

IV. *Future supposition with less probability:*

εἰ with optative . . . . . optative with ἄν.

First Class.

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, εἰ with present or past indicative ;
in the conclusion, any tense of the indicative :

εἰ τοῦτο ποιεῖς, ἐπαινῶ *if you are doing this, I approve.*

εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί *if gods do aught that's base, they are not gods* (EFr.294), εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής *if he was a god's son, he was not greedy of gain* (PRp.408ᵉ), εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδάς, τὴν δίκην ἔχει *if contrary to his oaths he broke the truce, he has his due* (XA.2 5⁴¹), εἴπερ γε Δᾶρείου καὶ Παρυσάτιδός ἐστι παῖς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι *so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle* (XA.1.7⁹).

a. Observe that condition and conclusion may be in different tenses; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion: σοὶ εἴ πῃ ἄλλῃ δέδοκται, λέγε καὶ δίδασκε *if you have come to a different view, speak and instruct me* (PCr.49ᵉ).

c. Rarely a future indicative, expressing *present intention*, is used in the condition: αἶρε πλῆκτρον εἰ μαχεῖ (= εἰ μέλλεις μαχεῖσθαι) *raise your spur if you are going to fight* (ArAv.759). This must not be mistaken for a future condition: cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :
in the condition, ἐάν with the subjunctive (any tense);
in the conclusion, the present indicative :

ἐὰν τοῦτο ποιήσῃ, ἐπαινῶ *if he* (ever) *does this, I* (always) *approve.*

2. For past time :
in the condition, εἰ with the optative (pres., aor., or perf.);
in the conclusion, the imperfect indicative :

εἰ τοῦτο ποιήσειε, ἐπῄνουν *if he* (ever) *did this, I* (always) *approved.*

ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνῄσκειν if death draws near, no one desires to die (EAlc.671), *πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις one may find out all things, if one shun not the toil* (Philem.iv.13).

εἴ που ἐξελαύνοι, ἐφ' ἵππου χρῡσοχαλῑ́νου περιῇγε τὸν Κῦρον as often as he rode out, he took Cyrus about on a horse with golden bridle (XC.1.3[3]), *εἴ του φίλων βλέψειεν οἰκετῶν δέμας, ἔκλαιεν ἡ δύστηνος εἰσορωμένη if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STr.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with *ἄν* (835): *ἵππος εὐγενής, κἂν ᾖ γέρων, ἐν τοῖσι δεινοῖς θῡμὸν οὐκ ἀπώλεσεν a steed of noble breed, though he be old, in danger loses not his mettle* (SEl.25), *εἴ τις αὐτῷ δοκοίη βλᾰκεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.3[11]). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9[18].

b. Homer usually has *εἰ* alone, instead of *ἐάν*, in general suppositions. In the Attic poets this is very rare: *ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν but for a man, though he be wise, aye to be learning much is no disgrace* (SAnt.710).

c. Occasionally the indicative with *εἰ* is used in the condition, the particular form (893) being used in a general sense: *εἴ τίς τι ἐπηρώτᾱ, ἀπεκρῑ́νοντο if any one asked any thing, they answered* (T.7.10).

Second Class.

895. *Present or Past Supposition contrary to reality.*— The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, *εἰ* with a past tense of the indicative;
in the conclusion, a past tense of the indicative with *ἄν*.

The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus *εἰ τοῦτο ἐποίει, ἐπῄνουν ἄν if he were doing this, I should approve* (but he is not doing it, and I do not approve), *εἰ τοῦτο ἐποίησεν, ἐπῄνεσα ἄν if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν if I saw you in distress, I should be considering this (XA.5.6[30]), *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα Agasias would not have done this, if I had not bidden him* (XA.6.6[15]), *εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέᾰ if you had not come, we should be marching against the king* (XA.2.1[4]), *εἰ ἐκεκτήμην οὐσῐ́αν, ἐπ' ἀστρᾰ́βης ἂν ὠχούμην if I possessed a fortune, I should ride on a saddle* (Lys.24[11]), *εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὕβρῐκει τοσοῦτον χρόνον if your decrees were sufficient, Philip would not have insulted you so long*, implying 'but they are insufficient, and he has insulted you' (D.3[14]).

NOTE.—The indicative with ἄν, thus used in the conclusion, is called the *hypothetical indicative.*

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect;* it then refers to the *past:* οὐκ ἂν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force,* implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγώ σε ἐτύγχανον ἀνερωτῶν, τί ἄν μοι ἀπεκρίνω; *if I happened to be asking you, what would you* (proceed to) *answer?* (PTheag.123[b]), but τί ἂν ἀπεκρίνου; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with ἄν; this makes no difference in meaning: καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle ἄν is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as ἔδει, χρῆν, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it,* is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But χρῆν ἄν, ἔδει ἄν are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἂν μαθόντα καὶ ἀσκήσαντα ἰέναι ὡς ἐπ' ἀθλητάς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PAlc.i.119[b]).

b. Some other imperfects, particularly ἐβουλόμην, ἠσχύνομην, are occasionally used without ἄν: ἠσχύνομην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6[21]).

Third Class.

898. *Future Supposition with more probability.*—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, ἐάν with the subjunctive (any tense);
in the conclusion, the future indicative, or the imperative:

ἐὰν τοῦτο ποιήσῃς, ἐπαινέσομαι *if you do this, I shall approve.*

ἤν τις ἀνθιστῆται, πειρᾱσόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3[11]), ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* (XA.3.4[41]), ἢν πόλεμον αἱρῆσθε, μήκετι

ἥκετε δεῦρο ἄνευ ὅπλων *if you choose war, do not come here again unarmed* (XC.3.2[18]).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without ἄν or κέ, (868) is found: εἰ δέ κε μὴ δώῃσι, ἐγὼ δέ κεν αὐτὸς ἕλωμαι *if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple εἰ for ἐάν or εἴ κε (cf. 894 b): εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐπὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν *but if some god shall wreck me on the wine-hued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect*: νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές *si juvenis laboraveris, senectutem habebis jucundam*, i. e., *if young you toil* (shall have toiled), *a thriving age you will enjoy* (MMon.388).

899. Very often, the condition is expressed by εἰ with the future indicative (instead of ἐάν with the subjunctive). This makes no essential difference in meaning:

εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἥξει *if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1[8]), εἰ τιμωρήσεις Πατρόκλῳ τὸν φόνον καὶ Ἕκτορα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ *if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAp.28[c]).

Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, εἰ with the optative (pres., aor., or perf.);
in the conclusion, the optative with ἄν (pres., aor., or perf.):

εἰ τοῦτο ποιήσειας, ἐπαινέσαιμι ἄν *if you should do* (or *were to do*) *this, I should approve.*

εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11[20]), εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μή, ἆρ' ἂν εὐδαιμονοῖ; *if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280[d]). The future opt. is never used: see 855 a.

NOTE.—The optative with ἄν is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with ἄν, conclusion to another condition expressed or implied: εἴπερ ἄλλῳ τῳ πειθοίμην ἄν, καὶ σοὶ πείθομαι *as surely as I would trust any one else* (if he were to give me his word), *I trust you* (PProt.329[b]).

b. Homer sometimes uses εἴ κε with the optative instead of simple εἰ: εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη *should you devour, perchance hereafter I should get redress* (β 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος *nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

Peculiarities of Conditional Sentences.

901. MIXED FORMS.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*: *ἐὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσαισθε ἀγαθόν if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good* (D.3[33]).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a): *εἰ μηδένα τῶν ἄλλων ἱππεύειν εἴασαν, οὐκ ἂν δικαίως χαρίζοισθε αὐτοῖς if they allowed none of the others to serve as horsemen, you will not justly show them any favor* (Lys.15[8]).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. SUBSTITUTIONS FOR CONDITION.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

σὺ δὲ κλύων εἴσει τάχα but if you listen, you will quickly know (ArAv.1390), *διά γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago* (D.18[49]), *παῖδες γενέσθωσαν· φροντίδων ἤδη πάντα πλέα let children be born* (= if they are born), *everything now is full of cares* (Ant.ap.Stob.flor.68[37]).

903. CONDITION OMITTED.—This occurs especially in the *second* and *fourth* classes of supposition. Thus *ἠβουλόμην ἄν I should wish* (*εἰ ἐδυνάμην* if I had the power, as I have not); *βουλοίμην ἄν I should wish* (*εἰ δυναίμην* if I should have the power, as possibly I might have). The potential optative with *ἄν*, in simple sentences, may be explained in this way (cf. 872 a).

904. CONCLUSION OMITTED.—This occurs when *εἰ, εἴθε, εἰ γάρ* are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε if then I instruct you well enough*, so be it; *but if not, learn from the men of former times* (XC.8.7[24]).

905. VERB OMITTED.—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–613). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι if any other man is worthy to be admired, *Cyrus also is worthy* (XC.5.1[6]), *εἰ δή τῳ σοφώτερος φαίην εἶναι, τούτῳ ἄν* (sc. *φαίην*, etc.) *if in any respect I should say that I was wiser, in this* I should say it (PAp.29[b]).

u. So arise the following special phrases:

1. **εἰ μή** *except:* **οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους** *for we see none* (if not) *except these few* (XA.4.7[5]).

2. **εἰ μὴ διά** *except for*, explained by supplying an idea of *hindrance:* **ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν** *it seemed that they would have taken everything*, (if not prevented by) *except for his delay* (T.2.18).

3. **ὥσπερ ἄν εἰ** *as, like:* **φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι** *fearing, like a boy, to be cut* (PGo.479[a]), properly, **ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη** *as he might fear, if he were a boy.*

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by **εἰ δὲ μή**:

ἀπῆτει τὰ χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he bade them restore the property; but if not* (if they should not restore it, **εἰ μὴ ἀποδοῖεν**), *he said he would make war upon them* (XH.1.3[8]).

a. **εἰ δὲ μή** is sometimes found where **ἐὰν δὲ μή** would be more regular: **ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε· εἰ δὲ μή, ἀντιτείνετε** *if I seem to you to speak truth, agree with me; but if not, oppose* (PPhaed.91[c]).

b. **εἰ δὲ μή** is often used after negative sentences, where we might expect **εἰ δέ**: thus **μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαῤῥούντα με ἕξεις** *do not speak thus; but* (if otherwise) *if you do, you will not find me confident* (XC.3.1[35]). So too **εἰ δέ** is sometimes used where we might expect **εἰ δὲ μή**: **εἰ μὲν βούλεται, ἑψέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιείτω** *if he wishes, let him boil me; but if* he wishes something else, *let him do what he wishes* (PEuthyd.285[c]).

907. A peculiar class of clauses, having the form of conditions, are those in which **εἰ** or **ἐάν** has the force of *if perchance* or *on the chance that.* The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταὐτὰ δοκῇ *listen to me too, if perchance you may arrive at the same conclusion* (PRp.358[b]), **πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν** *they advanced towards the city, on the chance that they* (the citizens) *should make a sally* (T.6.100).

For **εἰ** after **θαυμάζω**, etc., see 926.

III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner.*

909. Ordinary Relative Clauses.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent;* that is, refer to some definite person, thing, time or place. If negative they have **οὐ**.

a. Commonly the indicative is used: *ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι it is this that I ask of you* (XA.7.2[34]). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive: Ἄνυτος ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89[e]); or the *optative of wishing: οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν for I think we should be so treated as* I pray *the gods may treat our enemies* (XA.3.2[3]); or even the *imperative: ἄξιον πιστεῦσαι τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε you must trust time, which* I bid you *consider as the surest test of the truth* (Lys.19[61]).—For *οἶσθ' ὃ δρᾶσον*, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used:

Cause, *θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως you behave strangely in that you give us nothing* (XM.2.7[13]); Result, *τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα; who is so foolish, as not to know that the war in that quarter will come hither?* (D.1[15]).—For *μή* sometimes used in such sentences, instead of *οὐ*, see 1021 b.

911. Final Relative Clauses.—Relative clauses expressing *purpose* take the future indicative; and if negative, have *μή*:

πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ to send an embassy to say this (D.1[2]), *θαλάσσιον ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι cast me out into the sea, where ye may never see me more* (SOt.1411).—The use of *ὅπως* in final clauses (885) is a development of this.

Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of '*if*'; so that '*whatever* person' (thing, place, etc.) is nearly equivalent to '*if any* person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle *ἄν* is attached to the relative word when the subjunctive follows (860): thus *ὃς ἄν, ὁπόθεν ἄν* etc. With *ὅτε, ὁπότε, ἐπεί*, and *ἐπειδή*, it unites to form *ὅταν, ὁπόταν, ἐπήν* or *ἐπάν, ἐπειδάν*. If negative, the relative clause has *μή*.

914. First Class.—*Simple present or past relative clauses.*

A. *Particular* (cf. 893).—Relative with present or past indicative . . indicative:

ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι *what I do not know* (= εἴ τινα μὴ οἶδα if I do not know anything), *I don't think that I know* (PAp.21[d]), οὓς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίουν *whomever they did not find* (= εἴ τινας μὴ εὕρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4[9]).

B. *General* (cf. 894).—Either:

(1) relative with ἄν and subjunctive . . . present indicative; or

(2) relative with optative . . . imperfect indicative:

νέος δ' ἀπόλλυτ' ὅντιν' ἂν φιλῇ θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120[13]), ἐπειδὰν ἀρξώμεθα προσιέναι, φέρονται οἱ λίθοι πολλοί *whenever we begin to approach, the stones fly in great numbers* (XA.4.7[1]), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.67), ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2[7]).

a. The omission of ἄν with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λῦποῦσ' αἳ φανῶσ' αὐθαίρετοι *but of woes those cause most pain which come self-sought* (SOt.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without κέ or ἄν, in similes after ὡς, ὡς ὅτε, and the like: ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ πόρτιος ἠὲ βοός, . . . ὣς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two* etc. (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν *but whom the state appointeth, him we must obey* (SAnt.666).

915. SECOND CLASS.—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with ἄν:

οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking* (as we are) *to do what we did not understand* (PCharm. 171[e]).

916. THIRD CLASS.—*Future with more probability* (cf. 898). Relative with ἄν and subjunctive . . . future indicative, or imperative:

ὅ τι ἂν δέῃ, πείσομαι *whatever may be needful, I will undergo* (XA.1.3[6]), ἐπειδὰν διαπράξωμαι ἃ δέομαι, ἥξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3[29]).

917. FOURTH CLASS.—*Future with less probability* (cf. 900). Relative with optative . . . optative with ἄν:

οὐκ ἂν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9[2]).

918. In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὰν ὦι ἂν πρίηται κύριος γένηται as soon as he becomes master of what he bargains for (D.18[47]), Hm. *ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι as may another perish too, whoe'er such deeds shall do* (α 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ξυνεγιγνώσκετε δήπου ἄν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἵπερ ἐτεθράμμην you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up (PAp.17[d]).

Relative Clauses introduced by 'until.'

920. The relative adverbs *ἕως, ἕστε, ἄχρι, μέχρι* (Hm. *ὄφρα, εἰσόκεν*), when they mean *while, as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἕως and other words signifying *until*, when they imply *expectation*, take *ἄν* and the subjunctive; but after a past tense the optative (without *ἄν*) may be used:

περιμένετε ἕστ' ἂν ἔλθω wait till I come (XA.5.1[4]), *οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρᾱ χώρᾱ κακῶται we are not waiting for our own country to be ravaged* (XC.3.3[18]), *περιέμενε μέχρι ἔλθοι he waited for him to come* (XH.1.3[11]), *ἔδοξεν οὖν προϊέναι ἕως Κύρῳ συμμίξειαν they resolved therefore to go forward until they should come up with Cyrus* (XA.2.1[2]).

a. The omission of *ἄν* is frequent in poetry, and occurs even in prose: *κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξῃ he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus *δέοιτό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις he would beg him to stay until you should retire* (XC.5.3[13]), *οὐκ ἂν ἐπαυόμην ἕως ἀπεπειράθην I should not stop till I had made trial* (PCrat.396[e]).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881–884), save that the omission of *ἄν* before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταῦτ' ἐποίουν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.2[4]). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾶται ἕως ἂν δή τινες χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108[c]), ἀνέμενεν αὐτοὺς ἔστε ἐμφάγοιέν τι *he* (always) *waited till they had eaten a bit* (XC.8.1[44]). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρίν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7[5]), οὐ πρότερον ἐπαύσαντο πρὶν ἐξέβαλον αὐτούς *they did not cease until they had driven them out* (I.1.2[91]).

a. In general πρίν takes the infinitive when depending on an *affirmative* sentence, and a finite mode when depending on a *negative* sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. Causal Clauses.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because*, ὡς *as*, ἐπεί *since*, and other words, and take the indicative:

ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολὺ ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1[2]).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινόν ἐστι, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4[43]), ἀγανακτῶ εἰ οὕτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194[a]).

927. Clauses of Result.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953):

ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε τὰ ὅπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4[11]).

a. In reality, the indicative after ὥστε is *co-ordinate*, not subordinate (ὥστε meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ὑμῖν πάρεστιν, ὥστε ἐξαίφνης ἂν ἐπιπέσοιτε *you have ships, and so can make a sudden attack* (XA.5.6[20]).

b. For relative clauses of result, see 910.

V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly;* that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἰδεῖεν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know.*

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοί ἐσμεν *but they said* (that) "*we are able*" (XA.5.4[10]), as if it were ἱκανοὶ εἶεν or εἰσί *they were able.*

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident.* The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

Rules of Indirect Discourse.

930. Simple Sentences.—Indirect *assertions* are either

(1) introduced by ὅτι or ὡς *that*, or

(2) turned into the infinitive (see 946).

Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἤ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. COMPOUND SENTENCES.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. USE OF MODES.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: ἐρωτᾷ τί ποιεῖς *he asks what you are doing.*

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: ἤρετο τί ποιοίης *he asked what you were doing.*

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: λέγει ὡς ὑβριστής εἰμι *he says that I am insolent* (Lys.24[15]), direct ὑβριστὴς εἶ *you are insolent;* οὐκ οἶδ' ὅ τι ἄν τις χρήσαιτο αὐτοῖς *I don't know what any one can do with them* (XA.3.1[40]), direct τί ἄν τις χρήσαιτο; *what can one do with them?;* βουλεύομαι ὅπως σε ἀποδρῶ *I am considering how I can run away from you* (XC.1.4[18]), direct πῶς ἀποδρῶ; deliberative subjunctive, 866, 3.

Optative: (1) for indicative: ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless* (XA.2.2[21]), direct κενὸς ὁ φόβος ἐστί *the fear is groundless;* Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα *Cyrus said that their march would be against the king* (XA.1.4[11]), direct ἡ ὁδὸς ἔσται *the march will be;* ἠρώτα τί πάθοιεν *he asked what had befallen them* (XC.2.3[19]), direct τί ἐπάθετε; *what has befallen you?;* ἔλεγον ὅτι πληγεῖεν ταῖς βώλοις *they said that they had been struck by the clods* (XC.2.3[19]), direct ἐπλήγημεν *we were struck;* ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἥσπερ ἥκοιεν *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5[15]), direct ἐστὶ *it belongs,* ἥκετε *you have come;* εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη εἰ τοῦτο πεποιηκὼς εἴη *he said that he did not approve Dexippus if he had done this* (XA.6.6[25]), direct οὐκ ἐπαινῶ *I do not approve,* εἰ πεποίηκε *if he has done.*

(2) For subjunctive: οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct παραδῶμεν; *shall we give up?*

933. This change to optative is never *obligatory;* the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: ἤρετο τί ποιεῖς *he asked what you* (are) *were doing.*

Thus ἦκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται *there came some one announcing that Elatea* (has been) *had been taken* (D.18[169]), πολὺν χρόνον ἠπόρουν

τί ποτε λέγει *for a long time I was in doubt what he* (means) *meant* (PAp.21[b]). Mixed forms are common: ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead and that Ariaeus had fled* (XA.2.1[3]).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἠγνόουν ὅ τι ποιοῖεν (*nesciebant quia facerent*) may mean either *they knew not what they were doing*, or *they knew not what to do.*

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So ἐάν, ὅταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ αὐτῶν ὅ τι δύναιτο ἀγαθόν *he answered that he would provide for them whatever advantage he could* (XA.7.1[34]), direct βουλεύσομαι ὅ τι ἂν δύνωμαι *I will provide whatever I can*; ὑπῐσχνεῖτο, εἰ διαβαῖεν, μισθοφορὰν ἔσεσθαι *he promised that, if they should go across, they should receive wages* (XA.7.1[3]), direct ἐὰν διαβῆτε, ἔσται *if you go across, you shall receive.*

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογοῦντο ὡς οὐκ ἄν ποτε οὕτω μωροὶ ἦσαν, ὡς, εἰ ᾔδεσαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ἄστει ἂν ὑποχειρίους αὐτοὺς παρεῖχον *they said in defence that they would not have been so foolish, if they had known that the Piraeus was just being seized, as to have put themselves in their power in the city* (XH.5.4[22]).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγοῦντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλέοιεν *they declared that they had themselves been sailing against the enemy* (XH.1.7[5]), direct ἐπλέομεν *we were sailing.*

c. So too the aorist indicative remains unchanged in a *subordinate* clause of indirect discourse: ἔλεγον ὡς ὁ Ξενοφῶν οἴχοιτο πρὸς Σεύθην ἃ ὑπέσχετο ἀπολῃψόμενος *they said that Xenophon had gone to Seuthes to receive what he had promised him* (XA.7.7[55]).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπείθοντο, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *they obeyed him, seeing that he alone had the mind which a commander ought to have* (XA.2.2[5]), direct μόνος φρονεῖ *he alone has the mind.*

937. Implied Indirect Discourse. — The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts* of *another person.* Such may be, for instance, causal clauses containing *another's* reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐξάγοι *they reviled Pericles, because* (as they said) *he did not lead forth* (T.2.21), ἐπέστειλεν, εἴ τι πάθοι, ἀναθεῖναι ὅ τι οἴοιτο χαριεῖσθαι τῇ θεῷ *he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess* (XA.5.3[6]), ἐπορευόμην, ἵνα, εἴ τι

δέοιτο, ὠφελοίην αὐτόν I was going, that I might aid him, if he should have any need of it (XA.1.3[4]), present *πορεύομαι, ἵνα, ἐάν τι δέηται, ὠφελῶ.*

a. On this principle depends the use of the optative in final clauses (881) and after *ἕως until* etc. (921), since both *purpose* and *expectation* imply thought.

C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. They may take an object, direct or indirect (593), like the finite verb.

c. They are modified by *adverbs* (not adjectives).

Subject and Predicate with the Infinitive.

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι I heard that you were an Athenian (XA.3.1[45]), *τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι I assert that the virtuous man is happy* (PGo.470[e]).

a. The subject of the infinitive may be another infinitive: *διαπεπρᾶγμένος ἥκει παρὰ βασιλέως δοθῆναι οἱ σώζειν τοὺς Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3[25]), where *σώζειν* is the subject of *δοθῆναι.*

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative.*

ἔφη ἐθέλειν he said he was willing (XA.4.1[27]), in Latin, on the other hand, *dixit se velle; ἀδικεῖσθαι νομίζει he thinks he is wronged* (XA.1.3[10]), *Πέρσης ἔφη εἶναι he said he was a Persian* (XA 4.4[17]), *ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἥκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος I shall not admit that I have come unbidden, but bidden by thee* (PSym.174[d]).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: *ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι they contrive it so that they seem to appear in manifold shapes* (PRp.381[e]), *ἀπαλλαγεὶς τῶν φασκόντων δικαστῶν εἶναι being rid of those who profess to be judges* (PAp.41[a]).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but **αὐτός** is usually nominative): **αὐτὸς πρῳ ἀπιέναι φησίν** *he says that he will himself depart early* (XA.2.2[1]), **εἰ οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε** *if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9[74]), **οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο** *I believe that I have earned more money than any two others* (PHipp.Maj.282[e]).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

Κύρου ἐδέοντο ὡς προθῡμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible* (XH.1.5[2]), **παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι** *it becomes every ruler to be prudent* (XHipp.7[1]);—**συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους** *it is advantageous for them to be friends rather than enemies* (XO.11[23]).

942. An *indefinite* subject of the infinitive (as **τινά** *any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: **φιλάνθρωπον εἶναι δεῖ** (sc. **τινὰ**) **καὶ φιλόπολιν** *one ought to be humane and patriotic* (I.2[16]), **δρῶντας ἥδιον θανεῖν** *'tis sweeter* (for men) *to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus **ἤγγειλαν Κῦρον νῑκᾶν** meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

Personal Construction for Impersonal.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says **Κῦρος λέγεται νῑκῆσαι** *Cyrus is said to have conquered*, instead of **λέγεται Κῦρον νῑκῆσαι** *it is said that Cyrus conquered.*

a. This change *regularly* occurs with **δοκεῖ, ἔοικε** *it seems*, **δεῖ** in the sense of *it lacks* (much or little); and *usually* with **συμβαίνει** *it happens*, **δίκαιόν ἐστι** *it is just*, **ἀναγκαῖόν ἐστι** *it is necessary*, **ἐπιτήδειόν ἐστι** *it is fitting*, and some similar phrases, and with **λέγεται** and other passive verbs of *saying* and *thinking:*

δοκοῦμέν μοι καθῆσθαι *it seems to me that we are encamped* (XA.1.3[12]), **πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι** *I am far from speaking in my own defence* (PAp.30[d]), **δίκαιος εἶ βοηθεῖν τῷ ἀνδρί** (you are just to take) *it is right for you to take the man's part* (PProt.339[e]), **ὁ Ἀσσύριος εἰς τὴν χώρᾱν ἐμβαλεῖν ἀγγέλλεται** *it is announced that the Assyrian is about to make an inroad into the country* (XC.5.3[30]).

Infinitive without the Article.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

Infinitive in Indirect Discourse.

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἴομαι βέλτιστον εἶναι I think it is best (XA.5.1[5]), *ἀκούω τινὰ διαβάλλειν ἐμέ I hear that some one is slandering me* (XA.5.7[5]), *ὀμωμόκατε δικάσειν ye have sworn that ye will give judgment* (D.39[40]), *φημὶ ταῦτα φλυαρίας εἶναι I say that this is nonsense* (XA.1.3[18]).

a. With the passive of these verbs, and with *δοκεῖ it seems*, *φαίνεται it is plain*, and like expressions, the infinitive stands as *subject:*

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι 'tis said that even the gods are ruled by Zeus (I.3[26]), *ἐδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμόν it seemed that it was a special providence and that the river had receded* (XA.1.4[18]).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and *οἴομαι* almost always take the infinitive,
εἶπον takes *ὅτι* or *ὡς*,
λέγω takes either.

Exceptions are very rare (XH.6.3[7]; 1.6[7]; XM.3.3[14]). *Εἶπον* with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than *ὅτι* or *ὡς*.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: *τοιαῦτ' ἄττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεῳγμένην καταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away · but when they came to the house, they found the door open"* (PSym.1.7[4]).

Infinitive not in Indirect Discourse.

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δυνήσεται βιάσασθαι he will not be able to force them (XA.1.3[2]), *ἔχω γὰρ αὐτῷ μαρτυρῆσαι for I can testify in his behalf* (XA.7.6[39]), *πεφύκασιν ἅπαντες ἁμαρτάνειν all men are prone to err* (T.3.45), *ἤθελον ἀκούειν they were willing to listen* (XA.2.6[11]), *βούλεται καταμεῖναι τὴν στρατιάν he wishes the army to remain* (XA.5.6[17]), *φοβοίμην ἂν ἕπεσθαι I should be afraid to follow* (XA.1.3[17]), *τυραννεῖν*

ἐπινοεῖ he intends to rule (ArThesm.338), *οὐκ ἐκώλῡε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν the king did not hinder Cyrus's army from crossing* (XA.1.7[19]), *ἐπειρῶντο εἰσβάλλειν they tried to enter* (XA.1.2[21]), *ἤρξατο προϊέναι he began to go forward* (XA.1.3[1]), *τοὺς ὁπλίτας ἐκέλευσεν αὐτοῦ μεῖναι he bade the hoplites remain on the spot* (XA.1.5[13]), *ἔπειθεν αὐτὸν πορεύεσθαι he urged him to march* (XA.6.2[19]).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say *ὑπισχνεῖται δώσειν he promises that he will give* (as in Latin, *se daturum esse*), or *ὑπισχνεῖται δοῦναι* (or *διδόναι*) *he promises to give*. Cf. XA.1.3[21] and 2.3[20]

949. As subject, the infinitive is used chiefly with impersonal expressions like *δοκεῖ it seems good*, *δεῖ*, *χρή it is necessary*, *ἔστι it is possible*, *ἔξεστι it is permitted*, *πρέπει*, *προσήκει it is fitting*, *καλόν ἐστι it is honorable*, and many others:

πᾶσιν ἁδεῖν χαλεπόν (sc. *ἐστί*) *to please all men is hard* (Solon 7), *ἔξεστιν δρᾶν 'tis permitted to see* (XA.3.4[39]), *ἔδοξεν αὐτοῖς προϊέναι it seemed best to them to proceed* (XA.2.1[2]), *οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5[83]).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: *τὸ μανθάνειν ἐπιστήμην ἐστὶ λαμβάνειν learning is getting knowledge* (PEuthyd.277[b]); or in *apposition* with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι this alone is evil fortune, to be deprived of knowledge* (PProt.345[b]).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατελιπε φυλάττειν τὸ στρατόπεδον Xenophon left half the army to guard the camp (XA.5.2[1]), *ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν this country he gave over to the Greeks to plunder* (XA.1.2[19]), *παρέχει ἑαυτὸν ἐρωτᾶν he gives himself up* (to question) *to be questioned* (PMen.70[c]), *πιεῖν ἔδωκά σοι I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: *ἱκανὸς νῑκᾶν able to conquer* (XM.3.7[1]), *δεινὸς λέγειν skilful in speaking, eloquent* (PAp.17[b]), *ἕτοιμος μάχεσθαι ready to fight* (XC.4.1[1]), *ἄξιος ἄρχειν worthy to govern* (XA.1.9[1]), *χαλεπὰ εὑρεῖν hard to find* (PRp.412[b]), *γυνὴ εὐπρεπὴς ἰδεῖν a woman comely to look on* (XM.2.1[22]), *οἰκίᾱ ἡδίστη ἐνδιαιτᾶσθαι a house very pleasant to live in* (XM.3 8[8]), *ὁ χρόνος βραχύς ἐστι διηγήσασθαι the time is short for relating it* (PMenex.239[b]).

Substantives: *οὐχ ὥρᾱ καθεύδειν 'tis not a time to be sleeping* (XA.1.3[11]), *συνοικεῖν εἶχεν ἡλικίᾱν she was of an age to be married* (Isae.8[8]), *ὄκνος ἦν ἀνίστασθαι there was a reluctance to rise up* (XA.4.4[11]), *ἀνάγκη πείθεσθαι there is need to obey* (XH.1.6[8]), *θαῦμα καὶ ἀκοῦσαι a wonder even to hear of* (PLg.656[d]).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: ἄξιος θαυμάσαι 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with ὥστε to denote the *result:*

τοῖς ἡλικιώταις συνεκέκρᾶτο, ὥστε οἰκείως διακεῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them* (XC.1.4[1]), ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπλῆχθαι *he charged on Menon's soldiers, so that they were terror-stricken* (XA.1.5[13]).—For ὡς used instead of ὥστε, see 1054, 1 f.

a. The infinitive with ὥστε may also denote the *purpose* (as a result to be attained): πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι *they do everything, in order not to suffer punishment* (PGo.479[c]).

b. ὥστε with the infinitive sometimes means *on condition that:* ἐξῆν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king* (D.6[11]).—For ἐφ' ᾧτε in the same sense, see 999 a.

954. After comparative words, ἢ ὥστε (less often ἤ, or ἢ ὡς) is used with the infinitive:

ᾔσθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he had too small a force to assist his friends* (XH.4.8[23]), liter., 'smaller than so as to assist them'; νόσημα μεῖζον ἢ φέρειν *a disease too great to be borne* (SOt.1293).

955. The infinitive is often used after πρίν *before;* see 924, and a:

διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the others answered* (XA.1.4[16]), ἐπὶ τούτοις ἐθύετο πρίν τινι εἰπεῖν τῶν στρατιωτῶν *about this he made sacrifice before telling any of the soldiers* (XA.5.6[16]).

a. Hm. uses πάρος in a similar way: πάρος τάδε ἔργα γενέσθαι *before these deeds were done* (Z 348).—Instead of πρίν alone, we often find πρότερον . . . πρίν, or πρόσθεν . . . πρίν (and in Hm. πρίν . . . πρίν, or πάρος . . . πρίν): πρότερον ἐκεῖνος ἐτελεύτησε πρίν τι ἐμοὶ διενεχθῆναι *he died before ever having any difference with me* (PLach.180[e]).

b. Instead of πρίν alone, we should expect πρὶν ἤ (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. Infinitive in Loose Construction.—The infinitive, with or without the particle ὡς, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak*, (ὡς) συνελόντι εἰπεῖν (sc. τινί, cf. 771 b) *to speak concisely*, ἐμοὶ δοκεῖν *as it seems to me, in my view*, ὀλίγου δεῖν or μικροῦ δεῖν *almost*, liter., 'so as to want little of it.'

a. So εἶναι is used in several phrases, where it may be translated *at any rate*, or not translated at all: ἑκὼν εἶναι *willingly* (so as to be willing), τὸ νῦν εἶναι *for the present*, τὸ κατὰ τοῦτον εἶναι *so far as this man is concerned:* thus ἑκὼν εἶναι οὐδὲν ψεύσομαι *I will tell no falsehood* (willingly at any rate) *if I can help it* (PSym.215[a]).

957. INFINITIVE FOR IMPERATIVE.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι with courage, Diomed, now against the Trojans fight (Ε 124), *σὺ, Κλεαρίδᾱ, τὰς πύλᾱς ἀνοίξᾱς ἐπεκθεῖν do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-*accusative*, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: *θεοὶ πολῖται, μή με δουλείᾱς τυχεῖν gods of our country, may not bondage be my lot* (ASept.253), *ἀκούετε λεώ· τοὺς γεωργοὺς ἀπιέναι hear ye people; let the husbandmen depart* (ArPax 551).

For the infinitive in exclamations, see 962.

INFINITIVE WITH NEUTER ARTICLE.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939–942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. *τὸ φιλεῖν* (the act of) *loving*,
Gen. *τοῦ φιλεῖν of loving*,
Dat. *τῷ φιλεῖν to, for, by, loving*.

NOMINATIVE: *τὸ φρονεῖν εὐδαιμονίᾱς πρῶτον ὑπάρχει to be wise is the first law of happiness* (SAnt.1347).

ACCUSATIVE: *αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται mere dying nobody is afraid of* (PGo.522[e]), *διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι; do you think you would not be injured on account of being a foreigner?* (XM.2.1[15]), *πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος trained to having only moderate wants* (XM.1.2[1]).

GENITIVE: *τοῦ πιεῖν ἐπιθῡμίᾱ desire of drinking* (T.7.84), *ἀήθης τοῦ κατακούειν τινός unaccustomed to obeying any one* (D.1[23]), *ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι to me there is nothing more important than to become as good as possible* (PSym.218[d]), *ἄρξαντες τοῦ διαβαίνειν having taken the lead in crossing* (XA.1.4[15]), *ἀντὶ τοῦ ἐπὶ Κᾱρίᾱν ἰέναι εὐθὺς ἐπὶ Φρυγίᾱς ἐπορεύετο instead of going against Caria he marched straight toward Phrygia* (XH.3.4[12]), *ἐκτὸς εἶ τοῦ μέλλειν ἀποθνήσκειν αὔριον you are in no danger of dying to-morrow* (PCr.46[e]).

DATIVE: *κεκράτηκε τῷ πρότερος πρὸς τοῖς πρᾶγμασι γίγνεσθαι he has triumphed by being more prompt in action* (D.8[11]), *Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι Menon delighted in being able to deceive* (XA.2.6[26]), *ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος in knowing nought consists the happiest life* (SAj.554), *ἐθαυμάζετο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν he was admired for his living cheerfully and contentedly* (XM.4.8[2]).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative* purpose:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ λῃστὰς κακουργεῖν τὴν Εὔβοιαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ λῃστικὸν καθῆρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ προσταλαιπωρεῖν οὐδεὶς πρόθῡμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μή with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπελείφθη, τὸ μή σοι ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1[25]).

962. Infinitive in Exclamations.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μωρίας· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μή or (4) with τοῦ μή, or (5) with τὸ μή (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλύει με λέγειν, κωλύει με τοῦ λέγειν, κωλύει με μὴ λέγειν, κωλύει με τοῦ μὴ λέγειν, κωλύει με τὸ μὴ λέγειν.

Infinitive with ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

(a) to the *potential optative* with ἄν (872), and
(b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίας ἂν τυχεῖν (independent construction ἂν τύχοι) *he says that he should attain safety* (XA.3.1[26]), δοκεῖτέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου βουλεύσασθαι (indep. βέλτιον ἂν βουλεύσαισθε), εἰ τὸν τόπον τῆς χώρας ἐνθῡμηθείητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4[31]).

(b) Κῦρος, εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ἂν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4[18]), ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (indep. οὐκ ἂν ξυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.

D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614–617. For the time denoted by the tenses of the participle, see 856.

Attributive Participle.

965. The participle, like any adjective, may qualify a substantive as an attributive: *πόλις οἰκουμένη an inhabited city.*

So always when it follows the article (666): *ὁ παρὼν καιρός the present occasion* (D.3[3]), *ὁ ἱερὸς καλούμενος πόλεμος the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες the persons *present*, *ὁ τυχών whoever happens*, *ἔπλει ἐπὶ πολλὰς ναῦς κεκτημένους he sailed against* men *who possessed many ships* (XH.5 1[19]).

Such participles are often to be translated by substantives: *ὁ δράσας the doer*, *οἱ λέγοντες the speakers*, *προσήκοντές τινες some relatives*, *πόλις πολεμούντων a city of belligerents*, *τὰ δέοντα the duties*, *τὸ μέλλον the future*, *τὸ τελευταῖον ἐκβάν the final issue.*

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: *τὰ συμφέροντα τῆς πόλεως the advantages of the state* (D.18[98]), *ὁ ἐκείνου τεκών his parent* (EEl.335).

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: *τὸ μὴ μελετῶν the not-exercising, failure to exercise* (T.1.142), = *τὸ μὴ μελετᾶν*. In prose, this is nearly confined to Thucydides.

Predicate-Participle.

967. All participles which are not attributive, are called *predicate-participles.* See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: *ταῦτα εἰπὼν ἀπῆειν having said this, he went away.*

So *γελῶν ἐπῄνεσε he praised them laughing* (XC.2.2[11]), *ἐδάκρυε πολὺν χρόνον ἑστώς he wept a long time standing* (XA.1.3[2]), *ἔτι παῖς ὢν πάντων κράτιστος ἐνομίζετο while yet a boy, he was thought to excel all* (XA.1.9[2]), *ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν when the generals heard this, they resolved to collect their forces* (XA.4.4[19]). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: καταπηδήσᾱς ἀπὸ τοῦ ἅρματος τὸν θώρᾱκα ἐνέδῡ *he sprang from his chariot and put on his cuirass* (ΧΑ.1.8[3]). In cases like the third example above, ὤν cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): ἀρχόμενος *at first*, τελευτῶν *at last*, διαλιπὼν χρόνον *after an interval of time*. So ἔχων means *persistently*, ἀνύσᾱς *quickly*, θαῤῥῶν *boldly*, λαθών *secretly*, χαίρων *with impunity*:

τελευτῶν οὖν ἐπὶ τοῦς χειροτέχνᾱς ἦα *at last, then, I went to the artisans* (PAp.22[c]), φλυᾱρεῖς ἔχων *you keep trifling*, i. e., 'holding on to it' (PGo.490[e]), ἄνοιγ' ἀνύσᾱς *make haste and open* (ArNub.181), οὐ χαίροντες ἂν ἀπαλλάξαιτε *you will not get off scot-free* (ΧΑ.5.6[32]).

b. The participles ἔχων, ἄγων, φέρων, λαβών, χρώμενος may often be rendered *with*: Σωσίᾱς παρῆν ἔχων ὁπλίτᾱς τριᾱκοσίους *Sosias was there with 300 hoplites* (ΧΑ.1.2[9]), βοῇ χρώμενοι *with a shout* (T.2.84).

c. The phrases τί παθών; ('having suffered what?') and τί μαθών; ('having learned what?') signify *why*, asked in a tone of surprise or severity: τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε; *why the deuce did you insult the gods?* (ArNub. 1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means*, *manner*, *cause*, *purpose*, *condition*, or *concession*. Thus:

a. Means or Manner: λῃζόμενοι ζῶσι *they live by plundering* (XC.3.2[25]), ἥκει τὰ χαλεπὰ φερόμενα *the troubles are come with a rush* (XC.2.3[8]).

b. Cause: Παρύσᾱτις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *Parysatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (ΧΑ.1.1[4]).

c. Purpose: the participle is then usually *future*: παρελήλυθα συμβουλεύσων *I have come forward to advise* (I.6[1]), ἔπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρῄζει *he sent a man to say that he wished to meet him* (ΧΑ.2.5[2]). The present also occurs, though seldom: πέμπειν κωλύοντας *to send persons to hinder* (T.6.88).

d. Condition: σὺ δὲ κλύων εἴσει τάχα *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν *it is not possible to command without giving pay* (D.4[24]).

e. Concession: τὸ ὕδωρ εὐωνότατον ἄριστον ὄν *water is the cheapest* of things, *though it is the best* (PEuthyd.304[b]), ὑμεῖς ὑφορώμενοι τὰ πεπρᾱγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18[43]).

Remark.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν *by benefiting your friends* (means), or *if you benefit your friends* (condition), *you will be able also to chastise your enemies* (XC.8.7[28]).

Participle with Case Absolute.

970. GENITIVE ABSOLUTE.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute:* τούτων λεχθέντων ἀνέστησαν *this said, they rose up.*

ὑποφαίνοντος τοῦ ἦρος, ὁ Ἀγησίλαος κλινοπετὴς ἦν *when spring was just peeping, Agesilaus was bed-ridden* (XH.5.4[58]), ταῦτα ἐπράχθη Κόνωνος στρατηγοῦντος *this was done while Conon was general* (I.9[66]), ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he ascended the mountains, no one hindering* (XA.1.2[12]).

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχαὶ ἀῤῥωστότεραι γίγνονται (the body being enfeebled) *by the enfeebling of the body, the spirit also is made weaker* (XO.4[2]).

b. CONDITION: θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγώ *if the gods will it, I will speak the truth* (ASept.562).

c. CONCESSION: βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4[20]).

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προϊόντων (sc. αὐτῶν), ἐφαίνετο ἴχνια ἵππων *as they were proceeding thence, there appeared tracks of horses* (XA.1.6[1]), ὄντος (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle ὤν *being* cannot be omitted: παίδων ὄντων ἡμῶν *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives ἑκών and ἄκων, which closely resemble participles: ἐμοῦ ἑκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will.*

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κῦρος συγκαλέσας τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* (XA. 1.4[8]).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Astyages to say something important* (XC.1.4[20]), διαβεβηκότος Περικλέους, ἠγγέλθη αὐτῷ (= διαβεβηκότι Περικλεῖ ἠγγέλθη) *when Pericles had crossed over, word was brought to him* (T.1.114).

973. ACCUSATIVE ABSOLUTE.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted.*

ἀλλὰ τί δή, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5[22]), προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλήσποντον, ᾠχόμην διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50[12]), παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ σημῆναι *they cheered each other on with no little outcry,* (it being impossible) *as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you must know,* (it being a care to you) *since you take an interest in it* (PAp.24[d]).— Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἐχόντων (it being thus, things being thus) *in this state of things* (PRp.381[c],XA.3.1[40]). So, also, when the noun is replaced by a *dependent sentence:* σημανθέντων τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4[18]); for the plural, cf. 635 a.

974. After ὡς (978) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ηὔχετο πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδόταs ὁποῖα ἀγαθά ἐστι *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3[2]), σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they were dining in silence, just as if this had been enjoined upon them* (XSym.1[11]).

a. Rarely so, without preceding ὡς or ὥσπερ: προσῆκον αὐτῷ τοῦ κλήρου μέρος *since a part of the inheritance belonged to him* (Isae.5[12]), δόξαντα δὲ ταῦτα *but this having been resolved on* (XH.3.2[19]); even δόξαν ταῦτα (XA.4.1[13]), on the analogy of ἔδοξε ταῦτα.

Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs *εὐθύς straightway* and *αὐτίκα forthwith*, prefixed to the participle, denote that the action of the principal verb immediately *succeeds* that of the participle; *ἅμα at the same time* and *μεταξύ between*, prefixed (rarely appended), represent the two actions as *contemporaneous:*

τῷ δεξιῷ κέραι εὐθὺς ἀποβεβηκότι ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.43), αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράψατο Ζεύς *as soon as he was born, Zeus sewed him into his thigh* (Hd.2.146), ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες *the Greeks fought while upon the march* (XA.6.3[5]), Μενέξενος μεταξὺ παίζων εἰσέρχεται *Menexenus, sporting the while, comes in* (PLys.207[a]).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. *τότε, εἶτα, ἔπειτα, οὕτως* are often used with the principal verb after participles: *ὑπὲρ μεγίστων καὶ καλλίστων κινδῦνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν they risked all for a great and noble cause, and so ended their lives* (Lys.2[19]).

977. The adverb *ἅτε* (also *οἷον, οἷα*) with the participle gives a *causal* meaning:

Κῦρος, ἅτε παῖς ὤν, ἥδετο τῇ στολῇ Cyrus, inasmuch as he was a child, was delighted with the equipage (XC.1.3[3]), *ἔφη καταδαρθεῖν πάνυ πολύ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν he said that he slept a long while, because the nights were long* (PSym.223[b]).

978. The conjunction *ὡς as, as if*, with the participle, represents its action sometimes as *seeming* or *pretended*, but oftener merely as *thought* or *asserted* by some *other person* than the speaker. Thus *ὡς νῑκῶν* ('as conquering') may mean either *pretending to be victorious* or *thinking himself victorious.*

Πρόξενον ἐκέλευσε παραγενέσθαι, ὡς ἐς Πεισίδᾱς βουλόμενος στρατεύεσθαι, ὡς πρᾶγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) *were harassing his territory* (XA.1.1[11]).—*ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὡς πολεμίᾱν οὖσαν this country he gave over to the Greeks to be plundered, since it was* (as he considered) *hostile* (XA.1.2[19]), *θαυμάζονται ὡς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι they are admired as having been* (in the view of their admirers) *both wise and fortunate men* (XC.1.1[1]), *ὡς διδακτοῦ οὔσης τῆς ἀρετῆς λέγει he speaks in the belief that virtue is a thing that can be taught* (PMen.95[e]), *ἀπεβλέψατε πρὸς ἀλλήλους, ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα* (974) *ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it* (D.14[15]), *συλλαμβάνει Κῦρον ὡς ἀποκτενῶν he seizes Cyrus, meaning* (as he declared) *to put him to death* (XA.1.1[3]).

a. *ὥσπερ as, as if*, on the other hand, implies simply *resemblance* or *comparison: ὠρχοῦντο ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι they stopped and danced, as if exhibiting for others* (XA.5.4[34]).

979. *καίπερ* (less often *καί*) with the participle gives a *concessive* meaning and is rendered *though: συμβουλεύω σοι καίπερ νεώτερος ὤν I advise you, although I am younger* (XC.4.5[32]).

a. In Hm., the *καί* and *πέρ* are often separated: *οἳ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν but they, though troubled, gleefully at him did laugh* (B 270); or *πέρ* alone is used in the same sense: *ἀχνύμενοί περ* (κ 174).

b. *ὅμως yet, nevertheless* may be added to the principal verb, whether *καίπερ* is expressed or not: *τὸ πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε ἰέναι ἐπ' αὐτούς though seeing that their number was immense, you still had the courage to charge on them* (XA.3.2[16]).—Sometimes *ὅμως* is separated from its verb by the concessive clause: *σὺν σοὶ ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαῤῥοῦμεν with you, though in the enemy's country, we are not afraid* (XC.5.1[26]), *ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως but I, though wronged, will ask thee none the less* (EMed.280).

c. For *καὶ ταῦτα and that* with concessive participles, see 612 a.

Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) *ἴσθι λῡπηρὸς ὤν know that you are offensive;* (object) *οἶδα αὐτὸν λῡπηρὸν ὄντα I know that he is offensive.*

981. The supplementary participle is used with verbs of *being, appearing,* and *showing;* and of *beginning, continuing,* and *ceasing* to be.

So *εἰμί, ὑπάρχω am, φαίνομαι appear, φανερός* (δῆλος) *εἰμι am manifest, ἔοικα seem, δείκνῡμι, δηλόω, ἀποφαίνω show, ποιέω represent, ἐξελέγχω convict, ἀγγέλλω announce, ὁμολογέω acknowledge;—ἄρχομαι begin, διατελέω continue, παύω make cease, παύομαι, λήγω cease, διαλείπω, ἐπιλείπω leave off,* also *ἀπαγορεύω give over, ἐλλείπω fail.*

Thus *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν if we are acceptable to the majority* (T.1.38), *δῆλος ἦν ἀνιώμενος it was clear that he was distressed* (XA.1.2[11]), *ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας they show that the exiles were long ago bad* (Lys.30[1]), *πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται he has been convicted of doing everything for his own advantage* (D.2[3]).

ἑπτὰ ἡμέρᾱς μαχόμενοι διετέλεσαν seven days they (continued fighting) *fought without stopping* (XA.4.3[2]), *τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας he made the barbarians cease behaving insolently* (I.12[83]), *οὐκ ἀπεῖπε μεγάλην καὶ καλὴν ἐφιέμενος δόξαν he did not give up aiming at a great and noble reputation* (XAges.11[14]).

a. Here belongs the construction of *ἔχω* with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: *κηρῡ́ξᾱς ἔχω I have proclaimed* (SAnt.192) liter. 'having proclaimed I hold myself thus,' *ἀδελφὴν τὴν ἐμὴν γήμᾱς ἔχεις; hast thou my sister as thy wedded wife?* (SOt.577).

982. Verbs of *knowing, perceiving, remembering,* and the contrary, take the supplementary participle.

Such are *οἶδα, γιγνώσκω know, ἐπίσταμαι understand, ἀγνοέω am ignorant,—αἰσθάνομαι perceive, νομίζω consider, ὁράω see,* περιοράω (overlook) *allow, ἀκούω hear, μανθάνω learn, πυνθάνομαι learn by inquiry, εὑρίσκω find, λαμβάνω* (catch) *detect, ἁλίσκομαι, φωράομαι am detected,—μέμνημαι remember, ἐπιλανθάνομαι forget.*

Thus *οἶδά σε λέγοντα ἀεί I know that you are always saying* (XC.1.6[6]), *ἴσθι μέντοι ἀνόητος ὤν know, however, that you are foolish* (XA.2.1[13]), *ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα he knows not that the war which is raging there will come hither* (D.1[15]).

εἶδον αὐτοὺς πελάζοντας they saw them approaching (XC.1.4[20]), *ὁρῶ μὲν ἐξαμαρτάνων, γύναι I see indeed, woman, that I do err* (EMed.350), *ἡδέως ἀκούω Σωκράτους διαλεγομένου I like to hear Socrates discourse* (P.Sym.194[d]), *ἢν ἐπιβουλεύων ἁλίσκηται if he be detected in laying plots* (XAges.8[3]).

μέμνημαι Κριτίᾳ *τῶδε ξυνόντα σε I remember that you were in company with Critias here* (PCharm.155ª), *ἐπιλελήσμεθ' ἡδέως γέροντες ὄντες we have forgot with joy that we are old* (EBacch.188).

a. The phrase *σύνοιδά μοι* (or *ἐμαυτῷ*) may take the participle either in the nominative or in the dative: *σύνοιδα ἐμαυτῷ σοφὸς ὤν* or *σοφῷ ὄντι I am conscious of being wise* (see PAp.21ᵇ; 22ᵈ).

983. The supplementary participle is further used with verbs of *endurance* and *emotion*.

So with *φέρω bear*, *ἀνέχομαι support*, *καρτερέω endure*,—*χαίρω*, *ἥδομαι*, *τέρπομαι am pleased*, *ἀγαπάω am content*, *ἀγανακτέω*, *ἄχθομαι*, *χαλεπῶς φέρω am vexed, displeased*, *ὀργίζομαι am angry*, *αἰσχύνομαι am ashamed*, *μεταμέλομαι*, *μεταμέλει μοι repent*: also *κάμνω am weary*.

Thus *οὐκ ἀνέξομαι ζῶσα I shall not endure to live* (EHipp.354), *ἥδομαι ὑφ' ὑμῶν τῑμώμενος I am pleased to be honored by you* (XA.6.1²⁶), *οὔ μοι μεταμέλει οὕτως ἀπολογησαμένῳ I do not repent of having made such a defence* (PAp.38ᵉ), *μανθάνων μὴ κάμνε be not weary in learning* (Stob.Flor.3⁸⁰).

984. With *τυγχάνω* (poet. *κυρέω*) *happen*, *λανθάνω escape notice*, *φθάνω anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: *ἔτυχε θῡόμενος he happened to be sacrificing* or *by chance he was sacrificing*.

Thus *ἔτυχον ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες hoplites, as it chanced, were sleeping in the market-place* (T.4.113), *ἔλαθον ἐγγὺς προσελθόντες they approached unperceived* (XA.4.2⁷), *βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών I should like to go away without his knowledge* (XA.1.3¹⁷), *φονέα ἐλάνθανε βόσκων* (sc. *ἑαυτόν he entertained a murderer unawares* (Hd.1.44), *φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους they arrive at the summit before the enemy do* (XA.3.4⁴⁹).

a. With *τυγχάνω*, the participle, especially *ὤν*, is sometimes omitted: *εἴ τις εὔνους τυγχάνει if any one chances to be friendly* (ArEccl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (*εὖ* or *κακῶς ποιέω*, *ἀδικέω*, *ἁμαρτάνω*), to *surpass* or *be inferior* (*νῑκάω*, *ἡττάομαι*) may take a supplementary participle to express the *manner*:

εὖ γ' ἐποίησας ἀναμνήσᾱς με you have done well to remind me (PPhaed.60ᵉ), *ἀδικεῖ τοὺς νέους διαφθείρων he is guilty of corrupting the young* (XM.1.1¹).

986. General Remark.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* means *he is manifestly rich*, but *φαίνεται πλουτεῖν he appears* (perhaps deceptively) *to be rich*.

αἰσχύνομαι λέγων I speak with shame, but *αἰσχύνομαι λέγειν I am ashamed to speak* (and therefore do not speak).

οἶδε (*μανθάνει*) *νῑκῶν he knows* (*learns*) *that he is victorious*, but *οἶδε* (*μανθάνει*) *νῑκᾶν he knows* (*learns*) *how to be victorious*.

μέμνημαι εἰς κίνδῡνον ἐλθών I remember that I came into danger, but *μέμνημαι τὸν κίνδῡνον φεύγειν I am mindful to shun the danger*.

Participle with ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds
(a) to the *potential optative* with ἄν (872), and
(b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν (independent construction περιγενοίμην ἄν) *he asks for mercenaries, saying that thus he should be able to overcome his adversaries* (XA.1.1[10]), ἐγώ εἰμι τῶν τι ἡδέως ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγξάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἂν ἐλεγχθεῖεν, ἐλέγξειαν) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue* (PGo.458[a]).

(b) Ποτείδαιαν ἑλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐδυνήθη ἄν) *when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up* (D.23[107]).

Verbal Adjectives in -τεος.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in *-dus* (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective : ἐπιστολὴ γραπτέα ἐστίν (*epistula scribenda est*) *a letter must be written.*

οὐ πρό γε τῆς ἀληθείας τῑμητέος ἀνήρ *a man is not to be honored before the truth* (PRp.595[c]), ὠφελητέα σοι ἡ πόλις ἐστί *the state must be aided by you* (XM.3.6[3]), ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πρᾱκτέα *things which they thought were to be done by freemen* (Ae.1[138]).

990. In the impersonal construction the verbal stands in the *neuter* (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take : γραπτέον ἐστὶν ἐπιστολήν *one must write a letter.*

τὴν πόλιν ὠφελητέον *one must aid the state* (XM.2.1[28]), τῶν βοσκημάτων ἐπιμελητέον *one must take care of his flocks and herds* (XM.2.1[28]), φημὶ δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν *I say that you must come to the rescue of the interests at stake* (D.1[11]), οὓς οὐ παραδοτέα ἐστί *whom we must not surrender* (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi* πειστέον τῷ νόμῳ, but not *scribendum est epistulam.*

991. The verbal in **-τέος** takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to δεῖ with the infinitive: οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν *'tis not right that the wise should be subject to the foolish* (I.9[7]).

992. The verbal in **-τέος** sometimes shows the meaning of the *middle* voice: πειστέον *one must obey* (πείθω *persuade*, mid. *obey*), φυλακτέον *one must guard against* (φυλάσσω *watch*, mid. *guard against*), ἁπτέον *one must take hold of* (ἅπτω *attach*, mid. *touch*).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction, Incorporation, etc.

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any *case* required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. ATTRACTION.—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative *to* the genitive or dative:

ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε (instead of ἣν κέκτησθε) *you will be men worthy of the freedom which you possess* (XA.1.7[3]), τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ (for ὃν ἂν διδῷ) *we shall trust the guide whom Cyrus shall give us* (XA.1.3[16]).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. INCORPORATION.—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) *he did not conceal the opinion he had* (XM.4.4[1]), μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) *do not deprive yourselves of the reputation which you have always possessed* (D.20[142]).

a. A *nominative or accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἴ τινα ὁρῴη κατασκευάζοντα ἧς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἧς ἄρχοι) *if he saw any one improving the district of which he was governor* (XA.1.9[19]).—ἐπορεύετο σὺν ᾗ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν εἶχε) *he marched with what force he had* (XH.4.1[23]), τούτους ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστ.) *he made them governors of the country he subdued* (XA.1.9[14]). But οὐ λῡδιστί, ἀλλ' ἥπερ μόνη Ἑλληνική ἐστιν ἁρμονίᾱ (for τῇ ἁρμονίᾳ ἥπερ) *not in the Lydian key, but in that key which alone is Greek* (PLach.188[d]).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see Φ 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. Omission of Antecedent.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾱ παλαιτάτη ὧν ἴσμεν (for τῶν ναυμαχιῶν ἅς) *a sea-fight the most ancient* (of the sea-fights) *that we know of* (T.1.13), ἐγγίγνεται εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν (for πρὸς τούτους οὕς) *I conceive good-will toward* those *whom I believe to be kindly disposed* (XM.2.6[34]).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) Nominative: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν (for οὗτοι ὧν) *I and* those *whom I command will stay* (XC.5.1[26]).—Accusative: στυγῶν μὲν ἥ μ' ἔτικτεν (for ἐκείνην ἥ) *hating* her *who bore me* (EAlc.338).

(2) Genitive: ἡ πόλις ἡμῶν ὧν ἔλαβεν ἅπᾱσι μετέδωκε (for τούτων ἅ) *our city gave to all a share of* (those things which) *what she took* (I.4[29]), ὧν ἐντυγχάνω μάλιστα ἄγαμαί σε (for τούτων οἷς) *of those whom I meet with, I admire thee most* (PProt.361[c]). But ἦ θίγω δῆθ' οἵ μ' ἔφῡσαν; (for τούτων οἵ) *shall I touch* those *who begot me?* (EIon 560).—Dative: δεῖταί σου τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (for σὺν τούτοις οὕς) *he requests you to drink this* (wine) *with* those *whom you best love* (XA.1.9[25]), ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ἅ) *to abide by what we agreed just now* (PProt.353[b]). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (for τούτοις παρ' ὧν) *they are obliged to give lessons* to those *from whom they expect to receive their fee* (XM.1.2[6]).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ὧν προσαιτεῖ, ἀπὸ τούτων διάγει *on what he begs, on that he subsists* (D.8[36]).

997. Other Relatives.—The peculiarities just described (994–996) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἡλίκος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἤθεσιν οἵοις Εὐαγόρᾱς εἶχε (for οἷα) *to govern the cities with such manners as Euagoras had* (I.9[48]), πάντας εἰσφέρειν ἀφ' ὅσων

ἕκαστος ἔχει (for *ἀπὸ τοσούτων ὅσα*) *that all shall contribute from such means as each man has* (D.23[31]).

a. The same peculiarities extend to *relative adverbs: ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο* (for *ἐκεῖσε ἔνθα*) *I will take you to the place where the affair occurred* (XC.5.4[21]), *ἀποκλείοντες ὅθεν ἄν τι λαβεῖν ᾖ* (for *ἐκεῖθεν ὅθεν*) *excluding them from places whence it may be possible to take anything* (XM.2.1[16]). Often we may supply a *pronoun* as the antecedent: *ἄσκει ὁπόθεν δόξεις φρονεῖν* (for *τοῦτο ὁπόθεν*) *practise that from which you will appear to be wise* (PGo.486[c]). An instance of *attraction* is seen in *διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας* (for *ἐκεῖθεν οἵ*) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

SPECIAL CONSTRUCTIONS.

998. *Ἔστιν οἵ.*—The frequent phrase *ἔστιν οἵ* (*'there are* those *who'*) means *some:* it is used in all cases, *ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς*:

ἄκων ἔστιν οὓς ἐγὼ φιλῶ some men I love in spite of myself (PProt.346[e]), *πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν except the Achaeans and some other peoples* (T.3.92), *ὕποπτοι ἐγένοντο ἔστιν ἐν οἷς they came to be suspected in some things* (T.5.25).

a. For the singular *ἔστιν*, see 605. In the nominative, *εἰσὶν οἵ* often occurs.

b. Similar expressions are *ἔστιν ὅτε sometimes*, *ἔστιν οὗ* or *ὅπου somewhere*, *ἔστιν ὅπως somehow*, etc.

c. In questions, *ἔστιν οἵτινες* is common: *ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; hast thou admired any among men on account of wisdom?* (XM.1.4[2]).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as *ὅτι* or *ὥστε*. In this way *ἀνθ' ὧν* and *ἐξ ὧν* mean *because* (cf. *οὕνεκα, ὀθούνεκα*, 1050):

προσήκει χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν it becomes them to be grateful for this, that they were saved by you (D.16[13]), *δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also *ἐφ' ᾧτε* (= *ἐπὶ τούτῳ ὥστε*) *on condition that*, often used with the infinitive: *αἱρεθέντες ἐφ' ᾧτε συγγράψαι νόμους having been chosen on the condition that they should draw up laws* (XH.2.3[11]).

b. Similar are *ἐξ οὗ* and *ἀφ' οὗ since*, *ἐν ᾧ while*, *εἰς ὅ till*, *μέχρι* (*ἄχρι*) *οὗ until*, also *to where* (to that point of space at which), and like expressions.

1000. *Οἷος* (full form *τοιοῦτος οἷος*) is often used with the *infinitive*, and means *of such sort as to, proper for.* And so *οἷός τε in such condition as to, able to; ὅσος of such amount as to, enough to.*

Thus *οὐκ ἦν ὥρᾳ οἷᾳ τὸ πεδίον ἄρδειν it was not the proper season for watering the plain* (XA.2.3[13]), *συμβουλεύειν οἷοί τ' ἐσόμεθα we shall be able to give advice* (PGo.455[d]), *νεμόμενοι ὅσον ἀποζῆν tilling the land enough to live* (T.1.2).

1001. *Οἷος* and *ὅσος* are sometimes used where we must supply an idea of 'thinking,' 'considering': *ἀπέκλαον τὴν ἐμαυτοῦ τύχην, οἵου ἀνδρὸς ἑταίρου ἐστερημένος εἴην I bewailed my own fortune* (considering what kind of man)

in that I had been deprived of such a man as a companion (PPhaed.117c). Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὡς γενναίως ἐτελεύτα *the man appeared to me happy* (considering how) *in that he died so nobly* (PPhaed.58e).

a. The same relatives, οἷος, ὅσος, and ὡς, are used in *exclamations*: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ *O grandfather, how much trouble you have in your dinner*, liter. 'oh! the amount of trouble which you have' (XC.1.3⁴), ὡς καλός μοι ὁ πάππος *how handsome my grandfather is!* (XC.1.3²).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαριζόμενος οἵῳ σοι ἀνδρί (for τοιούτῳ οἷος σὺ εἶ) *gratifying a man such as thou art* (XM.2.9³), πρὸς ἄνδρας τολμηροὺς οἵους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοί εἰσιν) *against bold men such as the Athenians* (T.7.21).—To this construction the article may be prefixed: τοῖς οἵοις ἡμῖν *to such as we are*. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὁστισοῦν, are used in all the cases with the meaning of *any whatsoever*: ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν ὁντινοῦν ἀνθρώπων; (for τινὰ ὁστισοῦν ἐστι any one whoever he is) *is it the part of a just man to injure any person whatsoever?* (PRp.335b). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες *monthly* (as if τοσαυτάκις ὅσοι μῆνές εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσημέραι) *daily*, etc.

1003. Inverse Attraction.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξίᾳ ἐστί (for ἡ οὐσία ἣν) *the property which he left is of no more value* (Lys.19⁴⁷). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε (for ἄλλοθι) *and in other places, wherever you may go, they will love you* (PCr.45c).

a. In this way, οὐδείς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ, etc.) has the meaning *every one*: οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται (for οὐδείς ἐστιν ὅτῳ οὐκ ἀπ. there is no one whom he does not answer) *he answers every one* (PMen.70c).

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὡς, into θαυμαστῶς ὡς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὅσην περὶ σὲ προθῡμίαν ἔχει *he has a wonderful degree of devotion for you* (PAlc.ii.151a), ὑπερφυῶς ὡς χαίρω *I am prodigiously pleased* (PSym.173c).

Other Peculiarities.

1004. Relative with Subordinate Verb.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τεῖχος, ὃ τειχισάμενοί ποτε Ἀκαρνᾶνες κοινῷ δικαστηρίῳ ἐχρῶντο (properly ᾧ ἐχρῶντο) *they take a fortress, which the Acarnanians, having*

once fortified it *were using as a common place of judgment* (T.3.105[1], ἀνθρώπους ἀσκοῦμεν, οἷς ὁπόταν τις διδῷ πλείω μισθόν, μετ' ἐκείνων ἀκολουθήσουσι (prop. οἳ ἀκολουθήσουσι) *we are training men who, whenever any one offers them larger pay, will follow those* (I.8[44]).

1005. RELATIVE CLAUSE CONTINUED BY DEMONSTRATIVE.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever *repeated*. Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (for ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν) *Ariaeus, whom we wished to make king, and* to whom *we gave, and* from whom *we received pledges* (XA.3.2[5]), ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτεῳ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ (for ὅστις ἀνδάνει) *and bid her marry him whome'er her sire commandeth, and* (*who*, literally *he*) *is pleasing to herself* (β 114).

ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτούς *those therefore, whom the speakers did not try to please, and did not caress them* (D.3[24]), ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε νύμφη *Polyphemus, peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bare him* (α 70).

a. Yet the relative is occasionally repeated: see XA.1.7[8], T.2.43.

1006. VERB OMITTED.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *counting as friends those whom thy husband* counts so (EMed.1153), τὰ γὰρ ἄλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίει) *for the rest* he did *just what you also were doing* (XC.4.1[3]), ὡς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς (sc. ἴητε), οὕτω τὴν γνώμην ἔχετε *understanding that I am going wherever you* go, *so make up your mind* (XA.1.3[6]).

1007. PREPOSITION OMITTED.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει (for ἐν οἷς) *in not quite thirteen years, in which he has been uppermost* (D.9[25]), ἀπὸ τῆς αὐτῆς ἀγνοίας ἥσπερ πολλὰ προέσθε τῶν κοινῶν *from the same apathy from which you sacrifice many public interests* (D.18[134]).

1008. TRANSFER TO RELATIVE CLAUSE.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country* (XA.3.5[17]), ἤγαγον ὁπόσους πλείστους ἐδυνάμην *I have brought* (the largest number which) *as many as I could* (XC.4.5[29]).

a. In this way arise expressions like ἐπεὶ (ὡς, ὅτε) τάχιστα *as soon as;* also ὡς τάχιστα *as soon as possible*, etc. (see 651).

1009. INTRODUCTORY RELATIVE CLAUSE.—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὡς ἐγώ εἰμι οἷος ἀεί ποτε μεταβάλλεσθαι, κατανοήσατε *but as to what he said, that I am one who is always changing, consider*, etc. (XH.2.3[45]); or—(b) with *appositive* force: ὃ ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες *as I just said, we must inquire who are the best guards* (PRp.413[e]).

a. After such a clause, the principal clause is sometimes irregularly introduced by ὅτι or γάρ: ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἓν ἕκαστον ὧν ἐπῃνέσαμεν ἀπόλλῦσι τὴν ψῡχήν *what is strangest of all to hear*, (that) *each one of the things which we approved ruins the soul* (PRp.491[b]). In like manner, after phrases such as ὡς λέγουσι, ὡς ἔοικε, etc., the principal clause is sometimes expressed as *dependent*: ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἥξειν *for as I heard from some one*, (that) *Cleander is about to come from Byzantium* (XA.6.4[18]).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

INTERROGATIVE SENTENCES.

1010. There are two kinds of questions:

1. *Sentence-Questions:* these relate to the *action* itself: they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions:* these relate to *something connected* with the action: they ask, for instance, *who, what, where, when, how*, etc., and they cannot be answered by *yes* or *no*.

WORD-QUESTIONS.

1011. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἠρόμην τίς (or ὅστις) λέγοι *I asked who was speaking*, ἠρόμην πόθεν (or ὁπόθεν) ἔλθοι *I asked whence he had come.*

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that which* he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: δηλοῖ ὅς ἐστιν *he explains who he is* (T.1.136), φράζουσιν ἃ λέγει *they make known what he says* (XA.2.4[18]). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεὶς ἐπιβουλέυεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6[8]), πότε ἃ χρὴ πράξετε; ἐπειδὰν τί γένηται; *when will you do your duty?* (when what has happened?) *what are you waiting for?* (D.4[10]), τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1[14]), τί ἰδὼν ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3[10]), ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων *he did not cease threatening, and* (what evil not causing?) *causing every evil* (D.25[50]). For ἵνα τί, see 612. For τί παθών and τί μαθών, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τούσδ' εἰσορῶ; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἔρχεαι οἶος; *who art thou who comest alone?* (K 82). So with a substantive: τίς ὁ πόθος αὐτοὺς ἵκετο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὕροιμεν ἂν μείζονα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2[3]), ποῖα ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds* (of numbers) *are imitations of what sort of life, I cannot say* (PRp.400[a]), τίς, πόθεν εἶς ἀνδρῶν; *who, from whence of men art thou?* (α 170).

For interrogative pronouns with the *article*, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γὰρ εἶ; ὅστις; πολίτης χρηστός *A. but who are you, pray? B. who am I? an honest burgher* (ArAch.594).

Sentence-Questions.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἆρα, ἦ, expecting neither *yes* nor *no*,
οὐ, ἆρ' οὐ, οὐκοῦν, expecting the answer *yes*,
μή, ἆρα μή, μῶν, expecting the answer *no*:

ἆρ' εἰμὶ μάντις; *am I a prophet?* (SAnt.1212), ἦ οὗτοι πολέμιοί εἰσι; *are these enemies?* (XC.1.4[19]).

οὐκ εἰσορᾷς; *do you not see?* (SEl.997), ἆρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4[15]).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἆρα μὴ διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6[34]), μῶν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310[d]).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: *Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; shall we, who are Hellenes, serve barbarians?* (EFr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is *ἄλλο τι ἤ* (for *ἄλλο τι ἔστιν ἤ*) *is anything else true than* = is it not certainly true that?—also, with *ἤ* omitted, *ἄλλο τι* in the same sense:

ἄλλο τι ἢ ὁμολογοῦμεν; do we not acknowledge? (PGo.470[b]), *ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; is it not beloved by the gods?* (PEuthyphr.10[d]).

1016. Indirect sentence-questions are introduced by *εἰ whether*; less often by *ἆρα*:

ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν he asked whether they had already made answer (XA.2.1[15]), *ἴδωμεν ἆρ' οὕτωσὶ γίγνεται ἅπαντα let us see whether everything is so produced* (PPhaed.70[b]).

a. In Homer *ἤ* (*ἠέ*) is sometimes used: *ὤχετο πευσόμενος μετὰ σὸν κλέος, ἤ που ἔτ' εἴης he went to ask for news of thee, if thou wert yet alive* (*ν* 415).

b. This use of *εἰ* is closely connected with its use in *conditions*: thus examples like *εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω tell me whether I am really come to mine own land* (*ν* 328) can be understood as *tell me, if*, etc. ('if I am come, tell me so').

c. *ἐάν* never really introduces an indirect question. Cases like *σκέψαι ἐὰν καὶ σοὶ ξυνδοκῇ consider if you too agree* (PPhaed.64[c]) are best referred to 907. Hm. uses *εἴ κε* after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by *πότερον* (*πότερα*) . . . *ἤ* (*utrum . . . an*) *whether . . . or*. Indirect alternative questions are introduced by the same particles, or by *εἰ . . . ἤ* or *εἴτε . . . εἴτε*:

πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης; do you let him go on governing, or appoint another? (XC.3.1[12]).

διηρώτα πότερον βούλοιτο μένειν ἢ ἀπίεναι she asked whether he wanted to stay or go away (XC.1.3[15]), *ἐβούλευετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν he consulted whether they should send some, or all should go* (XA.1.10[5]), *οὔπω ἴστε εἴτε ἀγαθοὶ εἴτε κακοὶ ἡβήσαντες γενήσονται you do not yet know whether they will turn out good or bad when they grow up* (Lys.20[34]).

a. *πότερον* is often omitted: *ἐγρήγορας ἢ καθεύδεις; are you awake or asleep?* (PProt.310[b]). So even in indirect questions: Odyss. *δ* 110. Properly *πότερον* is a neuter pronoun; see 278: thus *πότερον δέδρᾶκεν ἢ οὔ;* (D.23[79]) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use *πότερον*. For direct disjunctive questions he has *ἦ (ἦε) . . . ἦ (ἦε)*; for indirect, *ἤ (ἠέ) . . . ἤ (ἠε)*: *ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; do we know aught in heart, or do we not?* (*δ* 632), *μείναθ' ἑπὶ χρόνον, ὄφρα δαῶμεν ἢ ἐτεὸν Κάλχᾱς μαντεύεται ἦε καὶ οὐκί wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932–5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

NEGATIVE SENTENCES.

1018. There are two negative particles, *οὐ* and *μή*. *Οὐ* expresses negation absolutely; *μή* expresses it as *willed* or *thought of*. The same difference appears in their *compounds*, as *οὔτε, μήτε*; *οὐδείς, μηδείς*; *οὐδαμῶς, μηδαμῶς*; and many others.

1019. The Subjunctive and Imperative, in all their uses, take *μή*:

Thus in independent clauses (874, 866): *μὴ θαυμάζετε be not surprised* (XA.1.3[3]), *μὴ ἐκδῶτέ με do not give me up* (XA.6.6[18]), *μὴ ἀτελῆ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished* (PGo.505[d]), *λέγετε, εἰσίω ἢ μή; say, shall I go in or not?* (PSym.213[a]).

In dependent clauses: thus final clauses, *παρακαλεῖς ἰᾶτρούς, ὅπως μὴ ἀποθάνῃ you call in physicians, that he may not die* (XM.2.10[2]); conditions, *οὐκ ἐπιζητοῦνται, ἐὰν μὴ προῤῥηθῇ παρεῖναι they are not required, unless orders have been issued for their presence* (XC.1.2[4]); conditional relative clauses, *ὅταν μὴ τοὺς ἀδικοῦντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε when you do not catch the offenders, you punish the first comers* (I.18[36]).

a. But the subjunctive in its epic use for the future indicative (868) has *οὐ*.

1020. Independent clauses with the Indicative and Optative have *μή* in expressions of *wishing* (870, 871); but otherwise, *οὐ*:

ἥμαρτεν, ὡς μήποτ' ὤφελε (sc. *ἁμαρτεῖν*) *he missed, as I would he had never done* (XC 4.6[3]), *μὴ ζῴην μετ' ἀμουσίας let me not live in grossness* (EHf.676).

οὐκ οἶδα I know not (ArNub.761), *οὐκ ἂν ἀποδοίην τοὺς τόκους I should not pay the interest* (ArNub.755).

For the force of *οὐ* and *μή* in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Thus *μή* in final clauses: *λαβών με ἦγεν, ἵνα μὴ φθέγγοιτο μηδείς he seized me and dragged me away, that no one might raise his voice* (XA.6.6[25]), *φυλακτέον ὅπως μηδὲν συμβήσεταί σοι τοιοῦτον you must take care that nothing of this sort befalls you* (I.5[35]).

μή in conditions: *εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them* (XA.4.8[4]), *εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο if they did not succeed in this way, they tried in another* (XA.4.2[4]).

μή in conditional relative clauses: *ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι what I do not know* (= *εἴ τι μὴ οἶδα*) *I do not even suppose that I know* (PAp.21[d]), *ὁπότε μή τι δείσειαν, οὐ ξυνῆσαν when they had no fear of anything, they did not come together* (T.2 15).

οὐ in others: *προσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρή they signify beforehand what one must do, and what not do* (XC.1.6[46]).

a. So, too, relative clauses expressing *purpose* take *μή*: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking **οὐ**, sometimes have **μή**, when the cause or result is to be characterized as *thought of* rather than real: **ταλαίπωρος σύ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρῷοί εἰσιν μήτε ἱερά** *a wretched being art thou, who hast neither ancestral gods nor shrines* (PEuthyd.302[b]), **ἕνα γὰρ ἐν πολλοῖς ἴσως εὕροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός** *for one perchance 'mongst many thou mayst find, who is not meaner than his sire* (EHeracl.327); here **ὅστις** means 'such as to be.'

c. **εἰ οὐ** may be used for **εἰ μή** when the clause has a *causal* force (926): **μὴ θαυμάσῃς εἰ πολλα τῶν εἰρημένων οὐ πρέπει σοι** *be not surprised that much of what has been said is not suited to you* (I.1[44]).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου (direct **οὐδέν μοι μέλει**) *he said that he cared nothing for your disturbance* (Lys.12[74]).

a. But after **εἰ** in indirect *questions*, either **οὐ** or **μή** can be used: **ἐρωτᾷς εἰ οὐ καλή μοι δοκεῖ εἶναι** *you ask whether I do not think it* (rhetoric) *a fine thing* (PGo.462[c]), **βουλόμενος ἐρέσθαι εἰ μαθών τίς τι μὴ οἶδεν** *wishing to ask whether a man, who has learned a thing, does not know it* (PTheaet.163[d]), **σκοπῶμεν εἰ πρέπει ἢ οὔ** *let us consider whether it is proper or not* (PRp.451[d]), **τοῦτ' αὐτό, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἀγνοεῖν** *this very thing, whether you are pleased or not pleased, you must needs be ignorant of* (PPhil.21[b]).

1023. The Infinitive, when not in indirect discourse, has **μή**:

τὴν Κέρκῦραν ἐβούλοντο μὴ προέσθαι *they wished not to abandon Corcyra* (T.1.44), **ἔλεγον αὐτοῖς μὴ ἀδικεῖν** *they told them not to commit injustice* (T.2.5), **εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν** *it is fit that a wise man should not talk idly* (PTheaet.152[b]), **τὸ μὴ ἀποδιδόναι χάριτας ἄδικον ἔκρῑνεν** *the not returning of favors he accounted dishonest* (XAges.4[2]), **αἱ Σειρῆνες κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν** *the Sirens detained them, so that they could not get away from them* (XM.2.6[11]).

a. In some apparent exceptions, **οὐ** belongs with the principal verb: **ὑμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν** *demanding not that you should be allies with them, but partners in wrong-doing* (T.1.39), where **οὐ** belongs properly to **ἀξιοῦντες**.

b. But **ὥστε οὐ**, instead of **ὥστε μή**, is sometimes found with the infinitive: **κατείργασται πυρί, ὥστ' οὐδ' ἴχνος γε τειχέων εἶναι σαφές** *'tis destroyed by flame, that not a trace of ramparts can be seen* (EHel.108).

1024. The Infinitive in indirect discourse takes regularly **οὐ**, yet sometimes **μή**:

φημὶ οὐκ εἰδέναι (direct **οὐκ οἶδα**) *I declare that I do not know* (PAp.37[b]), **ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκοῦντας** (direct **οὐκ ἂν δύναιντο**) *he thought the besiegers would not be able to remain* (XH.7.4[22]).

ἀπεκρίνατο μηδενὸς ἥττων εἶναι *he answered that he was no man's inferior* (XH.3.3[11]), **πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας** *I trust that my hopes will not disappoint me* (XC.1.5[13]). After 'hope,' 'promise,' etc. (948 a), this **μή** is the rule.

1025. The Participle has *μή* when it expresses a *condition* (969 d, 971 b); otherwise, *οὐ*:

οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν thou canst not, if thou hast not toiled, be happy (EFr.464), *ὡς ἡδὺ τὸ ζῆν μὴ φθονούσης τῆς τύχης how sweet is life, if fortune be not envious* (MMon.568).

Κῦρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος Cyrus went up on the mountains, (no one opposing) *without opposition* (XA.1.2[22]), *ἐθορυβεῖτε ὡς οὐ ποιήσοντες ταῦτα you made a clamor, as not intending to do this* (Lys.12[13]).

a. The participle with *ὁ μή* has the force of a *conditional relative* clause: *ὁ μὴ εἰδώς whoever does not know* (but *ὁ οὐκ εἰδώς the particular person who does not know*); *ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται the man unwhipped receives of training nought* (MMon.422).

1026. Μή is also used with adjectives, adverbs, and even with substantives with the sense of a conditional relative: *τὸ μὴ ἀγαθόν* 'the not-good' = *whatever is not good*, *ὁ μὴ ἰᾶτρός* 'the non-physician,' *whoever is not a physician* (PGo.459[b]).

1027. Μή FOR *οὐ*.—Μή is often used instead of *οὐ* with participles or other words, through an influence of the verbs on which they depend, when these verbs either have *μή*, or would have it, if negative:

μὴ χαῖρ', Ἀτρείδη, κέρδεσιν τοῖς μὴ καλοῖς rejoice not, son of Atreus, in dishonest gains (SAj.1349), *ὡς μηδὲν εἰδότ' ἴσθι μ' ὧν ἀνιστορεῖς* (*μή* because *ἴσθι* would take *μή*) *know that I know nought of what thou askest* (SPhil.253), *κελεύει μεῖναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας* (*μή* because *μεῖναι* would take *μή*, 1023) *he bids them remain at the river without crossing* (XA.4.3[28]), *ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα* (*μή* because *ἐὰν αἴσθῃ* would take *μή*, 1019) *if you perceive yourself to be ignorant of anything* (XM.3.5[23]).

1028. Οὐ FOR *μή*.—With some particular words, *οὐ* has a special connection, the two expressing a simple idea, as in *οὔ φημι deny*, *οὐκ ἐῶ forbid*, *οὐ πολλοί few*, *οὐχ ἧσσον more* and the like; in such expressions, *οὐ* is often retained, when the rules require *μή*: thus *ἐὰν οὐ φῆτε if you deny it* (PAp.25[b]), whereas *ἐὰν μὴ φῆτε* would be *unless you affirm it*.

1029. REDUNDANT NEGATIVE.—In connection with verbs of *negative* meaning, such as *hindering*, *forbidding*, *denying*, *refusing*, and the like, the infinitive usually takes *μή*, to express the negative result aimed at in the action of the verb:

κωλῦόμεσθα μὴ μαθεῖν we are hindered from learning, i. e., so as *not* to learn (EIon 391), *ἀπεῖπον τοῖς δούλοις μὴ μετέχειν they forbade the slaves from sharing*, i. e., requiring them not to share (Ae.1[138]), *ἠρνοῦντο μὴ πεπτωκέναι they denied that they had fallen*, asserting that they had not fallen (ArEq.572), *ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often *τό* is prefixed (cf. 961): *οὗτοί εἰσιν ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα ἐσπεύδομεν they are a hindrance to our being already where we were hastening* (XA.4.8[14]).

a. After 'deny' and like verbs, we may even have *ὡς οὐ* or *ὅτι οὐ*: *ἀρνηθῆναι ὡς οὐκ ἀπέδωκα to deny that I have paid* (Lys.4[1]).

DOUBLE NEGATIVES.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: *οὐκ ἔστιν οὐδείς there is not any one.*

In English, only *one* negative can be used: *οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφής there's nothing better than a faithful friend* (EOr.1155), *σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ a little nature does nothing great at any time to any one, either citizen or state* (PRp.495b), *μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδένι let him pay nothing either to me or to any one else* (XA.7.1[6]).

1031. When a negative if followed by a *simple* negative of the same kind, each has its separate force: *οὐκ ἀγνοίᾳ τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτό 'twas not through ignorance that he did not make it known to his descendants* (PRp. 406c); and the two often balance each other, so as to make an affirmative: *οὐδεὶς οὐκ ἔπασχε τι* (no one was not affected) *every man was affected* (XSym.1[9]).

1032. Οὐ μή.—Οὐ followed by μή is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: *οὐ μὴ γένηται it will not happen* (D.4[44]).

οὐ μὴ δείσῃς τὸν πολέμιον you will certainly not fear the foe (XA.7.3[26]), *οὐδὲν μὴ δεινὸν πάθητε you will meet with no harm* (D.6[24]), *οὔ σοι μὴ μεθέψομαί ποτε never will I follow thee* (SEl.1053).

a. Οὐ μὴ is also used with the future indicative to express a strong prohibition: *οὐ μὴ λαλήσεις don't chatter* (ArNub.505), *οὐ μὴ προσοίσεις χεῖρα lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with *οὐ μή* is obscure.

1033. Μὴ οὐ.—Μή followed by οὐ is used in two different ways.

First, after expressions of fearing, where μή means *lest, that*, μὴ οὐ means *lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μή when the word on which it depends has a negative:

οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one speaking in any other way (is able not to be) *can avoid being ridiculous* (PGo.509a).

a. Hence verbs of *hindering, forbidding, denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus:

ἀρνοῦμαι μὴ ποιῆσαι I deny that I did it, but

οὐκ ἀρνοῦμαι μὴ οὐ ποιῆσαι I don't deny that I did it.

οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι I don't gainsay that it was rightly argued (PMen.89d), *οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν I did not refrain from proceeding to that* (PRp.354b), *μὴ παρῇς τὸ μὴ οὐ φράσαι forbear not to make it known* (SOt.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: *τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; who, think you, will deny* (= no one will deny) *that he understands what is just?* (PGo.461c).

SOME NEGATIVE EXPRESSIONS.

1035. a. **οὐχ ὅτι, μὴ ὅτι** *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): *μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι not a god only but also men* (XC.7.2[17]).

οὐχ ὅπως, μὴ ὅπως, are used in the same way: *μὴ ὅπως* (sc. *οὐκ ἐδύνασθε*) *ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only* were ye not able *to dance in measure, but ye were not able even to stand erect* (XC.1.3[10]).

b. **μόνον οὐ, μόνον οὐχί** *only not*, hence *all but, almost* (*tantum non*); and, in reference to time, *ὅσον οὐ almost: μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιῄρηνται they have all but stripped you of Attica* (D.19[220]), *ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρεῖναι they thought they were already all but arrived* (T.8.96).

c. **οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά** *nevertheless, notwithstanding.* They are to be explained by supplying before ἀλλά some idea drawn from the preceding context: *ὁ ἵππος μικροῦ ἐκεῖνον ἐξετραχήλισεν· οὐ μὴν* (sc. *ἐξετραχήλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κῦρος the horse almost threw him over its head;* (yet it did not throw him, but) *nevertheless Cyrus kept his seat* (XC.1.4[8]).

PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIVE AND POSTPOSITIVE.—A particle is said to be prepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. *Interrogative Particles.*—See 1010–1017.

II. *Negative Particles.*—See 1018–1035.

1037. III. *Intensive Particles.*—These add emphasis to particular words, or give additional force to the whole sentence.

1. **γέ** (postpositive and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: *πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους in numbers at least we should not surpass the enemy* (XC.2.1[8]), *σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι for now at least thou seemest to be our king* (XC.1.4[3]), Hm. *ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδός but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to *pronouns: ἔγωγε I for my part*, *ὅγε* in Hm. *even he*, *ὅς γε* Lat. *qui quidem.*

a. When *γέ* belongs to a word which has the article, it is usually attached to the *article: ἡ γε φιλοσοφία philosophy at least* (PSym.182[c]). So too after a *preposition*, if the word depends on one: *ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ no one heard, in public at least* (XA.1.3[21]).

2. **γοῦν** (postpositive) *at any rate*, Lat. *certe*,
contracted from **γὲ οὖν**. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: **οὐ πλαστὴν τὴν φιλίαν παρείχοντο· ἐθελούσιοι γοῦν αὐτῷ συνεβοήθησαν** *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAges.1[38]).

3. **πέρ** (postpositive and enclitic) *very, just, even.*
In Attic, it is used to strengthen *relatives*: **ὅσπερ** *just who, the one who*, **ὥσπερ** *even as*; also in **εἴπερ** (**ἐάνπερ, ἤνπερ**) *if really*, **καίπερ** *though*. In Hm., it is used with a variety of words: **πρῶτόν περ** *for the very first time* (Ξ 295), **τά τε στυγέουσι θεοί περ** *which even gods detest* (Υ 65); and especially with *participles*, in the sense of **καίπερ** (979).

4. **δή** (postpositive) *now, indeed, in particular*,
marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: **πολλοὶ δή** (obviously many) *a great many*, **μόνος δή** *all alone*, **δῆλα δή** *it is quite plain*. It adds urgency to imperative expressions: **ἐννοεῖτε δή** *consider, I pray you*, **ἄγε δή** *come now*. It strengthens the superlative: **μέγιστος δή** *the very greatest*; and gives definiteness to demonstratives and relatives: **ὃς δή** *the* (very) *one who*, **οὕτως δή** *just so*. So with other pronouns and particles: **τί δή;** *what now?* **ποῦ δή;** *where pray?* **εἰ δή** *if indeed, if really*. For **καὶ δὴ καί**, see 1042 c.

a. It often means *accordingly*, referring to something preceding: **ἔλεγον ὅτι κατίδοιεν στράτευμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν** *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4[10]), **οὕτω δή** *thus then* (as previously described): and hence often in the *apodosis* (879), as **ὅτε . . . τότε δή** *when . . . then, I say*.

b. It sometimes approaches the meaning of **ἤδη**, Lat. *jam*: **νῦν δή** (*nunc jam*) *now already*, **πάλαι δή** (*jam dudum*) *long since*. So in **καὶ δή**, often used in answer to a command: **ἔπειγε νῦν· καὶ δὴ βέβηκα** *A. hasten now. B. see, I am already gone* (SEl.1436).

c. The epic **δὴ γάρ**, and poetic **δὴ τότε**, may stand at the *beginning* of a sentence.

5. **δήπου** (or **δή που**) *I suppose, probably, methinks*,
often used, with slight irony, in cases which admit no doubt: **τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου** *with what is the spirit nourished? with learning, doubtless* (PProt.313[c]).—A stronger form is **δήπουθεν**.

6. **δῆτα** (a stronger **δή**) *surely, in truth*,
nearly confined to the Attic: **οὐ δῆτα** *surely not*, **πῶς δῆτα;** *how in truth?*

7. **δῆθεν** *truly, forsooth*,
mostly in reference to a *seeming* or *pretended* truth.

8. **δαί** (an Attic equivalent of **δή**),
used only in questions, and chiefly in **τί δαί; πῶς δαί;** *what now? how now?* with surprise or passion.

9. **ἦ** (prepositive) *really, truly*,
(not to be confounded with **ἦ** interrog., 1015, and **ἤ** *or, than*, 1045, 1) adds

force to an assertion.—ἦ μήν (Hm. ἦ μέν) is used especially in declarations under oath: ὀμόσαντες ὅρκους ἦ μὴν μὴ μνησικακήσειν *having sworn oaths that in very truth they would not bear resentment* (XH.2.4[43]).

10. τοί (postpositive and enclitic) *surely, doubtless,*

may often be rendered *you know, you must know, be assured,* and the like. It is frequent in statements of general truths: τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of τοί are ἤτοι *verily* (only epic), οὔτοι *surely not.*—For μέντοι, see 1047, 4: for τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάρτοι, see 1048, 4 and 5. For the disjunctive ἤτοι . . . ἤ *either . . . or,* see 1045, 1 a.

11. μήν (postpositive) *in truth,* Lat. *vero,*

Ion. μέν, Dor. μάν. Hm. has μέν, μάν, and μήν: ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet, however.* In Attic τί μήν; ('what indeed?') means *of course.*

12. μέν (postpositive) *indeed,* Lat. *quidem;*

originally the same as μήν: oftenest used in connection with δέ (1046, 1 a), but found also alone (so in questions), and with other particles, as μὲν οὖν, μὲν δή.

13. ναί *yes, surely,*—νή and μά *surely,*

used in oaths and followed by the accusative (723).

CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative,* and *inferential*) connect *co-ordinate* sentences (876 a): so too the causal γάρ. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. ASYNDETON.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (ἀσύνδετον *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

1040. IV. *Copulative Conjunctions.*

The principal copulatives are καί, τέ, *and.* Τέ is postpositive and enclitic: it corresponds in general to Lat. *que,* as καί to Lat. *et.* The poets have also ἠδέ, ἰδέ, *and;* ἰδέ is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently τέ . . . καί, τέ . . . τέ; often where in English simple

and would be used. Καί . . . καί emphasizes the two members separately, *both . . . and:*

διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια *the king and the Greeks were about thirty stades apart from each other* (XA.1.10[4]), Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε *for always strife is dear to thee and wars and battles* (A 177), λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρᾳ ὑποψίᾳ *I think there is an end, both of their insolence and of our suspicion* (XA.3.1[21]).—In like manner, the epic has ἠμέν . . . ἠδέ *as well . . . as also.*

b. Occasionally we find τέ . . . δέ, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, τέ is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other *particles*, as καί, μέν, δέ, γάρ, ἀλλά, and to *relatives* (ὅς τε, οἷός τε). In such cases, it cannot be translated into English. The common words ὥστε and οἷός τε, used by all writers, are remnants of this early usage.

1042. To καί belong further the meanings *also* and *even:*

Hm. παρ' ἔμοιγε καὶ ἄλλοι οἵ κέ με τιμήσουσι *with me are others also who will honor me* (A 174), τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλήν *having cut off his brother's head, even after he was already dead* (XA.3.1[17]). In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ *to us also the same things seem good, which* seem good *also to the king* (XA.2.1[22]). In καὶ δέ, the proper connective is δέ, while καί means *also, even:* καὶ ἀρχικὸς δ' ἐλέγετο εἶναι *and he was also said to be fit to rule* (XA.2.6[8]).

a. After words of likeness, καί may be rendered *as:* ὁμοίως καί Lat. *aeque ac.*

b. Ἄλλως τε καί means *especially* (literally '*both in other ways and particularly* in this'): χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων *I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6[9]).

c. Καὶ δὴ καί *and in particular also*, gives special prominence to that which follows it: ἀπικνέονται ἐς Σάρδις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, **οὐδέ, μηδέ** are the negatives of καί (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπισιτιούμεθα *nobody will provide us a market, nor any means of obtaining supplies* (XA.2.4[5]). Very seldom after an affirmative; *and not, but not:* πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω *in thy behalf I'll speak, and not mine own* (SOt.1434): the Attic prose in such cases always employs καὶ οὐ or ἀλλ' οὐ.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

ἀλλ' οὐδὲ τούτων στερήσονται *but not even of these shall they be deprived* (XA.1.4[5]).

a. **Οὐδέ . . . οὐδέ** are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet.*

1044. οὔτε . . . οὔτε, μήτε . . . μήτε, *neither . . . nor*, are used in correlation; they are the negatives of **τέ . . . τέ**:

οὔτε ἀποδεδρᾰ́κᾱσιν οὔτε ἀποπεφεύγᾱσιν *they have neither stolen away nor escaped openly* (XA.1.4[8]).

a. Sometimes **οὔτε** (**μήτε**) **. . . τέ** occur (as in Lat. *neque . . . que*): **ὤμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι** *they swore that they would not betray each other, and would be allies* (XA.2.2[8]).

b. **Οὔτε** (**μήτε**) **. . . οὐδέ** (**μηδέ**) is a slightly irregular form, corresponding to **τέ . . . δέ** (see 1040 b). But **οὔτε . . . οὔτε** may be continued by **οὐδέ** without any irregularity.

1045. V. *Disjunctive Conjunctions.*

1. **ἤ** *or, than* (not to be confounded with **ἦ**: 1015; 1037, 9):

a. Meaning *or;* and repeated, **ἤ . . . ἤ** *either . . . or;* also **ἤτοι . . . ἤ**, with special emphasis on the first member: **ἢ καταγελῶσιν ἢ χαλεπαίνουσιν** *they either laugh at him, or are angry* (PProt.323[b]).

b. Meaning *than*, after the comparative degree and adjectives like **ἄλλος, ἕτερος, διάφορος, ἐναντίος**, which have a comparative meaning. See 643.

2. **εἴτε . . . εἴτε** *whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: **ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον** *now the god, be it that he chose not to, or that he was under some necessity, made one* (bed) *only* (PRp.597[c]). Sometimes the first **εἴτε** is omitted, or **ἤ** is used for the second. With the subjunctive, **ἐάντε** (**ἤντε, ἄντε**) is used instead of **εἴτε**. For **εἴτε . . . εἴτε** in indirect questions, see 1017.

1046. VI. *Adversative Conjunctions.*

1. **δέ** (postpositive) *but, and*,

marks a slight contrast, being much weaker than **ἀλλά**. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. **Μέν . . . δέ** *indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, **μέν** can hardly be rendered in English.

Thus **ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά** *life indeed is short, but art is long* (Luc.Herm.63), Hm. **οἳ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἔστε μάχεσθαι** *ye who in counsel* (on the one hand), *and* (on the other) *in fighting, do excel the Danai* (A 258), **πάταξον μέν, ἄκουσον δέ** *strike, but listen* (Plut.Them.11).

b. For **ὃ μέν . . . ὃ δέ**, see 654. **Μέν** may be followed by **ἀλλά, ἀτάρ**, etc., instead of **δέ**; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by **δέ**: Hm. **εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θῡμόν, ἦλθε δ' Ἀθήνη** *while he revolved these things in mind and soul, then came*

Athena (A 193). Here δέ is used as if the former sentence were *co-ordinate* with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. **ἀλλά** *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θῡμῷ, ἀλλὰ κακῶς ἀφίει *then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a *conditional* clause expressed or implied, ἀλλά is often to be rendered *at least:* εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος *though body captive be, the soul at least is free* (SFr.855), ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν *gods of my fathers, help me now at least* (SEl.411).

b. Ἀλλά is used in abrupt transitions. At the beginning of a speech it may often be translated by *well:* ἀλλ' ὤφελε μὲν Κῦρος ζῆν *well, I wish that Cyrus were alive* (XA.2.1[4]).

c. After negative expressions, ἀλλ' ἤ (less often ἀλλά alone) is used in the sense of *other than, except:* ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little* (XA.7.7[58]). For οὐ μὴν ἀλλά, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. **αὖ** (postpositive, properly *again*, hence) *on the other hand, on the contrary.* So epic αὖτε.

2. **ἀτάρ** (prepositive, Hm. also αὐτάρ) *but, however.*

3. **μήν** (postpositive) *yet, however:* see 1037, 11.

4. **μέντοι** (postpositive: from μέν and τοί) *yet, however.*

5. **καίτοι** (from καί and τοί: not in Hm.) *and yet, though.*

6. **ὅμως** *nevertheless, notwithstanding.* For its use with participles, see 979 b.

1048. VII. *Inferential Conjunctions.*

1. **ἄρα** (Hm. ἄρα, ἄρ, and enclitic ῥά, all postpositive) *then, accordingly, so:*

οὐκ ἄρα ἔτι μαχεῖται *then he will not fight at all* (XA.1.7[18]). It is especially frequent in Homer, where it sometimes can hardly be translated: ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο *now when he thus had spoken, he sat down* (A 68). Εἰ ἄρα means *supposing that really,* εἰ μὴ ἄρα *unless indeed.* This word must not be confounded with the interrogative ἆρα: see 1015.

2. **οὖν** (postpositive, Hd. and Dor. ὦν) *therefore, then, consequently,* stronger than ἄρα:

τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι *Cyrus liked these; he therefore wishes you to taste them too* (XA.1.9[26]). When preceded by another particle (as ἀλλά), οὖν often means *for that matter, at any rate, certainly* (so δ' οὖν *at any rate*). With relatives, it has the force of Lat. *-cumque:* ὁστισοῦν *whosoever* (285).

a. From οὐ and οὖν, arise both **οὐκοῦν** *therefore* (and in questions *not therefore? nonne igitur?*) and **οὔκουν** *therefore not, non igitur.*

(α) The first is properly interrogative, 'not therefore?': **οὐκοῦν τοῦτο δῆλον;** *isn't then this clear?* (XM.3.6[3]).—(β) But since questions with **οὐ** expect an affirmative answer, **οὐκοῦν** came to be used without interrogation, as an *affirmative*, 'therefore': **οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπάυσομαι** *well then, whene'er my strength shall fail I will give over* (SAnt.91).—(γ) To express the sense 'therefore not' without interrogation, **οὔκουν** is used (with accent on the negative): **οὔκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις** *I will not depart from you, then, if you say this* (XC.4.1[23]). Some editors employ **οὔκουν** also in the first case (α).

3. **νύν** or **νῦν** (Hm. **νύν** and **νύ**) postpositive and enclitic,

a weakened form of **νῦν**, like English *now* used for *then, therefore.* According to many critics, the word should be written **νῦν** (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. **τοίνυν** (postpositive) *therefore, then,*

from **τοί** (1037, 10) and **νύν**: never found in Homer.

5. **τοιγαροῦν, τοιγάρτοι** *so then, therefore,*

prepositive, like poet. **τοίγαρ**, of which they are strengthened forms.

6. **ὥστε** *so that, and so:* see 927.

1049. VIII. *Declarative Conjunctions.*

1. **ὅτι** *that* (Hm. also **ὅ** and **ὅ τε**),

originally the same as **ὅ τι**, neuter of the pronoun **ὅστις**. Like Lat. *quod* it has both a declarative sense, *that;* and a causal sense, *because.*

a. Meaning *that;* see indirect discourse, 930. Hence the phrases **δῆλον ὅτι** (also written **δηλονότι**) *it is clear that, evidently,* and **οἶδ' ὅτι** or **εὖ οἶδ' ὅτι** *I know that, certainly:* **πάντων οἶδ' ὅτι φησάντων γ' ἄν** *though all, I am sure, would say* (D.9[1]).

b. Meaning *because;* see 925.

REMARK.—**ὅτι μή** is used after a negative sentence, in the sense of *except:* **οὐ πώποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἅπαξ εἰς Ἰσθμόν** *you never went out of the city, except once to the Isthmus* (PCr.52[b]) lit. 'what you did not go out that one time'. For **ὅτι** with *superlatives*, see 651.

2. Another declarative in general use is **ὡς** *that,* see 1054, 1 d. Little used are **διότι** and **οὕνεκα** *that,* cf. 1050, 3.

1050. IX. *Causal Conjunctions.*

1. **ὅτι** *because,* see 1049, 1.

2. **ὅτε** and **ἐπεί** *since,* see 1055, 1 and 5.

3. **διότι**, and poet. **οὕνεκα, ὁθούνεκα** *because.*

διότι is for **δι' ὅ τι** = **διὰ τοῦτο ὅτι** *on account of this that.* And so **οὕνεκα, ὀθούνεκα** are for **οὗ** (**ὅτου**) **ἕνεκα,** = **ἕνεκα τούτου ὅτι.** They are used also as declaratives, *that*, see 1049, 2.

4. **γάρ** (postpositive) *for,*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: **νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω** *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you* (PProt.347ᵃ).

a. Other uses of **γάρ** grow out of an older meaning *indeed* or *indeed then* (**γέ** and **ἄρα**). Thus especially in *answers* to questions: **ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη** *must we, then, contend with the men? we must indeed, said he* (XC.2.1⁴).

b. In *questions*, **γάρ** expresses surprise, and may often be rendered by *what* or *why*: **ὄλωλε γάρ;** *what, is he dead?* (SOc.1583), **πῶς γὰρ κάτοιδα;** *why, how do I know thee?* (SPhil.250).—But **ἦ γάρ; οὐ γάρ;** asking for assent to a statement just made, imply no surprise: **φιλοσοφητέον ὡμολογήσαμεν· ἦ γάρ;** *we agreed that one should pursue philosophy, did we not?* (PEuthyd.288ᵈ).

c. So **γάρ** is used in *wishes*: **κακῶς γὰρ ἐξόλοιο** (would indeed that you might perish wretchedly) *a curse upon you* (ECycl.261). For **εἰ γάρ** (*utinam*) in wishes, see 870 a.

d. **Καὶ γάρ** (*etenim*) is translated simply *for*; **ἀλλὰ γάρ** (*at enim*) *but*, and **ἀλλ' οὐ γάρ** *but not*: **τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν** *he accomplished this by harshness; for he was ugly in appearance* (XA.2.6⁹), **ἐγὼ ἐμαυτοῦ δέομαι θέουσι τούτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι** *I demand it of myself to keep up with these in running; but I am not able* (PProt.336ᵃ).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for.*

e. But **καὶ γάρ** sometimes means *for even, for also*; **καί** emphasizing the following word: **καὶ γὰρ ἠδικημένοι σῑγησόμεσθα** *for even though I'm wronged, I'll hold my peace* (EMed.314).

f. In **οὐ γὰρ ἀλλά** there is an ellipsis after **γάρ**: **μὴ σκῶπτέ μ' ὦδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς** *do not mock me, brother; for I* (am not to be mocked, but) *am in wretched plight* (ArRan.58).

1051. X. *Final Conjunctions.*—See 881–888.

1052. XI. *Conditional Conjunctions.*

1. **εἰ** *if*;

2. **ἐάν** (for **εἰ ἄν**) or by contraction **ἤν, ἄν**, *if.*

For their use in conditional sentences, see 889 ff: for **εἰ** in indirect questions, 1016: in expressions of wishing, 870 a. For **εἰ μή** *except*, see 905 a. So **εἰ μὴ εἰ** *except if*, Lat. *nisi si.* For **εἴπερ** = Lat. *siquidem*, *if indeed*, see 1037, 3.

For **ἄν**, epic **κέ, κέν**, Dor. **κά** (postpos. and enclitic), see 857–864.

1053. XII. *Concessive Conjunctions.*—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. **εἰ καί (ἐὰν καί)** *although:*

πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἵᾳ νόσῳ ξύνεστι as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted (SOt.302).

2. **καὶ εἰ (καὶ ἐάν, κἄν)** *even if*, Lat. *etiamsi:*

ἡγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι thinking it was the part of a good man to assist his friends, even if no one were about to know of it (Lys.19[59]).

a. The difference between **εἰ καί** and **καὶ εἰ** is often slight, but **καὶ εἰ** lays more stress on the condition as an extreme or perhaps improbable supposition.

3. **καίπερ** (Hm. *καί . . . περ*) with the participle, see 979.

1054. XIII. *Comparative Conjunctions.*—These are properly relative adverbs of manner.

1. **ὡς** *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, **viz.:**

a. COMPARATIVE use: *ὡς βούλει as thou wilt, ὡς πολεμίοις αὐτοῖς χρῶνται they treat them as enemies* (XC.3.1[39]). So in expressions like *οὐκ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For **ὡς** with *superlatives: ὡς τάχιστα* Lat. *quam celerrime*, see 651.—With words of *number* and *measure*, it has the meaning *about, not far from: ὡς δέκα about ten, ὡς ἐπὶ τὸ πολύ* (pretty much over the greater part) *for the most part.*—In expressions of action, it often denotes that which is *apparent, supposed*, or *professed: ἐπέκαμπτεν ὡς εἰς κύκλωσιν he wheeled as if to surround them* (XA.1.8[23]). Hence its use as an *adjunct* of the *participle*, see 978. For its use with the *infinitive*, see 956.

b. TEMPORAL use, *as, as soon as, when:* Hm. *ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος when he espied them, then the more did anger come upon him* (T 16). So *ὡς τάχιστα* (Lat. *ut primum*) *as soon as:* 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that: δεῖ καὶ χρῆσθαι αὐτοῖς, ὡς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280[d]).

d. DECLARATIVE use, *that: ἦκεν ἀγγέλων τις ὡς Ἐλάτεια κατείληπται there came one with the tidings that Elatea is taken* (D.18[169]), cf. 930.

e. FINAL use, *that, in order that: ὡς μὴ πάντες ὄλωνται that all may not perish* (Θ 37), cf. 881.

f. CONSECUTIVE use, like *ὥστε so that*, to express result; mostly with the infinitive (953): *ἱκανὰ προσῆγον ὡς δειπνῆσαι τὴν στρατιάν they brought enough, so that the army could dine* (XC.5.2[5]); see also the example in 935 a.

g. For **ὡς** in expressions of *wishing* (Lat. *utinam*), see 870 b.

2. **ὥσπερ** (**ὡς** and *πέρ*) *even as, just as*,

a strengthened **ὡς**, but found only in the comparative use.

3. ὅπως *as, that, in order that,*

is the indefinite relative corresponding to ὡς. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner.*

4. ὥστε (1041) is used in two ways:

a. COMPARATIVE use, *as* (= ὡς, ὥσπερ): this is Ionic and poetic, and is especially frequent in Homer: ὥστε λὶς *like a lion* (Λ 239).

b. CONSECUTIVE use, *so that:* see 927.

5. ἅτε *as*, used with participles, see 977.

6. ᾗ, ὅπῃ *as*, see 1056, 4.

7. Hm. ἠΰτε, εὖτε *as, like as.*

1055. XIV. *Temporal Conjunctions.*—These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when;* and (with ἄν) ὅταν, ὁπόταν. Ὅτε is rarely used in a causal sense: *whereas, since.*

2. εὖτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἡνίκα, ὁπηνίκα, *at which time, when*, more precise than ὅτε.

4. Hm. ἦμος *when* (= ἡνίκα): only with the indicative.

5. ἐπεί *when, since;* and (with ἄν) ἐπήν or ἐπάν (Hm. ἐπεί κε, Hd. ἐπεάν). Ἐπεί is very often used as a causal conjunction, *since, seeing that.*

6. ἐπειδή *since now, when now* (ἐπεί and δή). With ἄν, it forms ἐπειδάν, which is much more used than ἐπήν, ἐπάν.

7. ἕστε (not in Hm.), ἕως, and poet. ὄφρα (Hm. εἰς ὅ κε, εἰς ὅτε κε) *until, as long as:* see 920–923. For ὄφρα as a *final* conjunction, see 881.

8. μέχρι, ἄχρι *until.* These stand for μέχρι οὗ, ἄχρι οὗ (cf. 758) *up to the point at which;* which also occur.

9. πρίν *before* (*that*), *ere.*

In this use, it stands for πρὶν ἤ (*sooner than*, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: ἐν τοῖς πρὶν λόγοις *in the foregoing statements* (T.2.62); but is very frequent in Hm.: τήν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν *but I will not release her; age shall come upon her first* (A 29). Hm. often uses this adverbial πρίν in correspondence with a conjunction πρίν: οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λεῖψαι *nor any man durst sooner drink ere he had made libation* (H 480).

1056. XV. *Local Conjunctions.*—These are relative adverbs of place. They are also occasionally used to denote position in *time;* and very often to denote *conditions* or *circumstances.*

1. **οὗ, ὅπου** *where* (epic and lyric **ὅθι, ὁπόθι**).

2. **ὅθεν, ὁπόθεν** *whence.*

3. **οἷ, ὅποι** *whither.*

4. **ᾗ, ὅπῃ** (Hm. also **ᾗχι**), *which way, in which part, where:* also, in *comparative* sense, *as.*

5. **ἔνθα** *where,* **ἔνθεν** *whence.* Also, as demonstratives, *there, thence.*

6. **ἵνα** *where;* oftener as *final* conjunction (cf. 881), *in order that.*

FIGURES OF SYNTAX.

1057. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. *πρὸς ἐκείνους*), *καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην we made peace with them, and they with us* (D.3[7]).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ἀμελήσᾶς ὧν οἱ πολλοί* (sc. *ἐπιμελοῦνται*) *neglecting things which the most care for* (PAp.36[b]). Thus *ἕκαστος* or *τις* must sometimes be supplied from a preceding *οὐδείς: οὐδεὶς ἑκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν no one is just by his own will, but* each one *blames injustice, because he is unable to practise it* (PRp.366[d]).

1059. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. *ᾗχι ἑκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο where for each man* (*stood,* **ἕστασαν**) *his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), *ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην they wear a dress similar to the Scythian, but* (*have,* **ἔχουσι**) *a peculiar language* (Hd.4.106).

1060. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. *εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς ἐξ ἑδέων στυφελίξαι—for if in sooth Olympus' thunderer shall will to hurl us from our thrones*—implying 'it will go hard with us' (A 580). It is a figure of rhetoric rather than of syntax.

1061. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ to my grandfather I will try, being an excellent horseman, to be an ally to him (XC.1.3[16]). For other instances, see 652 c, 697.

1062. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρός σε γονάτων (for *πρὸς γονάτων σε* sc. *ἱκετεύω*) *by thy knees I entreat thee* (EHipp.607), *ἐξ οἵμαι τῆς ἀκροτάτης ἐλευθερίας δουλείᾱ πλείστη as a consequence, I suppose, of extreme freedom, comes utter servitude* (PRp.564[a]). It often gives *emphasis* to some particular word or words: *πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων though many, O Athenians, are the speeches made* (D.9[1]);—especially by bringing similar or contrasted words into immediate juxtaposition: *ἐγὼ ξυνῆν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί I associated with persons of my own age, taking pleasure in them, and they in me* (XHier.6[2]), Hm. *παρ' οὐκ ἐθέλων ἐθελούσῃ unwilling with her willing* (ε 155).

1063. ANACOLUTHON (*inconsistency*). — This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός and conversing with him, this man appeared to me to be wise (PAp.21[c]), for 'I thought the man to be wise,' *ἐνόμιζον τὸν ἄνδρα*, etc.; *μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες after this the engagement commenced, the Argives advancing eagerly* (T.5.70), *Ἀργεῖοι* instead of *Ἀργείων*, as if the sentence began with *ξυνῆλθον they engaged; τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἕπονται but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (XC.2.1[5]), *εἰ ἕπονται* instead of *ἕπεσθαι*, the expression changing to an indirect question; Hm. *μητέρα δ' εἴ οἱ θῡμὸς ἐφορμᾶται γαμέεσθαι, ἂψ ἴτω ἐς μέγαρον πατρός but thy mother, if her mind is bent on wedlock, then let her to her father's house go back* (α 275), *ἂψ ἴτω* instead of *ἀπόπεμψον send back; ὥσπερ οἱ ἆθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ as the athletes, when they prove inferior to their antagonists, this troubles them* (XIlier.4[6]), as if *οἱ ἆθληταί* belonged to the relative sentence, properly *τούτῳ ἀνιῶνται are troubled by this.*

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: *τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν ἃ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνιᾶρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (PPhaedr.233[b]), *εὐτυχοῦντας παρ' ἐκείνων* instead of *παρ' εὐτυχούντων.*

APPENDIX.

VERSIFICATION.

1064. KINDS OF POETRY.—Greek poetry is of two kinds; that which was recited (*ἔπη spoken verses*), and that which was sung (*μέλη songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode;* but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

1066. RHYTHM AND METRE.—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement;* and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce ἐκ-πέρ-σαι Πρι-ά-μοι-ο πό-λιν, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (–) has double the value of the short syllable (⏑). *Prolonged* long syllables sometimes occur: the *triseme* (⏑̄), equal to three short syllables; and the *tetraseme* (⏑̲), equal to four. In musical notation these values may be thus expressed:

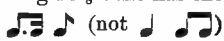
1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

	Feet of three times ($\frac{3}{8}$ *time*).		
Trochee	– ⏑	λείπε	
Iambus	⏑ –	λιπεῖν	
Tribrach	⏑ ⏑ ⏑	ἔλιπον	
	Feet of four times ($\frac{3}{4}$ *time*).		
Dactyl	– ⏑ ⏑	λείπομεν	
Anapaest	⏑ ⏑ –	λιπέτω	
Spondee	– –	λείπων	
	Feet of five times ($\frac{5}{8}$ *time*).		
Cretic	– ⏑ –	λειπέτω	
First Paeon	– ⏑ ⏑ ⏑	λειπόμεθα	
Fourth Paeon	⏑ ⏑ ⏑ –	ἐλιπόμην	
Bacchīus	⏑ – –	λιπόντων	
Antibacchīus	– – ⏑	λείποισθε	
	Feet of six times ($\frac{3}{4}$ *time*).		
Ionic a majore	– – ⏑ ⏑	λειποίμεθα	
Ionic a minore	⏑ ⏑ – –	ἐλιπέσθην	
Molossus	– – –	λειπόντων	
Choriambus	– ⏑ ⏑ –	λειπομένους	

a. Less important are the *proceleusmatic* (⏑ ⏑ ⏑ ⏑), the *second paeon* (⏑ – ⏑ ⏑), and the *third paeon* (⏑ ⏑ – ⏑). Two short syllables (⏑ ⏑) are called a *pyrrhic.*

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ($\frac{2}{4}$), and *triple time* ($\frac{3}{8}$, $\frac{3}{4}$). The former was called *γένος ἴσον*, because *thesis* and *arsis* (1071) were equal; the latter *γένος διπλάσιον*, because the thesis was double the arsis. Besides these, the Greeks used $\frac{6}{8}$ time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1069. A dactyl occurring in $\frac{6}{8}$ time has the rhythm

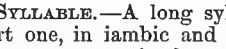
 (not);

this is called a *cyclic* dactyl, and is marked —⏑ ⏑. There is also a *long* trochee, ⌙⏑: that is,

(not),

used in common time.

1070. Irrational Syllable.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of —⏑ a trochee, or ⏑— an iambus, we have apparently — — a spondee. Such a syllable is called *irrational*,* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus.*

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be  , and its effect would be a slight retardation or dragging of the $\frac{6}{8}$ rhythm.

1071. Thesis and Arsis.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (*θέσις setting, down-beat*); the other part is called the *arsis* (*ἄρσις raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (ˊ); a weaker ictus (see 1082) by a dot (˙).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. Groups of Feet.—A single foot, taken by itself, is called a *monopody;* two feet, taken together, a *dipody;* three feet, a *tripody;* four, five, six, etc., a *tetrapody, pentapody, hexapody,* etc.

---

* Because it destroys the proper *ratio* between thesis and arsis.

a. More than six feet cannot unite as a single group, and even a group of six is possible only in trochaic, iambic, and logaoedic verses.

1073. VERSES.—Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or fundamental) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet, or of their *bases*.

a. A *basis* (*βάσις step*, in dancing or marching) is sometimes one, sometimes two feet. In *trochaic*, *iambic*, and *anapaestic* verses, a *basis* consists of two feet: thus, an iambic trimeter consists of six feet; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a basis: thus, a dactylic hexameter consists of six feet; an ionic tetrameter, of four.

1074. FINAL SYLLABLE.—A verse must end with the end of a word; and its final syllable is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus in the verse *τεκνοῦντα καὶ τεκνούμενον* the last syllable is short, although the scheme of the verse (⏑ – ⏑ – ⏑ – ⏑ –) requires a long one. —In the rhythmical schemes throughout the following sections, the final syllable of each verse will be marked long or short, as the rhythm may require, without reference to its quantity in the annexed specimen.

a. The reason of this freedom is the *pause* which occurs at the end of every verse; this obscures the difference between a long and a short syllable. For the same reason, *hiatus* (75) is not avoided at the end of a verse.

b. Yet we sometimes find a *system* of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind is properly a single long verse, the lines which compose it being metrical *series* (1075) rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

1075. DICOLIC VERSES.—A long verse sometimes contains two (or even more) separate groups of feet. Thus the trochaic tetrameter (1083) consists, not of one group of eight feet, but of *two* groups of *four* feet. The groups are called also metrical *series* or *cola* (*κῶλον member*). The first group may end in the middle of a word.

In the following schemes dicolic verses are marked by a dot under the first thesis of each group.

1076. SYNCOPE.—The arsis of a foot is sometimes omitted. When this occurs in the middle of a verse, it is called *syncope*. The time of the omitted arsis is made up by prolonging the preceding long thesis.

Thus the verse *ἀμφὶ νᾶῶν κόρυμβα* (⏑ – ⏑ – ⏑ – ⏑ –) is a trochaic tetrapody with the second arsis omitted: the syllable *νᾶ-* is prolonged so as to take the time of a whole trochee.

1077. CATALEXIS.—If the last foot of a verse is incomplete, this is called *catalexis* (*κατάληξις stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus *μηδέ τις κιχλησκέτω* (⏑ – ⏑ – ⏑ –) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

1078. a. A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus *καρδίας τερασκόπου ποτᾶται* (⏑ – ⏑ – ⏑ – ⏑ –) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

1079. ANACRUSIS.—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacruses prefixed:

a. *Λᾱμνιάδων γυναικῶν.* – ⏑ – ⏑ –

b. *προκηδομένᾱ βαρεῖαν.* ⏑ – ⏑ – ⏑ –

c. *μὴ ταρβαλέᾱ θάνοιμι.* > – ⏑ – ⏑ –

d. *ὅτε καὶ Διὸς ἀστεροπός.* ⏑ ⏑ – ⏑ – ⏑ –

REMARK.—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrustic-trochaic*, the anapaestic as *anacrustic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

1080. RESOLUTION AND CONTRACTION.—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody *Ἀραβίας τ' ἄρειον ἄνθος* (⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

1081. CAESURA—*Caesura* (*τομή cutting* or *dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura*; and the others lesser caesuras.

Thus in the dactylic hexameter [2]*Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ* (⏑ – ⏑ ∪ ∪ ⏑ ∪, ∪ ⏑ ∪ ∪ ⏑ ∪ ∪ ⏑ –) the principal caesura is after *ἄνακτι*, though there are lesser caesuras after [2]*Ἀπόλλωνι*, *τόν*, *ἠΰκομος*, and *τέκε*.

TROCHAIC RHYTHMS.

1082. The fundamental foot is the *trochee*. In verses which have an even number of feet (4, 6, etc.), the feet are commonly grouped by *twos* (dipodic bases, see 1073 a), the first foot of each dipody having a stronger ictus than the second. The second foot of the dipody may then be *irrational* (1070); that is:

⏑ ∪ ⏑ > may stand in place of ⏑ ∪ ⏑ ∪.

Hence the rule is that the dimeter, trimeter, etc., may have the irrational trochee (apparent spondee) for the *even* feet (second, fourth, etc.), but never for the odd feet (first, third, etc.). The tripody, having an odd number of feet, never admits the irrational trochee.

The thesis of a foot may be *resolved* (1080), giving ⏑ ∪ ∪ (tribrach) in place of the pure trochee, and ⏑ ∪ > in place of the irrational trochee. But the last thesis of a verse cannot be resolved.

1083. THE TROCHAIC TETRAMETER catalectic is often used by the line (1065) in comedy and tragedy. It consists of two dimeters, the second of which is catalectic.* There is usually a caesura between the two parts, after the fourth foot.

⏑ ∪ ⏑ ⏔ ⏑ ∪ ⏑ ⏔, ⏑ ∪ ⏑ ⏔ ⏑ ∪ ⏑

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ
γίγνεται θνητοῖς, ὁ μάσσων βίοτος ἢν ταθῇ πρόσω.[1]

Observe the resolution in *βίοτος* (⏑ ∪ ∪). A dactyl is very rarely used in place of a trochee, chiefly in proper names. Compare the use of the anapaest in spoken iambic verse, 1089 a, 1091, 3.

1084. The tetrameter *scazon* (hobbling) or Hipponactean—a satiric verse—differs from the above in having the last foot complete, and the next to the last syncopated (1076). This unexpected close gives the verse an humorous effect:

εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν βρῶμα.[2]

⏑ ∪ ⏑ ∪ ⏑ ∪ – >, ⏑ ∪ ⏑ ∪ ⏑ ⏑ ∪

1085. LYRIC TROCHAIC RHYTHMS.—The following are specimens:

a, b. tripody (*ithyphallic*); b, catalectic.

φ̓χετ' ἐν δόμοισι[3] (a). ⏑ ∪ ⏑ ∪ ⏑ ∪

κείσεται τάλᾶς[4] (b). ⏑ ∪ ⏑ ∪ ⏑

[1] APers.707. [2] Ananius. [3] EAlc.905. [4] SEl.246.

* Cf. '*Tell me not in mournful numbers, life is but an empty dream.*'

c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπόριζε[1] (c). ⏑ – ⏑ > ⏑ – ⏑ –

ἐς τὸ μὴ τελεσφόρον[2] (d). ⏑ – ⏑ – ⏑ – ⏑ –

ἐν βροτοῖσιν ἑξεις[3] (e). ⏑ – ⏑ – ⏑ ⏑ –

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἁρπαγαὶ δὲ διαδρομᾶν ὁμαίμονες[4] (f). ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

Διὸς ὑπαγκάλισμα σεμνὸν Ἥρᾱ[5] (g). ⏑ – ⏑ – ⏑ – ⏑ – ⏑ ⏑ –

h. tetrameter acatalectic (two complete dimeters, 1075).

κλῦθί μευ, γέροντος εὐέθειρε χρῡσόπεπλε κούρη.[6]

⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑

Remark.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. *ἀμφὶ νᾶῶν κόρυμβα.*[7] ⏑ – ⏑ ⏑ – ⏑ –

b. *πᾶς γὰρ ἱππηλάτᾱς.*[8] ⏑ – ⏑ ⏑ – ⏑ –

c. *μὴ τυχοῦσαι θεῶν Ὀλυμπίων.*[9] ⏑ – ⏑ ⏑ – ⏑ – ⏑ – ⏑ –

d. *εὔσημόν τε φάσμα ναυβάταις.*[10] ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ –

e. *Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα.*[11] ⏑ – ⏑ – ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ –

f. *πτῶκα, μᾰτρῷον ἄγνισμα κῦριον φόνου.*[12] ⏑ – ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ –

g. *πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.*[13] ⏑ – ⏑ – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ –

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

Iambic Rhythms.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, ⏑ –. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, > – ⏑ ⏑ may stand in place of ⏑ – ⏑ ⏑. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambi for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

---

[1] ArVesp.365. [2] AAg.1000. [3] ArNub.460. [4] ASept.351. [5] EHel.242. [6] Anacreon. [7] EIa.258. [8] APers.126. [9] ASupp.161. [10] EIa.252. [11] ASupp.1064. [12] AEum.326. [13] ASupp.1066.

a. The principle of the irrational arsis is the same in iambic and trochaic rhythms (1082); namely, that the arsis following the first thesis of each dipody must be rational (⏑), while other arses may be irrational.

1089. The thesis of a foot may be resolved (1080), giving ⏑ ◡ ⏑ (tribrach) in place of the pure iambus, and > ◡ ⏑ (apparent dactyl) in place of the irrational iambus.—But the last foot of a verse (in catalectic verses the last *complete* foot) must always be a pure iambus.

a. The *anapaest* (⏑ ⏑ –) in place of the iambus is found only in spoken verse; and except in comedy, is restricted to the first foot. It is probable that the two short syllables were rapidly pronounced, in the time of one.

1090. In catalectic iambic verses, the *arsis* (not the thesis) of the last foot is omitted, and its time is filled by prolonging the preceding thesis: thus ⏑ – – (not ⏑ – ⏑).

The Iambic Trimeter.

1091. The iambic trimeter is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure.

The *trimeter of tragedy* consists primarily of six iambi, of which the first, third, and fifth may be irrational:

⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

Furthermore:—(1) By resolution of the thesis (1089), the tribrach may stand for any foot but the last; and (2) the *apparent* dactyl (> ◡ ⏑) for the first and third; but these liberties are not frequent: see examples b and c below. (3) The anapaest (1089 a) is in tragedy confined to the first foot (see example a, second line); only in proper names it is occasionally admitted in other places.

(4) The chief caesura is most commonly in the middle of the third foot (*penthemimeral* caesura). The least approved caesura is that which divides the verse into equal halves.

(5) When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short ('*Porson's rule*').

Examples are:

a. ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί, > – ⏑ – >, – ⏑ – ⏑ – ⏑ –
ποταμῶν τε πηγαί, ποντίων τε κῡμάτων ⏑⏑ – ⏑ – >, – ⏑ – ⏑ – ⏑ –
ἀνήριθμον γέλασμα, παμμήτωρ τε γῆ.[1] * ⏑ – ⏑ – ⏑ – ⏑, – > – ⏑ – ⏑ –

b. σαφῶς ἐπίσταισ', Ἰόνιος κεκλήσεται.[2] ⏑ – ⏑ – ⏑, ⏑ ⏑ ⏑ – ⏑ – ⏑ –

c. σοὶ πρῶτον Ἰοῖ, πολύδονον πλάνην φράσω.[3] ⏑ – ⏑ – >, ⏑ ⏑ ⏑ – ⏑ – ⏑ –

[1] APr.88. [2] APr.840. [3] APr.788.

* Cf. *O light immortal, winds on wings of swiftness borne,*
O river sources, and the countless flashing smile
Of ocean's wavelets, universal mother earth, etc.

1092. The *trimeter of comedy* differs from the above in these respects:

(1) The anapaest is freely used for every foot except the last.

(2) The apparent dactyl may stand as the fifth foot (as well as the first and third).

(3) The resolved feet (tribrach and dactyl) are far more frequent than in tragedy.

(4) Porson's rule of the fifth foot (1091, 5) is often neglected.

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον > ⏑ – ⏑ ⏑ –, ⏑ – ⏑ ⏑ – > ⏑ – ⏑ –

ἀπέραντον. οὐδέποθ' ἡμέρᾳ γενήσεται; ⏑ – ⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑ – ⏑ –

ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὕνεκα.[1] ⏑ – ⏑ ⏑ –, > ⏑ – ⏑ ⏑ – > ⏑ – ⏑ –

1093. *Scheme of the iambic trimeter* (forms in parentheses are confined to comedy).

⏑ – ⏑ –	⏑ – ⏑ –	⏑ – ⏑ –
> –	> –	> –
⏑ ⏑ – ⏑ ⏑ –	⏑ ⏑ – ⏑ ⏑ –	⏑ ⏑ –
> ⏑ –	> ⏑ –	(> ⏑ –)
⏑ – (⏑ –	⏑ – ⏑ –	⏑ –)

1094. The TRIMETER SCAZON (*hobbling*), called also *choliambus*, or *Hipponactean*—a satiric verse—omits the syllable before the last thesis, but adds another syllable at the end; this unexpected close produces a humorous effect.

⏑ – ⏑ – ⏑ – ⏑ – ⏑ ⏑ – ⏑

δύ' ἡμέραι γυναικός εἰσιν ἥδισται.[2]

1095. The CATALECTIC IAMBIC TETRAMETER is often used by the line in comedy: it consists of two dimeters, the second of which is catalectic. There is generally a caesura between the two parts. The resolved thesis and the anapaest are freely admitted.

⏑ – ⏑ – ⏑ – ⏑ –, ⏑ – ⏑ – ⏑ ⏑ –

ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα.[3]

1096. LYRIC IAMBIC RHYTHMS. The following are specimens:

a. dipody or monometer:

τί δῆθ' ὁρᾷς.[4] ⏑ – ⏑ –

b, c. tripody; c, catalectic:

'Ελλᾱνίδες κόραι[5] (b). > – ⏑ – ⏑ –

κράταιον ἔγχος[6] (c). ⏑ – ⏑ ⏑ –

d, e, f. tetrapody or dimeter; e, catalectic: f, hypercatalectic:

ζηλῶ σε τῆς εὐβουλίᾱς[7] (d). > – ⏑ – > – ⏑ –

θεοὶ βροτοῖς νέμουσιν[8] (e). ⏑ – ⏑ – ⏑ ⏑ –

ὦ Βύκχι, φάρμακον δ' ἄριστον[9] (f). > – ⏑ – ⏑ – ⏑ – ⏑

[1] ArNub.2. [2] Hipponax. [3] ArEq.836. [4] ArNub.1098. [5] EHel.193. [6] Pind.Pyth.6,34 [7] ArAch.1008. [8] ESupp.616. [9] Alcaeus.

g. pentapody:
βέβᾶκεν ὄψις οὐ μεθύστερον.[1] ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

h. hexapody or trimeter catalectic:
ἐπωφέλησα πόλεος ἐξελέσθαι.[2] ⏑ – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏓ –

i. tetrameter acatalectic = dimeter repeated:
δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.[3]
> ÷ ⏑ – > – ⏑ – > ÷ ⏑ – ⏑ – ⏑ –

1097. The following are specimens of *syncopated forms:* a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. *βαρεῖαι καταλλαγαί.*[4] ⏑ ⏓ – ⏑ – ⏑ –
b. *κακοῦ δὲ χαλκοῦ τρόπον.*[5] ⏑ – ⏑ ⏔ – ⏑ –
c. *μελαμπᾱγὴς πέλει.*[6] ⏑ ⏓ ⏔ – ⏑ –
d. *μόλοις ὦ πόσις μοι.*[7] ⏑ ⏓ – ⏑ ⏓ –
e. *διπλάζεται τῑμά.*[8] ⏑ – ⏑ ⏔ ⏓ –
f. *φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.*[9] ⏑ ⏓ – ⏑ – ⏑ – ⏑ –
g. *βεβᾶσι γὰρ τοίπερ ἀγρέται στρατοῦ.*[10] ⏑ – ⏑ ⏔ – ⏑ – ⏑ – ⏑ –
h. *βίᾳ χαλῑνῶν δ' ἀναύδῳ μένει.*[11] ⏑ – ⏑ ⏔ – ⏑ ⏔ – ⏑ –
i. *ἐπαυχήσᾱς δὲ τοῖσι σοῖς λόγοις.*[12] ⏑ ⏓ ⏔ – ⏑ – ⏑ – ⏑ –
j. *δαφνηφόροις βουθύτοισι τῑμαῖς.*[13] ⏑ – ⏑ ⏔ – ⏑ – ⏑ ⏓ –
k. *ὑπ' ἀρχᾶς δ' οὔτινος θοάζων.*[14] ⏑ ⏓ ⏔ – ⏑ – ⏑ ⏓ –
l. *πόνοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.*[15]
⏑ ÷ ⏑ – ⏑ – ⏑ ⏔ ÷ ⏑ – ⏑ – ⏑ –
m. *βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.*[16]
⏑ ÷ ⏑ – ⏑ – ⏑ ⏔ ÷ ⏑ – ⏑ ⏓ –

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

Dactylic Rhythms.

1099. The fundamental foot is the *dactyl.* But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic,* used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

---

[1] AAg.425. [2] SOc.541. [3] Alcaeus. [4] ASept.767. [5] AAg.390. [6] AAg.392. [7] ETro.587. [8] ESupp.781. [9] ACho.46. [10] APers.1002. [11] AAg.238. [12] ArAv.629. [13] ASupp.706 [14] ASupp.595. [15] ASept.740. [16] AAg.195.

THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hephthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

⏑ ⏑ – ⏑ ⏑ –, ⏑, ⏑ ⏑ ⏑ – ⏑ ⏑ – –

Examples:

a. *οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν.*[1]

⏑ ⏑ ⏑ – – –, – ⏑ ⏑ ⏑ – ⏑ ⏑ – –

b. *ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς.*[2]

⏑ – – ⏑ ⏑ – ⏑, ⏑ ⏑ – – ⏑ ⏑ – –

c. *τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;*[3]

⏑ – – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑, ⏑ – – –

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

⏑ ⏑ – ⏑ ⏑ –, ⏑, ⏑ ⏑ ⏑ – ⏑ ⏑ – –

⏑ ⏑ – ⏑ ⏑ –, ⏑ ⏑ ⏑ – ⏑ ⏑ –

τίμηέν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι
γῆς πέρι καὶ παίδων κουριδίης τ' ἀλόχου.[4]

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα διώκει.[5] – ⏑ ⏑ – –

[1] B 85. [2] B 191. [3] A 202. [4] Callinus. [5] EHeracl.612.

* Cf. '*Under the open sky, in the odorous air of the orchard.*' But English dactylic and anapaestic verses are read in $\frac{4}{4}$ time, unlike the Greek.

b. trimeter catalectic (*penthemimeris*):
παρθένοι ὀμβροφόροι.[1] ⏑ ⏑ – ⏑ ⏑ –

c, d. tetrameter; d, catalectic (*hephthemimeris*):
οὐρανίοις τε θεοῖς δωρήματα[2] (c). ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ ⏑
ἔλθετ' ἐποψόμεναι δύναμιν[3] (d). ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –

e. pentameter:
ἀλλὰ μάτᾱν ὁ πρόθῡμος ἀεὶ πόνον ἕξει.[4] ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ –

f. lyric hexameter (two trimeters):
μόρσιμα δ' οὔτι φυγεῖν θέμις, οὐ σοφίᾳ τις ἀπώσεται.[5]
⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ | ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑

g. octameter (= two tetrameters):
ὦ πόποι, ἦ μεγάλᾱς ἀγαθᾶς τε πολισσονόμου βιοτᾶς ἐπεκύρσαμεν.[6]
⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ | ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑

ANAPAESTIC RHYTHMS.

1103. The fundamental foot is the *anapaest*, with the ictus on the last syllable, ⏑ ⏑ –. But a *spondee* (– –) or a *dactyl* (– ⏑ ⏑) is very often used (1080) instead of the anapaest; much less often, a *proceleusmatic* (⏑ ⏑ ⏑ ⏑). In catalectic verses, the last foot lacks the ictus (1077 a).

a. Anapaests are properly a marching rhythm. The feet are commonly grouped by twos (1072 a), the two feet of each dipody corresponding to a step with the right and left foot in succession.

1104. In marching-songs and lyric strophes the following kinds of verses occur:

a, b. dipody or monometer; b, catalectic:
ἀπολεῖς μ', ἀπολεῖς[7] (a). ⏑ ⏑ – ⏑ ⏑ –
νέκυς ἤδη[8] (b). ⏑ ⏑ – –

c, d. tripody (*prosodiac*); d, catalectic:
Σαλαμῖνιάσι στυφέλου[9] (c). ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –
νᾶοί θ' οἱ Φοίβου[10] (d). – – – – –

e. tetrapody or dimeter catalectic (*parocmiac*):
καὶ μὴν τόδε κύριον ἦμαρ.[11] – – ⏑ ⏑ – ⏑ ⏑ – –
πάντα γὰρ ἤδη τετέλεσται.[12] – ⏑ ⏑ – – ⏑ ⏑ – –

f. tetrapody or dimeter (acatalectic):
μέλεος γέννᾳ γᾷ τε πατρῴᾳ.[13] ⏑ ⏑ – – – ⏑ ⏑ – –

1105. ANAPAESTIC SYSTEMS (1074 b) are much used in tragedy and comedy. They are composed of several complete dimeters (and

[1] ArNub.299. [2] ArNub.305. [3] ArRan.879. [4] EHeracl.617. [5] EHeracl.615. [6] APers.852. [7] STr.1007. [8] EAlc.93. [9] APers.964. [10] EIon 178. [11] EAlc.105. [12] EAlc.132 [13] APers.933.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων
ἑδράνων φύλακες κατὰ πρεσβεῖαν
οὓς αὐτὸς ἄναξ Ξέρξης βασιλεὺς
Δᾱρειογενὴς
εἵλετο χώρᾱς ἐφορεύειν.[1]

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσι,
τοῖς αἰθερίοις, τοῖσιν ἀγήρῳς, τοῖς ἀφθιτα μηδομένοισιν.[2]

LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach;* but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in $\frac{8}{8}$ time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (⏑ ⏑ ⏑), it may be irrational (– >),

[1] APers.1. [2] ArAv.688.

or may be replaced by an iambus (⏑ –) or an apparent anapaest (⏑ ⏑ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double* anacrusis (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

a. *ὑπὲρ ἀκαρπίστων πεδίων.*[1] ⏑ ⏑ ⏑ ⏓ > ⏓ ⏑ ⏓

b. *χαλκοκρότων ἵππων κτυπος.*[2] ⏓ ⏑ ⏓ > ⏓ ⏑ ⏓

c. *τὰς ἠλεκτροφαεῖς αὐγάς.*[3] ⏓ > ⏓ ⏑ ⏓ > ⏓

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

πρὸς ὑμᾶς ἐλευθέρως.[4] ⏑ – ⏓ ⏑ ⏓ ⏑ ⏓

1111. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

Dipody.

a. Adonic (dactyl and trochee):

οὐδὲν ἔτ' ἴκει.[5] ⏓ ⏑ ⏓ ⏑

Tripodies.

b, c. Pherecratean (first, second); d, e, catalectic:

ὃς χαρίτων μὲν ὄζει[6] (b). ⏓ ⏑ ⏓ ⏑ ⏓ ⏑

δέξεταί τ' ἐπὶ μισθῷ[7] (c). ⏓ ⏑ ⏓ ⏑ ⏓ ⏑

ψεύδεσι ποικίλοις[8] (d). ⏓ ⏑ ⏓ ⏑ ⏓

καίπερ ἀχνύμενος[9] (e). ⏓ ⏑ ⏓ ⏑ ⏑ ⏓

f, g. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνᾱ καθεύδω[10] (f). ⏑ ⏓ ⏑ ⏓ ⏑ ⏓ ⏑

εὔδοξον ἅρματι νίκᾱν[11] (g). > ⏓ ⏑ ⏓ ⏑ ⏓ ⏑

h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodiac*):

Ἥρᾱ ποτ' Ὀλυμπίᾱ[12] (h). > ⏓ ⏑ ⏓ ⏑ ⏓

Κᾰφῑσίων ὑδάτων[13] (i). > ⏓ ⏑ ⏓ ⏑ ⏓

Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

j. *Λᾰμνιάδων γυναικῶν*[14] (= b). ⏓ ⏑ ⏓ ⏑ ⏓ ⏓

k. *χρῡσὸς αἰθόμενον πῦρ*[15] (= c). ⏓ ⏑ ⏓ ⏑ ⏓ ⏓

---

[1] EPhoen.210. [2] ArEq.552. [3] EHipp.741. [4] ArNub.518. [5] Sappho. [6] Eupolis ii.494. [7] Crates ii.246. [8] Pind.Ol.1.46. [9] Pind.Isth.7.5. [10] Sappho. [11] Pind.Pyth.6.17. [12] ArAv.1731. [13] Pind.Ol.14.1. [14] Pind.Ol.4.32. [15] Pind.Ol.1.2.

l, m, n. Glyconic (first, second, third):

καὶ κυανέμβολοι θοαί [1] (l). ⏑ – ⏑ – ⏑ – ⏑

ἔρως παρθένιος πόθῳ [2] (m). – ⏑ – ⏑ – ⏑ –

ὁ μέγας ὕλβος ἆ τ' ἀρετᾶ [3] (n). ⏑ – ⏑ – ⏑ – ⏑ –

o, p. acatalectic tetrapodies; p, with anacrusis:

τῶν ἐν Θερμοπύλαις θανόντων [4] (o). ⏑ > ⏑ – ⏑ – ⏑ –

πλήρης μὲν ἐφαίνεθ' ἁ σελάννᾱ [5] (p). > ⏑ – ⏑ – ⏑ – ⏑ –

Pentapodies.

q. Phalaecēan (hendecasyllable):

ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω. [6] ⏑ > ⏑ – ⏑ – ⏑ – ⏑ –

r. Sapphic (hendecasyllable):

ποικιλόθρον' ἀθάνατ' Ἀφροδῖτᾱ. [7] ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

s. Alcaic (hendecasyllable), begins with anacrusis:

οὐ χρὴ κακοῖσι θῡμὸν ἐπιτρέπην. [8] > ⏑ – ⏑ – ⏑ – ⏑ – ⏑

1112. The following have *more than one dactyl:*

a. *οἶνον ἐνεικαμένοις μεθύσθην.* [9] ⏑ – ⏑ – ⏑ – ⏑ –

b. *μέλει τέ σφισι Καλλιόπᾱ.* [10] ⏑ – ⏑ – ⏑ – ⏑ –

c. *παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφᾱ.* [11] ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

d. *οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλάθεα.* [12] ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

e. *ἦρος ἀνθεμόεντος ἐπάϊον ἐρχομένοιο.* [13]
⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

The forms d and c belong to the so-called *Aeolic dactyls.* The form c is called *Praxillēan.*

1113. The following have a *double anacrusis* (logaoedic anapaestic):

a. *ἱκετεύσατε δ', ὦ κόραι.* [14] ⏑ ⏑ – ⏑ – ⏑ –

b. *κατέλαμψας, ἔδειξας ἐμφανῆ.* [15] ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

c. *Ἑλένᾱν ἐλὺσατο Τροΐᾱς.* [16] ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

d. *τίνι τῶν πάρος, ὦ μάκαιρα Θήβᾱ.* [17] ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

e. *Χαρίτων ἕκᾱτι τόνδε κῶμον.* [18] ⏑ ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

1114. Syncopated forms are very numerous. The following are specimens:

a. *ναυτιλίᾱς ἐσχάτᾱς.* [19] ⏑ – ⏑ ⏑ – ⏑ –

b. *οὐ ψεύδεϊ τέγξω λόγον.* [20] > ⏑ – ⏑ ⏑ – ⏑ –

c. *ἔρως ἀνίκᾱτε μάχᾱν.* [21] ⏑ – ⏑ ⏑ – ⏑ – ⏑

---

[1] ArEq.554. [2] Anacreon. [3] EOr.807. [4] Simonides. [5] Sappho. [6] Scolion. [7] Sappho. [8] Alcaeus. [9] Alcaeus. [10] Pind.Ol.10.18. [11] Praxilla. [12] Theoc.29.1. [13] Alcaeus. [14] EIon 408. [15] EEl.586. [16] Pind.Isth.8.112. [17] Pind.Isth.7.1. [18] Pind.Ol.4.15. [19] Pind.N.3.39. [20] Pind.Ol.4.28. [21] SAnt.781.

d. ὦ πατρίς, ὦ δώματα μή.[1] ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́

e. δακρυόεσσάν τ' ἐφίλησεν αἰχμάν.[2] ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑́ ⏑́

f. εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων.[3] ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́

1115. Some verses consist of *more than one series:* thus

a. Asclepiadēan (two Pherecrateans catalectic, second and first):
ἦλθες ἐκ περάτων γᾶς ἐλεφαντίνᾱν.[4] ⏑́ ⏑ ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑́

b. greater Asclepiadean (dipody catalectic between two Pherecrateans):
μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.[5]
⏑́ ⏑ ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑́

c. Priapēan (= Glyconic and doubly catalectic tetrapody):
εὐμενὴς δ' ὁ Λύκειος ἔστω πᾱ́σᾳ νεολαίᾳ.[6]
⏑́ ⏑ ⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑́ ⏑́ > ⏑́ ⏑ ⏑ ⏑́ ⏑́

d. Eupolidēan (= Glyconic and trochaic tetrapody catalectic:)
ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως,
οὕτω νῑκήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός.[7]
⏑́ ⏑ ⏑́ ⏑ ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑́ – ⏑́ ⏑ ⏑́ ⏑ ⏑́
⏑́ > ⏑́ > ⏑́ ⏑ ⏑ ⏑́ ⏑́ ⏑ ⏑́ > ⏑́ ⏑ ⏑́

The Eupolidean is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b), but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

Dactylo-Epitritic Rhythms.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. ⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑ ⏑́ – dactylic tripody with spondee as the 3d foot.
2. ⏑́ ⏑ ⏑ ⏑́ ⏑ ⏑ ⏑́ the same, catalectic.
3. ⏑́ ⏑ ⏑́ – *epitrite* = *long* trochee (1069) and spondee.
4. ⏑́ ⏑ ⏑́ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in cæsura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ⏑́. An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

---

[1] EMed.643. [2] Anacreon. [3] ASupp.57. [4] Alcaeus. [5] Alcaeus. [6] ASupp.686. [7] ArNub.518,519.

The following verses are specimens:

ἄνω ποταμῶν ἱερῶν χωροῦσι πᾱγαί, ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ — ⏓́ ⏑ –́ —
καὶ δίκᾱ καὶ πάντα πάλιν στρέφεται.[1] ⏓́ ⏑ –́ — –́ ⏑ ⏑ –́ ⏑ ⏑ –́
ὃν αἰόλᾱ νὺξ ἐναριζομένᾱ.[2] ⏑ ⏓́ ⏑ ⏓́ –́ ⏑ ⏑ –́ ⏑ ⏑ –́
ἔρχεται τιμᾶ γυναικείῳ γένει.[3] ⏓́ ⏑ –́ — ⏓́ ⏑ –́ — ⏓́ ⏑ –́
κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν.[4]
–́ ⏑ ⏑ –́ ⏑ ⏑ –́ — ⏓́ ⏑ –́ — ⏓́ ⏑ –́

1118. Dactylo-Trochaic Rhythms.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in $\frac{3}{8}$ time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

a. dactylic tripody (with anacrusis, and syll. anceps), and trochaic tripody:
τούτοισι δ' ὄπισθεν ἴτω φέρων δίφρον Λυκοῦργος.[5]
> ÷́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ÷́ ⏑ –́ ⏑ –́ ⏑

b. dactylic tetrapody and trochaic tetrapody doubly catalectic:
τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίᾱν ἐλυσθείς.[6]
÷́ > –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ ÷́ ⏑ –́ ⏑ ⏓́ –́

Cretic Rhythms.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. In these, the movement is in $\frac{5}{8}$ time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens:

a, b, c. dimeter; c, with anacrusis:
ἥδομαι γ' ἥδομαι[7] (a). –́ ⏑ — –́ ⏑ —
μηδὲ λέγε μοι σὺ λόγον[8] (b). –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑
ὦ Ζεῦ, τί ποτε χρησόμεθα[9] (c). — –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑

d. dimeter catalectic:
κᾇτ' ἐλαγοθήρει.[10] –́ ⏑ ⏑ ⏑ –́ ⏑

e. trimeter:
ὡς ἐμὲ λαβοῦσα τὸν δημότην.[11] –́ ⏑ ⏑ ⏑ –́ ⏑ — –́ ⏑ —

f. tetrameter:
ἀλλ' ἀφίει τὸν ἄνδρ', εἰ δὲ μή, φήμ' ἐγώ.[12] –́ ⏑ — –́ ⏑ — –́ ⏑ — –́ ⏑ —

---

[1] EMed.410. [2] STr.94. [3] EMed.418. [4] Pind.P.4.22. [5] Cratinus. [6] Archilochus. [7] ArPax 1127. [8] ArAch.297. [9] ArLys.476. [10] ArLys.789. [11] ArAch.675. [12] ArVesp.428.

g. pentameter:

σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατά σε χώσομεν τοῖς λίθοις.[1]

Choriambic Rhythms.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value ⏑ ⏑ – ⏑. For examples, see 1114.

Verses with the real choriambus (⏑ ⏑ – –) as the fundamental foot, would move in $\frac{8}{4}$ time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance:

δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας.[2]

Ionic Rhythms.

1121. The fundamental foot is the *ionic a minore* (⏑ ⏑ – –), with the ictus on the first long syllable.

a. Anaclasis.—Two trochees (– ⏑ – ⏑) may be substituted for the two longs of one foot with the two shorts of the next (– – ⏑ ⏑). This change is very frequent: its effect is to produce a breaking up (*anaclăsis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms:

a, b. dimeter; b, with anaclasis:

τίεται δ' αἰολόμητις[3] (a). ⏑ ⏑ – – ⏑ ⏑ – –

πολιοὶ μὲν ἥμιν ἤδη[4] (b). ⏑ ⏑ – ⏑ – ⏑ – –

c. dimeter catalectic:

Σικελὸς κομψὸς ἀνήρ.[5] ⏑ ⏑ – – ⏑ ⏑ –

d, e. trimeter (acatalectic); e, with anaclasis:

πεπέρακεν μὲν ὁ περσέπτολις ἤδη[6] (d). ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ – –

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε[7] (e). ⏑ ⏑ – ⏑ – ⏑ – – ⏑ ⏑ – –

f. trimeter catalectic:

κατάρᾱς Οἰδιπόδᾱ βλαψίφρονος.[8] ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ –

g, h. tetrameter (acatalectic); h, with anaclasis:

ἐμὲ δείλᾱν, ἐμὲ πᾱσᾶν κακοτᾶτων πεδέχοισαν[9] (g).

⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ – –

πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει[10] (h).

⏑ ⏑ – ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – ⏑ ⏑ – –

---

[1] ArAch.295. [2] SOt.484. [3] ASupp.1037. [4] Anacreon. [5] Timocreon. [6] APers.65. [7] Anacreon. [8] ASept.726. [9] Alcaeus. [10] ACho.330.

i, j. tetrameter catal. (*Galliambic*); j, with anaclasis:

θανάτῳ λῡσιμελεῖ θηρσὶν ὀρείοισι βοράν[1] (i).

⏑ ⏑ ⏓ — ⏑ ⏑ ⏓ — ⏑ ⏑ ⏓ — ⏑ ⏑ ⏓

φύσις οὐκ ἔδωκε μόσχῳ λάλον Ἄπιδι στόμα[2] (j).

⏑ ⏑ ⏓ ⏑ — ⏑ ⏓ — ⏑ ⏑ ⏓ ⏑ — ⏑ ⏓

1123. a. Sometimes the last long of the ionic is omitted by *syncope* (1076); the first long is then prolonged to supply its place:

πολύγομφον ὄδισμα.[3] ⏑ ⏑ ⏔ ⏑ ⏑ ⏓ —

b. Very seldom indeed, one of the long syllables is resolved into two shorts, or the two short syllables contracted into a long:

χρυσέᾱν πτέρυγα φέρεις.[4] ⏑ ⏑ ⏓ ⏑ ⏑ ⏑ ⏓

Διονῦσου σαῦλαι βασσαρίδες.[5] ⏑ ⏑ ⏓ — — ⏓ — ⏑ ⏑ ⏓

c. In the form with anaclasis, the first of the two trochees is sometimes irrational (⏓ >):

περιαίονται παλαιόν.[6] ⏑ ⏑ ⏓ > — ⏑ ⏓ —

1124. The SOTADEAN VERSE of the Alexandrian period has the *ionic a majore* as its fundamental foot. It is a catalectic tetrameter. Each of the three complete ionics may be replaced by two trochees, either of which may be irrational. Resolutions and contractions are frequent; so that the verse has a great variety of forms. Two examples will suffice:

τῶν χρῡσοφόρων οὐδὲ γυναικῶν βαθυκόλπων.[7]

⏓ — ⏑ ⏑ ⏓ — ⏑ ⏑ ⏓ —

εὐσεβής τίς ἐστιν, πενίᾱν δέδωκεν αὐτῷ.[8]

⏓ ⏑ — ⏑ ⏓ — ⏑ ⏑ ⏓ ⏑ — ⏑ ⏓ —

DOCHMIAC AND BACCHIC RHYTHMS.

1125. The *dochmius* is a dipody, consisting of a *bacchius* with a following *iambus* (⏑ ⏓ — ⏑ ⏓). The ictus is on the first long of the bacchius, and the long of the iambus.

a. Dochmii have, therefore, a broken rhythm, in which $\frac{5}{8}$ time (1068 b) alternates with $\frac{3}{8}$. They are used only in lyric passages which express great mental agitation.

1126. Either of the two shorts may be replaced by an irrational syllable; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are given below. The forms a, c, d are the most frequent.

a. *ἰὼ πρόσπολοι.*[9] ⏑ ⏓ — ⏑ ⏓

b. *ἐν γᾷ τᾷδε φεῦ.*[10] > ⏓ — ⏑ ⏓

c. *στρατόπεδον λιπών.*[11] ⏑ ⏑ ⏑ — ⏑ ⏓

d. *δουλοσύνᾱς ὕπερ.*[12] > ⏑ ⏑ — ⏑ ⏓

---

[1] ESupp.46. [2] Diog.La.viii end. [3] APers.72. [4] EBacch.372. [5] Anacreon. [6] ASupp.1021. [7] Lycophronides. [8] Sotades. [9] SAnt.1321. [10] AEum.781. [11] ASept.79. [12] ASept.112.

e. ἄτιτον ἔτι σε χρή.[1] ⏑ ⏑ ⏑

ABBREVIATIONS

USED IN CITING THE EXAMPLES.

A. = *Aeschylus.*
Ag(*amemnon*), Cho(*ephori*), Eum(*enides*), Pers(*ae*), Pr(*ometheus*), Sept(*em*), Supp(*lices*).
Ae. = *Aeschines.*
Andoc. = *Andocides.*
Ant. = *Antiphon.*
Antiph. = *Antiphanes.*
Ar. = *Aristophanes.*
Ach(*arnenses*), Av(*es*), Eccl(*esiazusae*), Eq(*uites*), Lys(*istrata*), Nub(*es*), Plut(*us*), Ran(*ae*), Thesm(*ophoriazusae*), Vesp(*ae*).
Arist. = *Aristotle.*
Pol(*itica*), Rhet(*orica*).
Carc. = *Carcinus.*
Chaer. = *Chaeremo.*
D. = *Demosthenes.*
E. = *Euripides.*
Alc(*estis*), And(*romachê*), Bacch(*ae*), Cycl(*ops*), El(*ectra*), Hec(*uba*), Hel(*ena*), Heracl(*idae*), Hf. = *Hercules furens*, Hipp(*olytus*), Ia. = *Iphigenia Aulidensis*, Med(*ea*), Or(*estes*), Phoen(*issae*), Supp(*lices*), Tro(*ades*).
Hd. = *Herodotus.*
Hm. = *Homer.*
I. = *Isocrates.*
Isae. = *Isaeus.*
Luc. = *Lucian.*
Herm(*otimus*), Marin(*orum dialogi*).
Lycurg. = *Lycurgus.*
Lys. = *Lysias.*
M. = *Menander.*
Mon(*ostichi*).
Philem. = *Philemon.*
Pind. = *Pindar.*
P. = *Plato.*
Alc(*ibiades*), Ap(*ology*), Charm(*ides*), Cr(*ito*), Crat(*ylus*), Criti(*as*), Euthyd(*emus*), Euthyphr(*o*), Go(*rgias*), Hipp(*ias*) maj(*or*), Lach(*es*), Lg. = *Leges*, Lys(*is*), Men(*o*), Menex(*enus*), Par(*menides*), Phaed(*o*), Phaedr(*us*), Phil(*ebus*), Pol(*iticus*), Prot(*agoras*), Rp. = *Republic*, Soph(*istes*), Sym(*posium*), Theaet(*etus*), Theag(*es*), Tim(*aeus*).
Plut. = *Plutarch.*
Them(*istocles*), Sol(*on*).
S. = *Sophocles.*
Aj(*ax*), Ant(*igone*), El(*ectra*), Oc. = *Oedipus Coloneus*, Ot = *Oedipus Tyrannus*, Phil(*octetes*), Tr(*achiniae*).
Stob. = *Stobaeus.*
Flor(*ilegium*).
T. = *Thucydides.*
X. = *Xenophon.*
A(*nabasis*), Ages(*ilaus*), C(*yropaedia*), Eq. = *de re equestri*, H(*ellenica*), Hier(*o*), Hipp(*archicus*), M(*emorabilia*), O(*economicus*), Ra. = *Respublica Atheniensis*, Rl. = *Respublica Lacedaemonia*, Sym(*posium*).

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

'Αά-ω *harm* (ἄασα, ἆσα, ἀάσθην) 504 D, 9.

ἄγα-μαι *admire* (ἠγάσθην, ἠγασάμην) 539, 4.

ἀγά-ομαι, ἀγαίομαι, 535 D, 4.

ἀγείρω *collect* (ἤγειρα) 518, 1; ἠγερέθονται, ἀγρόμενος, D.

ἀγῑνέω = ἄγω, 508 D, 6.

ἄγ-νῡμι *break* (ἄξω, ἔαξα, ἔᾶγα, ἐάγην) 528, 1.

ἄγ-ω *lead* (ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην) 508, 6.

ἀδήσειε, ἀδηκώς, 363 D.

ἀείρω *raise* (ἤειρα, ἠερέθονται, ἄωρτο) 518 D, 2.

ἀέξ-ω = αὔξω, αὐξάνω, 522 D, 3.

ἄεσα *slept*; see ἰαύω, 506 D, 7.

ἄημι *blow* 538 D, 1.

αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾔδεσμαι, ᾐδέσθην) 503, 7; αἴδ-ομαι ib.

αἰνέ-ω *praise* (αἰνέσω, ᾔνεσα, ᾔνεκα, ᾔνημαι, ᾐνέθην) 504, 4.

αἰνίζομαι, αἴνημι, 504 D, 4.

αἴ-νυμαι, ἀπ(ο)αίνυμαι *take*, 526 D, 5.

αἱρέ-ω *seize* (αἱρήσω, εἷλον, ᾕρηκα, -μαι, ᾑρέθην) 539, 1; ἀραίρηκα D.

αἴρω *lift* (ἆρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην) 518, 2.

αἰσθ-άνομαι *perceive* (αἰσθήσομαι, ᾐσθόμην, ᾔσθημαι) 522, 1; αἴσθ-ομαι, ib.

ἀΐ-ω *hear* (ἄϊον, ἐπ-ήϊσα) 356 a.

ἀκαχίζω *pain* (ἤκαχον, ἀκάχησα) 528 D, 17.

ἀκέ-ομαι *heal* (ἠκεσάμην) 503, 8.

ἀκού-ω *hear* (ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην) 507, 1.

ἄλαλκον, ἀλκαθεῖν, 510 D, 1.

ἀλά-ομαι *wander* (ἀλάλημαι) 368 D, 389 D b, 497 a.

ἀλδ-αίνω, -ήσκω, *nourish*, 518 D, 22.

ἀλείφ-ω *anoint* (ἀλείψω, ἤλειψα, ἀλήλιφα, -ιμμαι, ἠλείφθην) 511, 5.

ἀλέξ-ω *ward off* (ἀλέξομαι, ἠλεξάμην) 510, 1; ἄλαλκον D.

ἀλέ-ομαι or ἀλεύ-ομαι *avoid* (ἠλεάμην, ἠλεύαμην) 512 D, 7; ἀλεείνω ib.

ἀλέ-ω *grind* (ἤλεσα, ἀλήλε(σ)μαι) 503, 9.

ἀλ-ῆναι, ἐάλην; see εἴλω, 518 D, 23.

ἄλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.

ἁλ-ίσκομαι *am taken* (ἁλώσομαι, ἑάλων or ἥλων, ἑάλωκα or ἥλωκα) 533, 1.

ἁλιτ-αίνω *sin* (-ήμενος, ἥλιτον) 522 D, 11.

ἀλλάσσω *change* (ἀλλάξω, ἤλλαξα, ἤλλαχα, -γμαι, ἠλλάγην or -χθην) 514, 1.

ἅλ-λομαι *leap* (ἁλοῦμαι, ἡλάμην) 518, 3; ἆλτο 489 D, 35.

ἀλυκτάζω *am troubled* (ἀλαλύκτημαι) 368 D.

ἀλύσκω *avoid* (ἀλύξω, ἤλυξα) 533, 7; ἀλυσκ-άζω, -άνω, D.

ἀλφ-άνω *procure* (ἤλφον) 522 D, 10.

ἁμαρτ-άνω *err* (ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, -ημαι, ἡμαρτήθην) 522, 2; ἥμβροτον D.

ἀμβλ-ίσκω *miscarry* (ἤμβλωσα, ἤμβλωκα, -μαι) 533, 3.

ἄμεναι 489 D, 19.

ἀμιλλά-ομαι *contend* (ἠμιλλήθην) 497 a.

ἀμπ-ισχνέομαι, ἀμπ-έχομαι *have on* (ἀμφέξομαι, ἠμπισχόμην) 524, 4.

ἀμπ-ίσχω, ἀμπ-έχω *put on* (ἀμφέξω, ἤμπισχον) 524, 4.

ἀμπλακ-ίσκω *miss* (ἤμπλακον) 533 D, 12.

ἀμύν-ω, ἀμῦνάθω *defend* 494.

ἀν-αλ-ίσκω, ἀν-αλό-ω *spend* (ἀνᾱλώσω, ἀνήλωσα, -κα, -μαι, -θην) 533, 2.

ἀνδάνω *please* 523, 1; ἀδήσω, ἐήνδανον, ἄδον, ἐΰαδον, ἕᾶδα, D.

ἀν-έχ-ομαι *endure* (ἠνειχόμην) 361 a.

ἀνήνοθε 368 D.

ἀν-οίγ-ω *open* (ἀνοίξω, ἀνέῳξα, ἀνέῳγα, ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην) 508, 20; ἀν-οίγ-νῡμι ib.

ἀν-ορθό-ω *erect* (ἠνώρθωσα, -ωμαι) 361 a.

ἀνύ-ω, ἀνύτω *accomplish* (ἀνύσω, ἤνυσα, ἤνυκα, ἤνυσμαι) 503, 17; ἄνω D.

ἄνωγ-α *command* (ἄνωχθι; ἠνώγεα, ἤνωγον; ἀνώξω, ἤνωξα) 492 D, 11

ἀπαφ-ίσκω *deceive* (ἤπαφον, ἠπάφησα) 533 D, 13.

ἀπονοέομαι *despair* (ἀπενοήθην) 497 a.

ἀπό-χρη *suffices* 486; ἀποχρᾷ D.

ἅπτω *touch* (ἅψω, ἧψα, ἧμμαι, ἥφθην) 513, 1.

ἀρά-ομαι *pray* (ἠρήμεναι) 535 D, 9.

ἀρ-αρ-ίσκω *fit* (ἦρσα, ἤραρον, ἄρηρα, ἄρμενος) 533 D, 14; ἀρᾰρα ib.

ἀρέ-σκω *please* (ἀρέσω, ἤρεσα, ἠρέσθην) 530, 10.

ἀρήμενος 363 D.

ἀρκέ-ω *suffice* (ἀρκέσω, ἤρκεσα) 503, 10.

ἁρμόζω = ἁρμόττω, 516, 1.

ἁρμόττω *fit* (ἁρμόσω, ἥρμοσα, ἥρμοσμαι, ἡρμόσθην) 516, 1.

ἀρνέ-ομαι *deny* (ἠρνήθην) 497 a.

ἄρ-νυμαι *win* (ἀροῦμαι, ἠρόμην) 528, 2.

ἀρό-ω *plough* (ἤροσα, ἠρόθην) 503, 16.

ἁρπάζω *snatch* (ἁρπάσω, ἥρπασα, ἥρπακα, -σμαι, ἡρπάσθην) 517, 1.

ἀρύ-ω or ἀρύτω *draw* (ἤρυσα, ἠρύθην) 503, 18.

ἄρχ-ω *rule* (ἄρξω, ἦρξα, ἦργμαι, ἤρχθην) 508, 7.

ἆσα, see ἀάω; ἄσαμεν, see ἰαύω.

ἄσμενος (ἀδ-, ἀνδάνω) 489 D, 46.

αὐξ-άνω, αὔξ-ω *increase* (αὐξήσω, ηὔξησα, ηὔξηκα, -μαι, ηὐξήθην) 522, 3.

ἀπ-αυρά-ω *deprive* (ἀπούρᾱς) 489 D, 20.

ἐπ-αυρ-ίσκομαι *enjoy* (ἐπαυρήσομαι, ἐπηῦρον, -όμην) 533, 4.

ἀφάσσω *feel* (ἤφασα) 516 D, 8.

ἀφύσσω *dip up* (ἀφύξω, ἤφυσα) 517 D, 10.

ἄχθ-ομαι *am vexed* (ἀχθέσομαι, ἠχθέσθην) 510, 2.

ἄχ-νυμαι *am pained* (ἠκαχόμην, ἀκάχημαι, ἀκήχεμαι), ἀκαχίζω, ἀχέων, ἀχεύων, 528 D, 17.

ἄωρτο (ἀείρω) 518 D, 2.

Βαίνω *go* (βήσομαι, ἔβην, βέβηκα) 519, 7; ἔβησα, βέβαμαι, ἐβάθην ib.

βάλ-λω *throw* (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβολήατο, ἔβλητο, βλεῖο, D.

βάπτω *dip* (βάψω, ἔβαψα, βέβαμμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστάζω *carry* (βαστάσω, ἐβάστασα) 517, 2.

βείομαι, βέομαι (βιόω) 507 D, 2.

βιβάζω *make go* (βιβάσω, βιβῶ) 424.

βιβᾱ́ς, βιβῶν, 519 D, 7; 534 D, 10.

βιβρώσκω *eat* (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιό-ω *live* (βιώσομαι, ἐβίων, -ωσα, βεβίωκα, βεβίωμαι) 507, 2.

ἀνα-βιώσκομαι *revive* (ἀνεβίων) 531, 1.

βλάπτω *hurt* (βλάψω, ἔβλαψα, βέβλαφα, -μμαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω *sprout* (βλαστήσω, ἔβλαστον, (β)ἐβλάστηκα) 522, 4.

βλέπ-ω *look* (βλέψω, ἔβλεψα) 508, 8.

βλίττω *take honey* (ἔβλισα) 516, 2.

βλώσκω *go* (μολοῦμαι, ἔμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βούλομαι) 510 D, 4.

βόσκω *feed* (βοσκήσω) 510, 3.

βούλ-ομαι *wish* (βουλήσομαι, βεβούλημαι, ἐβουλήθην) 510, 4.

βράσσω *boil* 516, 3.
ἔ-βραχε, -βρόξεις, -βροχείς, 508 D, 9.
βρέχ-ω *wet* (ἔβρεξα, βέβρεγμαι, ἐβρέχθην) 508, 9.
βρῑθ-ω *am heavy* (βρίσω, ἔβρῑσα, βέβρῑθα) 508, 10.
βρῡχ ὰυμαι *roar* (βέβρῡχα) 509 D, 18.
θῡ-νέω *stop up* (βύσω, ἔβῡσα, βέβυσμαι) 524, 1.

Γαμ-έω *wed* (γαμῶ, ἔγημα, γεγάμηκα, -ημαι) 509, 1.
γά-νυμαι *rejoice*, γαίων, 525 D, 5.
γέ-γων-α, γεγων-ίσκω, -έω, *shout* 508 D, 30.
γείνομαι *am born* (ἐγεινάμην tr.) 506 D, 1.
γελά-ω *laugh* (γελάσομαι, ἐγέλασα, ἐγελάσθην) 503, 1.
γέν-το 489 D, 37; ἔ-γεν-το 506 D, 1.
γηθέ-ω *rejoice* (γηθήσω, ἐγήθησα, γέγηθα) 509, 2.
γηρά-σκω *grow old* (γηράσω, ἐγήρᾱσα, γεγήρᾱκα) 530, 1; γηρά-ω ib.
γίγνομαι *become* (γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι) 506, 1.
γιγνώσκω *know* (γνώσομαι, ἔγνων, ἔγνωκα, -σμαι, ἐγνώσθην) 531, 4.
γνάμπ-τω *bend* 513 D, 19.
γοά-ω *wail* (ἔγοον) 509 D, 19.
γράφ-ω *write* (γράψω, ἔγραψα, γέγραφα, -μμαι, ἐγράφην) 508, 11.

Δα-, δήω, δέδαον, δεδάηκα, ἐδάην, 533 D, 8.
δαΐ-νῡμι *feast* (ἔδαισα) 526 D, 6.
δαίομαι *divide* (ἐδασάμην, δέδασται), 520 D, 4.
δαίω *burn* (δέδηα, δάηται) 520 D, 3.
δάκ-νω *bite* (δήξομαι, ἔδακον, δέδηγμαι, ἐδήχθην) 521, 6.
δάμ-νημι, -νάω *subdue* (ἐδάμην, ἐδαμάσθην, ἐδμήθην), δαμάζω, 529 D, 1.
δαρθ-άνω *sleep* (ἔδαρθον, δεδάρθηκα) 522, 5; ἔδραθον D.
δατέομαι *divide* (δατέασθαι) 520 D, 4.
δέ-ατο *seemed* 430 D.
δέδοικα, δέδια *fear* (ἔδεισα) 490 5; δείσομαι, ἔδδεισα, D.

δεῖ *oportet* (δεήσει, ἐδέησε) 510, 5 a.
δεί-δι-α, δείδω *fear*, 490 D, 5.
δείκ-νῡμι *show* (δείξω, ἔδειξα, δέδειχα, -γμαι, ἐδείχθην) 528, 3; δέξω, δείδεγμαι, δεικανάομαι, δειδίσκομαι, D.
δέμ-ω *build* (ἔδειμα, δέδμημαι) 529 D, 1.
δέρκ-ομαι *look* (ἔδρακον, δέδορκα) 508 D, 31.
δέρ-ω, δείρω *flay* (δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην) 508, 12.
δεύ-ομαι *lack* (ἐδεύησε, δεήσε) 510 D, 5.
δέχ-ομαι *receive* (δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην) 499; ἐδέγμην, δέκτο 489 D, 38; δέχαται 363 D.
δέ-ω *bind* (δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην) 504, 1.
δέ-ω *lack* (δεήσω, ἐδέησα, δεδέηκα, -μαι, ἐδεήθην) 510, 5.
δηριά-ομαι *quarrel* (ἐδηρίνθην) 509 D, 20.
διαιτά-ω *live* (διήτησα) 362 b.
δια-λέγ-ομαι *converse* (διελέχθην) 497 a.
διανοέομαι *meditate* (διενοήθην) 497 a.
διδάσκω *teach* (διδάξω, ἐδίδαξα, δεδίδαχα, -γμαι, ἐδιδάχθην) 533, 8.
δίδημι *bind* = δέ-ω, 534, 2.
δι-δρά-σκω *escape* (δράσομαι, ἔδρᾱν, δέδρᾱκα) 530, 2.
δίδωμι *give* (δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην) 534, 4.
δίε, δίον 490 D, 5.
δί-ενται, ἐν-δίεσαν, δίωμαι, 538 D, 2.
δίζημαι *seek* (διζήσομαι) 538 D, 3.
διψά-ω *thirst* (διψῇ, διψήσω) 412.
διώκ-ω *pursue*, διωκάθω, 494.
δοκέ-ω *seem* (δόξω, ἔδοξα, δέδογμαι, ἐδόχθην) 509, 3.
δόσκον (δίδωμι) 534 D, 4.
δουπέ-ω *sound* (ἐγδούπησα) 509 D, 9.
δραμ-οῦμαι, ἔ-δραμον etc.; see τρέχω, 539, 5.
δρά-ω *do* (δράσω, ἔδρᾱσα, δέδρᾱκα, δέδρᾱμαι, ἐδράσθην) 505, 1.
δύνα-μαι *can* (δυνήσομαι, δεδύνημαι, ἐδυνήθην) 535, 5; 487.
δύνω = δύω, 507 D, 3.
δῡ́-ω *enter* (δύσω, ἔδῡσα, ἔδῡν, δέδυκα, -ῡκα, δέδυμαι, ἐδύθην) 507, 3.

Ἐά-ω *permit* (εἴων, εἴᾱκα) 359.

ἐγείρω *rouse* (ἐγερῶ, ἤγειρα, ἠγρόμην, ἐγρήγορα, ἐγήγερμαι, ἠγέρθην) 518, 5; ἔγρω, -ομαι, ib.

ἔδ-ομαι, ἐδήδοκα, see **ἐσθίω,** 539, 3.

ἔδ-ω *eat*, **ἔδ-μεναι** 538 D, 9.

ἕζομαι *sit* 517, 7; see **καθέζομαι.**

ἐθέλ-ω *wish* (ἐθελήσω, ἠθέλησα, ἠθέληκα) 510, 10.

ἐθίζω *accustom* (εἴθισα, εἴθικα) 359.

εἶδον *saw*; see **ὁράω,** 539, 4.

εἰδ-ώς, εἰδ-έναι (**οἶδα**) 491.

εἴκ-ω, εἰκάθω *yield*, 494.

εἰκ-ώς, εἰκ-έναι (ἔοικα) 492, 7; **εἶκε, ἔϊκτην** etc. D.

εἵλω *press* (ἕλσα, ἔελμαι, ἐάλην, ἑάλει), εἰλέω, εἱλέω, ἵλλω, ἴλλω, 518 D, 23.

εἶμαι, εἵατο (ἕννῡμι) 526 D, 1.

εἰμί *am* (ἔσομαι) 537, 1; 478; **ἦα, ἔα, ἔον, ἔην, ἦην, ἔοις, ἔσσο** etc. 478 D.

εἶμι *go* (**ἦα, ἴμεν**) 536, 1; 477; **ἴθι, ἴτε, ἴσαν,** (ἐ)εισάμην, 477 D.

εἶνυον (ἕννῡμι) 526 D, 1.

εἶπ-ον *said* (ἐρῶ, εἴρηκα, -μαι, ἐρρήθην) 539, 8; εἴρω, ἐν(ν)-έπω, ἔνισπον, ἐνίψω, D.

εἴργ-νῡμι, εἴργω *shut in* (εἴρξω, εἶρξα, εἶργμαι, εἴρχθην) 528, 4; εἴργω ib.; ἐέργω, ἐέρχατο, εἴργαθον, D.

εἴρ-ομαι = ἔρομαι, 508 D, 14.

εἰρύ-αται, εἴρῡτο, εἴρυσθαι, εἰρύσσομαι, etc. 538 D, 6.

εἴρω *say* 539 D, 8.

εἴρω *join* (ἐρμένος) 369 D.

εἶσα (ἔσσαι, ἔσᾱς) 517 D, 7.

ἔϊσκω, ἴσκω *liken* 533 D, 15.

εἴωθα *am wont* 369; ἔωθα D.

ἐλαύνω *drive*, ἐλῶ, ἤλασα, ἐλήλακα, -μαι, ἠλάθην) 521, 1; ἐλάω ib.

ἐλέγχ-ω *convict* (ἐλήλεγμαι) 368.

ἑλ-εῖν, εἷλον, see **αἱρέω,** 539, 1.

ἐλεύσομαι, ἐλήλυθα; see **ἔρχομαι,** 539, 2.

ἐλήλατο, ἐληλέδατο, 521 D, 1; 464 D a.

ἐλθ-εῖν, ἦλθον, see **ἔρχομαι,** 539, 2.

ἑλίσσω *wind* (εἵλισσον) 359.

ἕλκ-ω *drag* (ἕλξω, εἵλκυσα, εἵλκυκα, εἵλκυσμαι, εἱλκύσθην) 503, 19; ἑλκέω D.

ἔλπ-ω *hope* (ἔολπα) 508 D, 32.

ἐμέ-ω *vomit* (ἤμεσα) 503, 11.

ἐναίρω *slay* (ἤναρον, ἐνήρατο) 518 D, 24.

ἐναντιόομαι *oppose* (ἠναντιώθην) 497 a.

ἐνεγκ-εῖν, ἤνεγκα, -ον, ἐνήνοχα, ἐνήνεγ-μαι; see **φέρω,** 539, 6; **ἤνεικα, -ον,** D.

ἐνέπω, ἐννέπω, ἐνίσπε(s), ἐνίψω, ἐνι-σπήσω; 539 D, 8.

ἐπ-ενήνοθε 368 D.

ἐνθῡμέ-ομαι *consider* (ἐνεθῡμήθην) 497 a.

ἐνίπ-τω *chide* (**ἠνίπαπον, ἐνένῑπον**) 513 D, 20.

ἐνίσσω (= **ἐνίπτω**) 515 D, 3.

ἐννοέομαι *consider* (ἐνενοήθην) 497 a.

ἔννῡμι, ἀμφι-έννῡμι *clothe* (ἀμφιῶ, -έσο-μαι, ἠμφίεσα, ἠμφίεσμαι) 526, 1; εἵνυον, ἕσσα, εἷμαι, ἕσται, εἵατο, D.

ἐνοχλέ-ω *annoy* (ἠνώχλησα, -κα) 361 a.

ἔοικα *am like* (ἐώκη, εἰκώς; εἴξω) 492, 7.

ἔοργα, ἔωργεα 514 D, 14.

ἑορτάζω *keep festival* (ἑώρταζον) 359 d.

ἐπιμέλομαι *care* (ἐπεμελήθην) 497 a.

ἐπίστα-μαι *understand* (ἐπιστήσομαι, ἠπιστήθην) 535, 6; 487.

ἕπ-ομαι *follow* (ἕψομαι, ἑσπόμην) 508, 13; ἕπ-ω, ἕσπον, σπεῖο, D.

ἔρα-μαι *love* 503, 2; 535, 7.

ἐρά-ω *love* (ἠράσθην) 503, 2.

ἐργάζομαι *work* (εἴργασμαι) 359.

ἔργω = **εἴργω,** 528 D, 4.

ἔρδω *do* (ἔρξω, ἔρξα) 514, 14; ἔοργα, ἐώργεα D.

ἐρείδ-ω *lean* (ἐρήρεισμαι, ἐρηρέδατο) 464 D a.

ἐρείκω *rend* (ἤρικον, ἐρήριγμαι) 511 D, 18.

ἐρείπω *overthrow* (ἐρείψω, ἐρείφθην) 511, 6; ἤριπον, ἐρήριπα D.

ἐρέσσω *row* 516, 4; ἤρεσα D.

ἐρεύγομαι *spew* (ἤρυγον), ἐρυγγάνω, 511 D, 19.

ἐρεύθω *redden*, **ἐρυθ-αίνομαι,** 511 D, 20.

ἐριδ-αίνω *contend* (-ήσασθαι), ἐριδμαίνω, 522 D, 12.

ἔρ-ομαι *ask* (ἐρήσομαι, ἠρόμην) 508, 14; εἴρομαι, ἐρέ-ω, -ομαι, -είνω, D.

ἕρπ-ω, -ύζω *creep* (εἷρπον, εἵρπυσα) 359.

ἐρρ-ω *go* (ἐρρήσω, ἤρρησα, ἤρρηκα) 510, 7.

ἀπό-ερ-σα 431 D c.

ἐρύκ-ω *hold back* (ἤρυξα) 508, 15; ἠρῦκακον, ἐρῦκ-άνω, -ανάω, D.

ἐρῦομαι *preserve*, εἰρύαται, ἔρῦτο, etc. 538 D, 6.

ἑρύ-ω *draw* (εἵρυσα, εἵρῦμαι) 504 D, 11.

ἔρχ-ομαι *go* (ἐλεύσομαι, ἦλθον, ἐλήλυθα) 539, 2; ἤλυθον, ἦνθον, εἰλήλουθα, D.

ἐρ-ῶ, εἴρηκα, ἐρρήθην; see εἶπον, 539, 8.

ἐσθίω *eat* (ἔδομαι, ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἠδέσθην) 539, 3; ἔσθω, D.

ἔσκον (εἰμί) 478 D.

ἔσπετε 539 D, 8.

ἐσπόμην; see ἕπομαι 508, 13.

ἔσ-σα, ἔσ-ται (ἔννῡμι) 526 D, 1.

ἕσσαι, ἔσσομαι (ἵζω) 517 D, 7.

ἑστιά-ω *entertain* (εἱστίᾱσα, -κα) 359.

εὕδ-ω *sleep* 510, 8.

εὐλαβέ-ομαι *beware* (ηὐλαβήθην) 497 a.

εὑρ-ίσκω *find* (εὑρήσω, ηὗρον, ηὕρηκα, -μαι, ηὑρέθην) 533, 5.

ἀπ-εχθ-άνομαι *am hated* (-εχθήσομαι, -ηχθόμην, -ήχθημαι) 522, 6; ἔχθω, -ομαι, ib.

ἔχ-ω *have* (ἕξω, σχήσω, ἔσχον, ἔσχηκα, -ημαι) 508, 16; ὔχωκα, ἐπ-ώχατο, ἔσχεθον, D.

ἕψ-ω *boil* (ἑψήσω, ἥψησα) 510, 9.

ἔωμεν (ἄ-ω) 489 D, 19.

ἀν-έωνται (ἵημι) 476 D.

Ζά-ω *live* (ζῇ, ἔζη), Ion. ζώω, 412.

ζεύγ-νῡμι *yoke* (ζεύξω, ἔζευξα, ἔζευγμαι, ἐζύγην) 528, 5.

ζέ-ω *boil* (ζέσω, ἔζεσα) 503, 12.

ζώ-ννῡμι *gird* (ἔζωσα, ἔζω(σ)μαι) 527, 1.

Ἠβᾰ́-σκω *come to puberty*, ἡβά-ω (ἡβήσω, ἥβησα, ἥβηκα) 530, 3.

ᾔδη, ᾖσμεν etc. (οἶδα) 491; ἠείδη etc. D.

ἥδ-ομαι *am glad* (ἥσθην, ἡσθήσομαι) 497 a.

ἧμαι *sit* 537, 2; 483; εἵαται, ἕαται, 483 D.

ἧμι *say* (ἦν, ἦ) 535, 2.

Θάλ-λω *flourish* (τέθηλα) 518, 6; θαλέθων, τηλεθάων, D.

θάπ-τω *bury* (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 513, 4.

θείνω *beat* (θενῶ, ἔθενον) 518 D, 25.

θέλ-ω (θελήσω) = ἐθέλ-ω, 510, 10.

θέουσι, θέοιτο (τίθημι) 534 D, 1.

θέρ-ομαι *grow warm* 508, 17; θέρσομαι, θερέω, D.

θέω *run* (θεύσομαι) 512, 1.

θηλέ-ω = θάλλω, 518 D, 6.

θιγγάνω *touch* (θίξομαι, ἔθιγον) 523, 2.

θλά-ω *bruise* 503, 5.

θλίβ-ω *press* (θλίψω, ἔθλῑψα, ἐθλίφθην) 508, 1.

θνήσκω *die* (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.

θόρ-νυμαι = θρώσκω, 531, 5.

θράσσω *trouble* (ἔθραξα) 514, 8.

θραύ-ω *break* (θραύσω, ἔθραυσα, τέθραυ(σ)μαι, ἐθραύσθην) 505, 16.

θρέξομαι, ἔθρεξα; see τρέχω 539, 5.

θρέψω, ἔθρεψα; see τρέφω 508, 29.

θρύπ-τω *weaken* (θρύψω, ἔθρυψα, τέθρυμμαι) 513, 5.

θρώσκω *leap* (θοροῦμαι, ἔθορον) 531, 5.

θῡ́-νω, θῡ-νέω *rush* (= θῡ́-ω), 521 D, 10.

θῡ́-ω *sacrifice* (θύσω, ἔθῡσα, τέθυκα, τέθυμαι, ἐτύθην) 504, 2.

θύω *rush* 521 D, 10.

ἰά-ομαι *heal* (ἰᾱσάμην, ἰάθην) 499.

ἰαύω *sleep* (ἄεσα, ἄσαμεν) 506 D, 7.

ἰάχ-ω, ἰαχέ-ω *cry*, 508 D, 33.

ἰδ-εῖν, εἶδον; see ὁράω 539, 4.

ἴδ-μεν, ἴσθι, ἴσᾶσι (οἶδα), 491.

ἱδρύ-ω *seat* (ἱδρύθην, ἱδρύνθην) 469 D.

ἵζω *sit* 517, 7; εἷσα, ἑέσσατο D.

ἵημι *send* (ἧσω, ἧκα, εἷκα, εἷμαι, εἵθην) 534, 3; 476.

ἱκ-άνω, ἵκω 524 D, 2.
ἵκμενος 489 D, 47.
ἱκ-νέομαι *come* (ἵξομαι, ἱκόμην, ἶγμαι) 524, 2.
ἵλα-μαι *propitiate* (ἵληθι, ἵλαθι) 535 D, 10.
ἱλά-σκομαι *propitiate* (ἱλάσομαι, ἱλασάμην, ἱλάσθην) 530, 5; ἱλάομαι, ἵληκα D.
ἵλλω *roll* 518 D, 23.
ἱμάσσω *whip* (ἵμασα) 516 D, 9.
ἵπταμαι *fly* 508 D, 23.
ἴσᾰμι 491 D.
ἴσκω, ἐΐσκω *liken*, 533 D, 15.
ἵστημι *station* (στήσω, ἔστησα, ἔστην, ἕστηκα, ἐστάθην) 534, 5.
ἰσχάνω, ἰσχανάω, 506 D, 2.
ἴσχω = ἔχω, 506, 2.

καθέζομαι *sit* (καθεδοῦμαι) 517, 7.
καθεύδω *sleep* (καθευδήσω) 510, 8.
κάθημαι *sit* 537, 2; 484.
καθίζω *sit* (καθιῶ, καθιζήσομαι, ἐκάθισα or καθῖσα) 517, 7; καθεῖσα D.
καίνυμαι *surpass* (κέκασμαι) 528 D, 18.
καίνω *kill* (ἔκανον) 518, 7.
καίω, κᾶω *burn* (καύσω, ἔκαυσα, κέκαυκα, -μαι, ἐκαύθην), 520, 1; ἔκηα, κέᾱς, ἐκάην D.
καλέ-ω *call* (καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην) 504, 5.
προ-καλίζομαι, κικλήσκω, 504 D, 5.
καλύπτω *cover* (καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην) 513, 6.
κάμ-νω *am weary* (καμοῦμαι, ἔκαμον, κέκμηκα) 521, 7.
κάμπ-τω *bend* (κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην) 513, 7.
καυάξαις 528 D, 1.
κεδά-ννῡμι, κίδνημι *scatter*, 525 D, 4.
κεῖ-μαι *lie* (κείσομαι) 536, 2; 482; κέαται, κέσκετο, κείω, κέω, 482 D.
κείρω *shear* (κερῶ, ἔκειρα, κέκαρμαι) 518, 8; ἔκερσα, ἐκάρην D.
κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.
κελαδέ-ω *roar* (κελάδων) 509 D, 10.
κελεύ-ω *bid* (κελεύσω, ἐκέλευσα, κεκέλευκα, -σμαι, ἐκελεύσθην) 505, 18.
κέλ-λω *land* (κέλσω, ἔκελσα) 422 b, 431 c.
κέλ-ομαι *command* (ἐκεκλόμην) 508 D, 34.
κεντέ-ω *goad* (κένσαι) 509 D, 11.
κερά-ννῡμι *mix* (ἐκέρασα, κέκρᾱμαι, ἐκράθην, ἐκεράσθην) 525, 1; κεράω, κεραίω D.
κερδαίνω *gain* (κερδανῶ, ἐκέρδᾱνα, κεκέρδηκα) 519, 6.
κευθάνω = κεύθω 511 D, 12.
κεύθω *hide* (κεύσω, ἔκευσα, κέκευθα) 511, 12.
κεχλᾰδώς, -*οντας* 455 D a.
κήδ-ω *trouble* (κεκαδήσομαι) 510 D, 21.
κηρῦσσω *proclaim* (κηρύξω, ἐκήρῡξα, κεκήρῡχα, -γμαι, ἐκηρύχθην) 514, 2.
κιγχάνω *reach* (κιχήσομαι, ἔκιχον) 523, 3.
κίδνημι = κεδά-ννῡμι, 529 D, 8.
κικλήσκω = καλέω, 530 D, 12.
κῑ-νυμαι *move* (ἔκιον, ἐκῑάθον) 526 D, 4.
κίρνημι, -νάω (= κερά-ννῡμι) 529 D, 2.
κιχ-άνω *reach* 523 D, 3; ἐκίχεις, κιχήτην, κιχῆναι etc., 538 D, 4.
κίχρημι *lend* (χρήσω, ἔχρησα, κέχρηκα, κέχρημαι) 534, 9.
κλάζω *resound* (κλάγξω, ἔκλαγξα, κέκλαγγα) 514, 12; ἔκλαγον, κεκληγώς, D.
κλαίω, κλάω *weep* (κλαύσομαι, -σοῦμαι, ἔκλαυσα, κέκλαυμαι) 520, 2.
κλά-ω *break* (ἔκλασα, κέκλασμαι, ἐκλάσθην) 503, 3.
κλεί-ω *shut* (κλείσω, ἔκλεισα, κέκλει(σ)-μαι, ἐκλείσθην) 505, 14.
κλείω, κλέω *celebrate*, 512 D, 8.
κλέπ-τω *steal* (κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην) 513, 8.
κλῄ-ω *shut* (κλῄσω, ἔκλησα, κέκλῃκα, κέκλῃμαι, ἐκλῄσθην) 505, 14.
κλῑ́νω *lean* (κλινῶ, ἔκλῑνα, κέκλιμαι, ἐκλίθην, -εκλίνην) 519, 1.
κλύω *hear* (ἔκλυον, κλῦθι, κέκλυθι, κλύμενος) 512 D, 8.

κναί-ω *scratch* (κναίσω, ἔκναισα, κέκναικα, -σμαι, ἐκναίσθην) 505, 11.

κνά-ω *scrape* (ἐκνήσθην) 505, 2.

κόπ-τω *cut* (κόψω, ἔκοψα, κέκοφα, -ομμαι, ἐκόπην) 513, 9.

κορέ-ννῡμι *satiate* (κεκόρεσμαι, ἐκορέσθην) 526, 2; κορέ(σ)ω, κεκορηώς, κεκόρημαι, D.

κορύσσω *equip* (κεκορυθμένος) 516 D, 10.

κοτέ-ω *am angry* (ἐκότεσα, κεκοτηώς) 504 D, 10,

κράζω *cry* (ἔκραγον, κέκρᾱγα) 514, 13.

κρέμα-μαι *hang* (κρεμήσομαι) 535, 8; 487.

κρεμά-ννῡμι *hang* (κρεμῶ, ἐκρέμασα, ἐκρεμάσθην) 525, 2.

κρήμναμαι (= κρέμα-μαι) 529 D, 3.

κρίζω *creak* (κρίκε, κέκρῑγα) 514 D, 20.

κρῑ́νω *judge* (κρινῶ, ἔκρῑνα, κέκρικα, -μαι, ἐκρίθην) 519, 2.

κρού-ω *beat* (κρούσω, ἔκρουσα, κέκρουκα, κέκρου(σ)μαι, ἐκρούσθην) 505, 21.

κρύπτω *hide* (κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην, -φην) 513, 10.

κτά-ομαι *acquire* (κέκτημαι) 365 b, 465 a.

κτείνω *kill* (κτενῶ, ἔκτανον, ἀπ-έκτονα) 519, 4; ἔκταν 489, 4.

κτίζω *found* (κτί-μενος) 489 D, 28.

ἀπο-κτίννῡμι *kill* 528, 6.

κτυπέ-ω *crash* (ἔκτυπον) 509 D, 12.

κυ-ΐσκομαι *conceive* (ἔκῡσα), κύω, κυέω, 532, 1.

κυλί-ω or κυλίνδω *roll* (ἐκύλῑσα, κεκύλῑσμαι, ἐκυλίσθην) 505, 5.

κυ-νέω *kiss* (ἔκυσα) 524, 3.

κῡπ-τω *stoop* (κῦψω, ἔκῡψα, κέκῡφα) 513, 11.

κυρέ-ω *happen* (ἔκυρσα), κῦρ-ω, 509, 4.

Λαγχάνω *get by lot* (λήξομαι, ἔλαχον, εἴληχα, -γμαι, ἐλήχθην) 523, 4; λάξομαι, λέλαχον, λέλογχα D.

λάζομαι *take* 515 D, 5.

λαμβάνω *take* (λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην) 523, 5; λάμψομαι, λελάβηκα, D.

λάμπ-ω *shine* (λαμψω, ἔλαμψα, λέλαμπα) 508, 18.

λανθάνω *lie hid* (λήσω, ἔλαθον, λέληθα, -σμαι) 523, 6; λέλαθον D.

λάσκω *speak* (λακήσομαι, ἐλάκησα, ἔλακον, λέλᾱκα) 533, 9; ληκέω D.

λέγ-ω *gather* (λέξω, ἔλεξα, εἶλοχα, εἴλεγμαι, ἐλέγην) 508, 19 a; ἐλέγμην D.

λέγ-ω *speak* (λέξω, ἔλεξα, εἴρηκα, λέλεγμαι, ἐλέχθην) 508, 19 b.

λείπω *leave* (λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην) 511, 7.

λεύ-ω *stone* (λεύσω, ἔλευσα, ἐλεύσθην) 505, 19.

λεχ- *lay* (ἔλεκτο, λέχθαι, λέγμενος) 489 D, 40.

λήθω = λανθάνω, 511, 1.

ληθάνω *make forget* 523 D, 6.

ληκέω = λάσκω, 533 D, 9.

λιμπάνω = λείπω 511, 7.

λίσσομαι, λῑτ-ομαι *pray*, 516 D, 11.

λιχμά-ω *lick* (λελειχμότες) 509 D. 21.

λού-ω *wash* (ἔλου, λοῦμαι, λόε) 412 b.

λῡ́-ω *loose* (λῡ́σω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην) 504, 3; ἐλύμην D.

Μαίνομαι *am mad* (μανοῦμαι, μέμηνα, ἐμάνην) 518, 11.

μαίομαι *reach after* (μέμονα, μέμαμεν) μαιμάω, 520 D, 5; μώμενος ib.

μακ-ών (μηκάομαι) 509 D, 22.

μανθάνω *learn* (μαθήσομαι, ἔμαθον, μεμάθηκα) 523, 7.

μάρναμαι *fight* 529 D, 4.

μάρπ-τω *seize* (μέμαρπον, μεμάποιεν) 513 D, 21.

μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.

μάσσω *knead* (μάξω, ἔμαξα, μέμαχα, -γμαι, ἐμάγην) 514, 3.

μαχέομαι 510 D, 11.

μάχ-ομαι *fight* (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι) 510, 11.

μέδ-ομαι *attend to* (μεδήσομαι), μήδομαι, 510 D, 22.

μεθύ-σκω *intoxicate* (ἐμέθυσα, ἐμεθύσθην), μεθύω, 532, 2.

μείρομαι *receive part* (ἔμμορε, εἵμαρται) 518 D, 26.
μέλλ-ω *am about* (μελλήσω, ἐμέλλησα) 510, 13.
μέλ-ω *care* (μελήσω, ἐμέλησα, μεμέλημα, -ημαι, ἐμελήθην) 510, 12; μέμηλα, D.
μέμβλεται (μέλω) 510 D, 12.
μέμβλωκα (βλώσκω) 531, 2.
μεμετιμένος (μεθίημι) 476 D.
μέμονα; see *maíomai* 520 D, 5.
μέν-ω *remain* (μενῶ, ἔμεινα, μεμένηκα) 510, 14.
μεταμέλομαι *repent* (μετεμελήθην) 497 a.
μηκά-ομαι *bleat* (μακών, μεμηκώς) 509 D, 22.
μητιά-ω, μητίομαι *plan*, 509 D, 23.
μίγ-νῡμι, μίσγω *mix* (μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην, ἐμίγην) 528, 7; μῖκτο D.
μῑμέ-ομαι *imitate* (μεμίμημαι) 499 a.
μιμνήσκω *remind* (μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην) 530, 6.
μίμνω = μέν-ω, 506, 3.
μίσγω = μίγνῡμι, 528, 7; 533, 10.
μολ-εῖν, ἔ-μολ-ον (βλώσκω) 531, 2.
μύζω *suck* (ἐμύζησα) 517 D, 9.
μῡκά-ομαι *roar* (ἔμυκον, μέμῡκα) 509 D, 24.
μύ-ω *shut* (ἔμυσα, μέμῡκα) 504, 6.

Ναίω *dwell* (ἔνασσα, ἐνάσθην) 520 D, 6.
νάσσω *press* (νένασμαι) 517, 3; ἔναξα, D.
νεικέ-ω *quarrel* (ἐνείκεσα) 503 D, 21.
νέμ-ω *distribute* (νεμῶ, ἔνειμα, νενέμηκα, -ημαι, ἐνεμήθην) 510, 15.
νέομαι *go* 516 D, 12.
νέω *swim* (νευσοῦμαι, ἔνευσα, νένευκα) 512, 2.
νέ-ω *heap* (νήσω, ἔνησα, νένη(σ)μαι) 505, 4.
νήχ-ω *swim* 512 D, 2.
νίζω *wash* (νίψω, ἔνιψα, νένιμμαι, ἐνίφθην) 515, 2; νίπτομαι, D.
νίσσομαι *go* 516 D, 12.

Ξέ-ω *scrape* (ἔξεσα, ἔξεσμαι) 503, 13.
ξῠ́-ω *polish* (ἔξῡσα, ἐξῠ́σθην) 505, 9.

ὀδώδυσται 368 D.
ὄζω *smell* (ὀζήσω, ὤζησα) 517, 8; ὄδωδα, D.
οἴγ-ω *open* (ὤϊξα), οἴγνῡμι, 508 D, 20.
οἶδα *know* (ἴσᾶσι, εἰδώς, ᾔδη) 491.
οἰδ-άνω, οἰδέω *swell* (ᾤδησα, ᾤδηκα) 522, 7.
οἶκα, οἰκώς (ἔοικα) 492 D, 7.
οἰνοχοέ-ω *pour wine* (ἐφνοχόει) 359 D.
οἴ-ομαι, οἶμαι *think* (οἰήσομαι, ᾠήθην), 510, 16; οἴ-ω, ὀΐ-ω, ὀΐ-ομαι (ᾠισάμην, ᾠισθην) D.
οἶσω, οἶσε etc.; see φέρω 539, 6.
οἴχ-ομαι *am gone* (οἰχήσομαι) 510, 17; οἰχνέω, παρ-ῴχηκα, οἴχωκα, D.
ὀλισθ-άνω *slip* (ὤλισθον) 522, 8.
ὄλ-λῡμι *destroy* (ὀλῶ, ὤλεσα, ὤλόμην, ὀλώλεκα, ὄλωλα) 528, 8; ὀλέκω, οὐλόμενος, D.
ὄμ-νῡμι *swear* (ὀμοῦμαι, ὤμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμό(σ θην) 528, 9.
ὀμόργ-νῡμι *wipe* (ὀμόρξομαι, ὤμορξα, ὠμόρχθην) 528, 10.
ὀνίνημι *benefit* (ὀνήσω, ὤνησα, ὠνήμην, ὠνήθην) 534, 6.
ὄνο-μαι *blame* (ὠνοσάμην, ὠνόσθην) 538 D, 5.
ὀπυίω *wed* (ὀπῦσω) 520 D, 7.
ὄπωπα, ὄψομαι, ὤφθην; see ὁράω 539, 4.
ὁρά ω *see* (ὄψομαι, εἶδον, ἑόρᾱκα or ἑώρᾱκα, ἑώρᾶμαι or ὦμμαι, ὤφθην) 539, 4; ὄπωπα ib.
ὀργαίνω *enrage* (ὤργᾱνα) 431 b.
ὀρέγ-νῡμι, ὀρέγ-ω *reach* (ὀρωρέχαται), 528 D, 19.
ὀρῑ́νω *rouse* 528 D, 11.
ὄρ-νῡμι *rouse* (ὄρσω, ὦρσα, ὄρωρα) 528, 11; ὤρορον, ὦρτο, D.
ὀρούω *rush* 528 D, 11.
ὀρύσσω *dig* (ὀρύξω, ὤρυξα, ὀρώρυχα, -γμαι, ὠρύχθην) 514, 4.
ὄσσομαι *foresee* 515 D, 4.
ὀσφρ-αίνομαι *smell* (ὀσφρήσομαι, ὠσφρόμην, ὠσφράνθην) 519, 8.
οὐρέ-ω *make water* (ἐούρησα, -ηκα) 359.
οὐτά-ω *wound* (οὖτα), οὐτάζω, 507 D, 5.
ὀφείλω *owe* (ὀφειλήσω, ὠφείλησα,

ὄφελον, ὠφείλησα, ὠφειλήθην) 518, 12; ὀφέλλω, D.

ὀφέλλω *increase* (ὀφέλλειε) 518 D, 12.

ὀφλ-ισκάνω *incur* (ὀφλήσω, ὤφλον, ὤφληκα, -μαι) 522, 9.

Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.

παίζω *sport* (παιξοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.

παί-ω *strike* (παίσω or παιήσω, ἔπαισα, πέπαικα, ἐπαίσθην) 505, 12.

παλαί-ω *wrestle* (παλαίσω, ἐπάλαισα, ἐπαλαίσθην) 505, 13.

πάλ-λω *brandish* (ἔπηλα, -πεπαλών) 518 D, 27.

παμφαίνων, παμφανόων, 518 D, 19.

παροινέ-ω *behave drunken* (ἐπαρῴνουν, πεπαρῴνηκα) 362 a.

πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.

πάσχω *suffer* (πείσομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.

πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.

παύ-ω *make cease* (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.

πείθω *persuade* (πείσω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπείσθην) 511, 8; ἔπιθον ib.; πέπιθον, πεπιθήσω, πιθήσω, D.

πείκω *comb, shear* 509 D, 6.

πεινά-ω *hunger* (πεινῇ, πεινήσω) 412.

πείρω *pierce* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.

πείσομαι; see πάσχω, 533, 11.

πεκ-τέω *comb* (ἐπέχθην) 509, 6.

πελάζω *approach* (πελῶ, πλῆτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλναμαι, 514 D, 21.

πέλ-ομαι *move* (ἐπλόμην), πέλω, 508 D, 35.

πέμπ-ω *send* (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην) 508, 21.

πέπιθον, πεπιθήσω, 511 D, 8.

πέπληγον (πλήσσω) 514 D, 5.

πέπνῡμαι (πνέω) 512 D, 4.

πέπρωται, -μένος, 508 D, 37.

πέρδ-ομαι *pedo* (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.

πέρθ-ω *sack* (ἔπραθον) 508 D, 36.

πέρνημι *sell* (περάω, ἐπέρασα) 529 D, 5.

πέσσω *cook* (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 515, 1.

πέταμαι *fly* 508 D, 23.

πετά-ννῡμι *spread* (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.

πέτ-ομαι *fly* (πτήσομαι, πετήσομαι, ἐπτόμην) 508, 23.

πεύθομαι, = πυνθάνομαι, 511, 13.

πεφιδόμην, -ήσομαι 511 D, 11.

πέφνον, ἔπεφνον, πέφαμαι, πεφήσομαι 519 D, 9.

πήγ-νῡμι *fix* (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.

πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.

πίμπλημι *fill* (πλήσω, ἔπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήσθην) 534, 7.

πίμπρημι *burn* (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.

πινύ-σκω *make wise* (ἐπίνυσσα) 512 D, 4.

πί-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.

πιπίσκω *give to drink* (πίσω, ἔπῖσα) 532 D, 3.

πιπρᾰ́σκω *sell* (πέπρᾱκα, -μαι, ἐπρᾰ́θην) 530, 7.

πίπτω *fall* (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.

πίτνημι, -νάω (= πετά-ννῡμι) 529 D, 7.

πίτνω *fall* 521, 9.

πιφαύσκω *declare* 532 D, 4.

πλάζω *make wander* (ἔπλαγξα, ἐπλάγχθην) 398 b.

πλάσσω *mould* (ἔπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.

πλέκ-ω *twist* (ἔπλεξα, πέπλεγμαι, ἐπλάκην) 508, 24.

πλέω *sail* (πλεύσομαι, -σοῦμαι, ἔπλευσα, πέπλευκα, -σμαι) 512, 3.

ἐκ-πλήγνυσθαι 514, 5.

πλήθω *am full* (πέπληθα) 534, 7.

πλήσσω *strike* (πλήξω. ἔπληξα, πέπληγα, -γμαι, ἐπλήγην) 514, 5.

πλύνω *wash* (πλυνῶ, ἔπλῦνα, πέπλυμαι, ἐπλύθην) 519, 3.
πλώ-ω, = πλέω, 512 D, 3.
πνέω *blow* (πνεύσομαι, -σοῦμαι, ἔπνευσα, πέπνευκα) 512, 4.
πνῑ́γ-ω *choke* (πνῑ́ξω, ἔπνῑξα, πέπνῑγμαι, ἐπνίγην) 508, 2.
ποθέ-ω *desire* 504, 8.
ποιπνύ-ω *puff* 574.
πορ-εῖν, ἔ-πορ-ον, πέπρωται, 508 D, 37.
πορφῠ́ρ-ω *boil* 574.
ποτά-ομαι *fly* 508 D, 23.
πράσσω *do* (πρᾰ́ξω, ἔπρᾰξα, πέπρᾶγα, -χα, -γμαι, ἐπρᾰ́χθην) 514, 6.
πρήθω *burn* 534 D, 8.
πρίασθαι, ἐπριάμην; see ὠνέομαι, 539, 7.
πρῑ́-ω *saw* (ἔπρῑσα, πέπρῑσμαι, ἐπρῑ́σθην) 505, 6.
προθῡμέ-ομαι *am eager* (προνθῡμήθην) 497 a.
προνοέ-ομαι *foresee* (προυνοήθην) 497 a.
πτάρ-νυμαι *sneeze* (πταρῶ, ἔπταρον) 528, 13.
πτήσσω *crouch* (ἔπτηξα, ἔπτηχα) 514, 7; -πτήτην, πεπτηώς, D.
πτίσσω *pound* (ἔπτισα, ἔπτισμαι) 516, 7.
πτῠ́-ω *spit* (ἔπτυσα) 503, 20.
πτώσσω, = πτήσσω, 514, 7.
πυνθάνομαι *inquire* (πεύσομαι, ἐπυθόμην, πέπυσμαι) 523, 8.

Ῥαί-ω *shatter* (ῥαίσω, ἐῤῥάισθην) 505 D, 22.
ῥάπτω *sew* (ῥάψω, ἔῤῥαψα, ἔῤῥαμμαι, ἐῤῥάφην) 513, 12.
ῥέζω *do* (ῥέξω, ἔρεξα, ἐρέχθην) 514, 14.
ῥέω *flow* (ῥεύσομαι, ῥυήσομαι, ἐῤῥύηκα, ἐῤῥύην) 512, 5.
ῥήγ-νῡμι *break* (ῥήξω, ἔῤῥηξα, ἔῤῥωγα, ἐῤῥάγην) 528, 14.
ῥῑγέ-ω *shudder* (ἔῤῥῑγα) 509 D, 14.
ῥῑγό-ω *am cold* (ῥῑγῶν, ῥῑγῴην) 412 a.
ῥῖπτέ-ω, = ῥῖπτω, 509, 7.
ῥῖπτω *throw* (ῥῖψω, ἔῤῥῑψα, ἔῤῥῖφα, -μμαι, ἐῤῥῖφθην, ἐῤῥῖφην) 513, 13.
ῥῦ-ομαι *preserve* (ῥῦατο, ῥῦσθαι, ἐῤῥῠσάμην) 538 D, 7.
ῥυπό-ω *soil* (ῥερυπωμένος) 365 D.
ῥώ-ννῡμι *strengthen* (ἔῤῥωσα, ἔῤῥωμαι, ἐῤῥώσθην) 527, 2.

Σαίρω *sweep* (ἔσηρα, σέσηρα) 518, 14.
σαλπίζω *blow trumpet* (ἐσάλπιγξα) 398 b.
σαό-ω *save* (ἐσάωσα) 517 D, 5.
σβέ-ννῡμι *quench* (σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβηκα, ἐσβέσθην) 526, 3.
σέβ-ομαι *revere* (ἐσέφθην) 497 a.
σεί-ω *shake* (σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσείσθην) 505, 15.
σεύω *drive* (ἔσσευα, ἔσσυμαι, σύτο) 512 D, 9.
σήπω *make rot* (σήψω, σέσηπα, ἐσάπην) 511, 2.
σκάπτω *dig* (σκάψω, ἔσκαψα, ἔσκαφα, -μμαι, ἐσκάφην) 513, 14.
σκεδά-ννῡμι *scatter* (σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην) 525, 4.
σκέλ-λω *dry* (ἔσκλην) 518, 15; ἔσκηλα D.
σκέπ-τομαι, σκοπέ-ω *view* (σκέψομαι, ἐσκεψάμην, ἔσκεμμαι) 513, 15.
σκήπ-τω *prop* (σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην) 513, 16.
σκίδνημι (= σκεδάννῡμι) 529 D, 8.
σκώπ-τω *jeer* (σκώψομαι, ἔσκωψα, ἐσκώφθην) 513, 17.
σμά-ω *wash* (σμῇ) 412.
σό-ῃς, σόῃ, σόωσι, 517 D, 5.
σπά-ω *draw* (σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην) 503, 4.
σπείρω *sow* (σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην) 518, 16.
σπένδ-ω *pour* (σπείσω, ἔσπεισα, -σμαι) 421 a, 429, 463 c.
ἔνι-σπον, ἔ-σπ-ετε, 539 D, 8.
στάσκον (ἵστημι) 534 D, 5.
στείβω *tread* (ἔστειψα, ἐστίβημαι) 511, 9.
στείχω *march* (ἔστιχον) 511, 10.
στέλ-λω *send* (στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην) 518, 17.
στέργ-ω *love* (στέρξω, ἔστερξα, ἔστοργα) 508, 25.

στερ-ίσκω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθην) 533, 6; στέρομαι ib.

στεῦ-ται *threatens*, στεῦ-το, 538 D, 8.

στόρ-νῡμι *spread* (στορῶ, ἐστόρεσα) 528, 15.

στρέφ-ω *turn* (στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστράφην) 508, 26.

στρώ-νῡμι *spread* (στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην) 527, 3.

στυγέ-ω *hate* (ἔστυγον) 509 D, 15.

σφάζω or σφάττω *slay* (σφάξω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην) 514, 15.

σφάλ-λω *trip* (σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην) 518, 18.

σχεθεῖν, ἔσχεθον, σχήσω; see ἔχω, 508, 16.

σῴζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω-(σ)μαι, ἐσώθην) 517, 5.

Τα-θῆναι, ἐτάθην, τέτακα; see τείνω, 519, 5.

τάμνω = τέμνω 521 D, 8.

τανύ-ω *stretch* (ἐτάνυσα, τετάνυσμαι) 519 D, 5.

ταράσσω *trouble* (ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην) 514, 8.

τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην) 514, 9.

ταφ-ῆναι, ἐτάφην; see θάπτω, 513, 4.

ταφ-ών, τέθηπα *am amazed*, 511 D, 16.

τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην) 519, 5.

τεκ-εῖν, ἔτεκον, τέτοκα; see τίκτω, 506, 5.

-τελέ-ω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην) 503, 14.

τέμω = τέμνω 521 D, 8.

τέμ-νω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέτμηκα, -μαι, ἐτμήθην) 521, 8.

τέρπ-ω *delight* (τέρψω, ἔτερψα, ἐτέρφθην) 503, 27; τεταρπόμην D.

τέρσ-ομαι, τερσαίνω *dry* 508 D, 38.

τεταγών *having seized* 436 D.

τετίημαι *grieve*, τετιηώς 446 D.

τέτμον *attained*, 436 D.

τετραίνω *bore* 506, 6.

τεύχω *make* (τεύξω, ἔτευξα, τέτυγμαι) 511, 14; τέτυκον, -όμην, D.

τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκην) 511, 3.

τηλεθάων *blooming* 518 D, 6.

τίθημι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην) 534, 1.

τίκτω *bear* (τέξομαι, ἔτεκον, τέτοκα) 506, 5.

τί-νω *pay* (τίσω, ἔτῑσα, τέτῑκα, τέτισμαι, ἐτίσθην) 521, 4; τίνῡμι D.

τιταίνω *stretch* 519 D, 5.

τιτράω *bore* (ἔτρησα, τέτρημαι) 506, 6.

τιτρώσκω *wound* (τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην) 531, 6; τρώω D.

τιτύσκομαι *aim* 533 D, 16.

τλα-, ἔτλην *endured* 489, 7; τέτληκα 492 D, 10.

τμήγω *cut* (ἔτμαγον) 511 D, 17.

τραπ-είομεν (τέρπω) 508 D, 27.

τράπω, τραπέω, = τρέπω, 508 D, 28.

τράφω, = τρέφω, 508 D, 29.

τρέπ-ω *turn* (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην) 508, 28.

τρέφ-ω *nourish* (θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτράφην) 508, 29.

τρέχ-ω *run* (δραμοῦμαι, ἔδραμον, δεδράμηκα, -μαι) 539, 5; θρέξομαι, ἔθρεξα ib.; τράχω, δέδρομα, D.

τρέ-ω *tremble* (ἔτρεσα) 503, 15.

τρίβ-ω *rub* (τρίψω, ἔτρῖψα, τέτριφα, τέτρῖμμαι, ἐτρίβην) 508, 3.

τρίζω *squeak* (τέτρῑγα) 514, 16.

τροπέω, = τρέπω, 508 D, 28.

τρώγω *gnaw* (τρώξομαι, ἔτραγον, τέτρωγμαι) 511, 4.

τρώω, = τιτρώσκω, 531 D, 6.

τυγχάνω *happen* (τεύξομαι, ἔτυχον, τετύχηκα) 523, 9.

τύπ-τω *strike* (τυπτήσω, ἐτύπην) 513, 18.

τῡφ-ω *smoke* (τέθῡμμαι, ἐτύφην) 508, 4.

Ὑπισχνέομαι *promise* (ὑποσχήσομαι, ὑπεσχόμην, ὑπέσχημαι) 524, 5.

ὕ-ω *rain* (ὕσω, ὗσα, ὗσμαι, ὕσθην) 505, 10.

Φαγ-εῖν, ἔφαγον; see **ἐσθίω**, 539, 3.

φαείνω *shine* (**φαάνθην**) 518 D, 19.

φαίνω *show* (**φανῶ, ἔφηνα, πέφαγκα, πέφηνα, πέφασμαι, ἐφάνην, ἐφάνθην**) 518, 19; **φάε, πεφήσεται**, D.

φάργνῡμι, = **φράγνῡμι**, 528, 16.

φά-σκω, = **φημί**, 530, 8.

δια-φαύσκω, -φώσκω *dawn* 532 D, 4.

φείδομαι *spare* (**φείσομαι, ἐφεισάμην**) 511, 11; **πεφιδόμην, -ήσομαι**, D.

φέρτε 538 D, 10.

φέρ-ω *bear* (**οἴσω, ἤνεγκον** or **-κα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην**) 539, 6; **ἤνεικα** D.

φεύγω *flee* (**φεύξομαι** or **-οῦμαι, ἔφυγον, πέφευγα**) 511, 15; **πεφυζότες** D.

φημί *say* (**φήσω, ἔφησα**) 535, 1; 481; **ἐφάμην, φάσθαι**, etc., 481 D.

φθά-νω *anticipate* (**φθήσομαι** or **φθάσω, ἔφθασα, ἔφθην**) 521, 2.

φθείρω *corrupt* (**φθερῶ, ἔφθειρα, ἔφθαρκα, -μαι, ἔφθορα, ἐφθάρην**) 518, 20.

φθί-νω *perish* (**φθίσω, ἔφθισα, ἔφθιμαι**) 521, 5; **ἐφθίμην, φθινύθω**, D.

φιλέ-ω *love* (**ἐφῐλάμην**) 509 D, 16.

φιλοτῑμέ-ομαι *am ambitious* (**ἐφιλοτῑμήθην**) 497 a.

φλά-ω *bruise*, = **θλά-ω**, 503, 5.

φλέγ-ω, φλεγέθω *blaze*, 494.

φράγ-νῡμι, φράσσω *enclose* (**ἔφραξα, πέφραγμαι, ἐφράχθην**) 528, 16.

φράζ-ω *declare* (**φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην**) 514, 17; **ἐπέφραδον** D.

φρίσσω *bristle* (**ἔφρῑξα, πέφρῑκα**) 514, 10.

φυγγάνω, = **φεύγω**, 511, 15.

φυλάσσω *guard* (**φυλάξω, ἐφύλαξα, πεφύλαχα, -γμαι, ἐφυλάχθην**) 514, 11.

φύρ-ω *mix* (**φύρσω** aor., **πέφυρμαι**) 431 D c.

φῡ́-ω *produce* (**φῡ́σω, ἔφῡσα, ἔφῡν, πέφῡκα**) 507, 4.

Χάζω *make retire* (**ἐχασάμην**) 514, 18; **κέκαδ-ον, -ήσω**, D.

χαίρω *rejoice* (**χαιρήσω, κεχάρηκα, -μαι, ἐχάρην**) 518, 21; **κεχαρόμην, κεχαρημένος**, D.

χαλά-ω *loosen* (**ἐχάλασα, ἐχαλάσθην**) 503, 6.

χανδάνω *contain* (**χείσομαι, ἔχαδον**) 523 D, 10.

χά-σκω *gape* (**χανοῦμαι, ἔχανον, κέχηνα**) 530, 9.

χέζω *caco* (**χεσοῦμαι, ἔχεσα, κέχοδα, κέχεσμαι**) 514, 19.

χέω *pour* (**χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην**) 512, 6; **χείω, ἔχευα, χύτο**, D.

χό-ω *heap* (**χώσω, ἔχωσα, κέχωκα, κέχωσμαι, ἐχώσθην**) 505, 8.

ἐ-χραισμ-ον, ἐχραίσμησα, 509 D, 17.

χρά-ομαι *use* (**χρῆται**) 412.

χρά-ω *give oracle* (**χρήσω, ἔχρησα, ἐχρήσθην**) 505, 3.

χρή *oportet* (**χρήσει**) 535, 3; 486.

χρῑ́-ω *anoint* (**χρῑ́σω, ἔχρῑσα, κέχρῑ(σ)μαι, ἐχρῑ́σθην**) 505, 7.

χρώζω, χροΐζω, χρώ-νῡμι *color* (**κέχρωσμαι, ἐχρώσθην**) 517, 6.

χύτο (**χέω**) 512 D, 6.

Ψά-ω *rub* (**ψῇ**) 412.

ψύχ-ω *cool* (**ψύξω, ἔψῡξα, ἔψῡγμαι, ἐψύχθην, ἐψύχην**) 508, 5.

Ὠθέ-ω *push* (**ὤσω, ἔωσα, ἔωσμαι, ἐώσθην**) 509, 8.

ὠνέ-ομαι *buy* (**ὠνήσομαι, ἐπριάμην, ἐώνημαι, ἐωνήθην**) 539, 7.

GREEK INDEX.

NOTE.—The references are made in all cases to the *sections*, not the pages, of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

This index does not cover the Classified List of Verbs, sections 502–539. To find any of the verbs or verbal forms contained in that list, consult the foregoing Alphabetical List of Verbs.

Α, quant. 9 ; pronunc. 11.
α, ε, ο, interch. 28. 448 a. 451 a. 435 a. 455 a. 460 a. 469. 471. 544 c. 545 b. 548. 575 a, b.
α, η, interch. 32. 394. 451 c. 511.
α to ε 183 D. 190 D. 433 a.
α to ει 33 D. 444 D.
ᾱ to η 33. 138. 146. 412. 421 b. 429. 431 a. 451 b. 444 D.
ᾱ for αι 35.
ᾱ after ε, ι, ρ, 30. 138. 140. 146. 222 a. 431 a.
ᾱ for η 30 D (2). 138 D b. 146 D. 363 D. 376 D a 431 a, b. 442.
α for η 139 D. 451 D c.
ᾱ for ω 409 D g.
α- priv. 589 ; bef. *F* 589 b ; in adj. w. gen. 753 c.
α-, ᾱ-, to η- (augm.) 356.
-α- theme-vowel 415 a. 444 D. 451 c. 489. 525. 535.
-ᾱ-stems 134 ; in comp. 575 a, b.
-ᾰ- form. suff. 548.
-α- tense-suffix 372. 450. 455 a. 490.
-α quant. 136. 138–9. 146–7. 192. 208 c. 222 a, c.
-α acc. sing. 133. 169. 179 a ; voc. sing. masc. 147 ; neut. pl. 123 (3). 151 b. 133.
-ᾱ gen. sing. for ου 149.
-α adv. 258.
ᾱͅ diphth. 13 ; pronunc. 14 c.
αα, αᾳ̈, for αε, αη 409 D.
ἀγαθός comp. 254, 1 ; adv. εὖ 258.
ἄγαμαι pass. dep. 497 a, b ; w. gen. 744.
ἀγανακτέω w. dat. 778 ; ἀγαν. εἰ 926 ; w. part. 983.
ἀγαπάω w. dat. 778 ; ἀγαπῶ εἰ 926 ; w. part. 983.
ἀγγέλλω pass. pers. 944 a ; w. part. 981.
ἄγε δή 1037, 4.
ἀγείρω accent 389 D a ; syncope, 437 D ; ἠγερέθονται 494.
ἀγήρως (-αος) 160.
ἀγκάλη 213 D.
ἀγνοέω w. gen. 733 ; w. part. 982.
ἀγνοιᾱ 139 e ; ἀγνοιᾱͅ 776.
ἄγνῡμι 72 D. 451 c, aug. 359 ; redupl. 369 ; pf. intr. 501.
ἀγνώς 246.
ἀγορά wt. art. 661 ; ἀγορῆθεν 217 D.
ἀγός 548 b.
ἀγρόμενοι (ἀγείρω) 437 D.
ἀγρός wt. art. 661.
ἀγρότερος, ἄγριος, 248 D.
ἄγχι, -οῦ, compar. 260 D.
ἄγω aor. 436 ; w. gen. 738 b ; mid. 813 ; ἄγων *with* 968 b.
ἀγωνίζομαι mid. 817 ; πάλην 716 a.
-αδ- verb-themes 424.
ἀδελφός voc. sing. 155 a.
ἀδήσειε, ἀδηκώς, 363 D.
ἀδικέω fut. mid. 496 a ; w. part. 985 ; pres. for pf. 827.
ἀδύνατα for ἀδύνατον 635 ; ἀδύνατον ὄν 973.
ᾄδω fut. mid. 495.
ἄδωρος χρημάτων 753 c.
αε to αα, etc. 409 D a ; 493 b.
-αει to -αᾱͅ, etc. 409 D a.
ἀεί 35.
ἀεικής 40 b. (*F*) 589 b.
ἀείρω 40 b. 494.
ἀέκων 37 D f. 589 b.
-αζω vbs. 398. 514 ff. 446 a ; der. 571, 6 ; fut. 424.
αη, αῃ, to αα, etc. 409 D a.
ἀηδών, ἀηδοῖ, 200.
ἄημι 414 D.
ἀήρ 216 D. 22.
Ἀθάνᾱ 30 D (2).
Ἀθήνᾱζε 219 a ; -ηθεν 218 ; -ησι 220.
ἀθλέω 356 a.
ἀθρέω w. μή 887 c.
ἀθρόος, -όᾱ, 222 a.

'Αθως 161 ; 'Αθόως 159 D.
αι 13 ; pronun. 14 a.
-αι elided 80 D ; short for accent 102 a. 386 ; 2 sing. for σαι 383, 4. 462 D.
αἰ for εἰ 870 a.
Αἴας 15 a.
αἰδέομαι pass. dep. 497 a ; w. acc. 712.
Ἀΐδης (Ἄιδης) 73 D. 216 D. 23 ; Ἀϊδόσδε 219 D ; ἐν (εἰς) Ἄιδου 730 a.
αἰδοῖος 545 a.
Ἀϊδωνεύ-ς 216 D. 23.
αἰδώς 196.
αἰϜεί 72 D.
αἴθε for εἴθε 870 b.
αἰθήρ 165. 215 a.
Αἰθίοψ 174. 213 D.
αἰκής 40 b. 589 b.
-αιμι for -αω 409 D h.
-αινα 1 decl. 139 a.
-αινω denom. 571. 7.
-αιο-ς adj. 564 b.
αἱρέω augm. aor. 359 a ; pf. 368 D ; w. two acc. 726 ; w. gen. 745 ; mid. 816 ; pass. 819 d.
αἶρω 40 b. 431 b.
-αις, -αισι(ν), dat. pl. 142. 142 D (c).
-αις in acc. pl. 143 D.
-αισα for -ᾶσα 34 D. 242 D.
αἰσθάνομαι w. acc. or gen. 712 b. 742 ; w. part. 982.
αἰσχρός compar. 253.
αἰσχύνομαι w. acc. 712 ; w. dat. 778 ; w. part. or inf. 983, 986 ; ᾐσχύνόμην without ἄν 897 b.
-αίτερος, -αίτατος 250 a.
αἰτέω w. two acc. 724.
αἴτιος w. gen. 753 e.
αἰχμητά 147 D.
ἄϊω 356 a.
ἀκάκητα 147 D.
ἄκανθα 139 e.
ἀκαχμένος 53 D a. 368 D.
ἀκηχέδαται (ἀχέω) 464 D a.
-άκις adv. 297.
ἀκμή 53 a.
ἀκο(υ)ή 44.
ἀκόλουθος w. gen. 754 d ; w. dat. 772 b.
ἀκούω 2d perf. 450 a. 368 ; fut. mid. 495 ; w. gen. 742 and c ; w. part. 982 ; *am called* 820 ; pres. 827.
ἄκρᾱτος compar. 251 b.
ἀκροάομαι w. gen. 742 and c.
ἀκρόπολις 585 b ; wt. art. 661.
ἄκρος w. art. 671.
ἀκτίς(-ν-) 166.
ἄκων 37 D f. 589 b ; adj. for adv. 619 a ; gen. abs. 972 b.
ἄλαλκον (ἀλέξω) 436 D.
ἀλάομαι 368 D ; accent 389 D b ; pass. dep. 497 a.
ἀλαπάζω 398 D.
ἀλγεινός, ἀλγῑ́ων, ἄλγιστος 254. 8.
ἄλειφαρ, -ατος 182.
ἀλείφω pf. 368. 451 d.
ἀλεκτρυών 165. [D.
ἀλέξω 2 aor. redupl. 436
ἀλέομαι, ἀλεύομαι, aor. 430 D.
ἀλήθεια 139. 545 a ; dat. 779 b.
ἀληθείη 139 D.
ἀληθής, ἄληθες 232 a.
ἅλις 72 D ; w. gen. 753 c.
ἁλίσκομαι 72 D ; augm. 359 ; 2 aor. 489, 13 ; w. gen. 745 ; w. part. 982.
ἀλκή, ἀλκί, 213 D.
ἀλκυών 166.
ἀλλά 1046, 2 ; ἀλλ' ἤ 1046, 2 c ; οὐ μὴν (μέντοι) ἀλλά 1035 c ; ἀλλὰ γάρ, ἀλλ' οὐ γάρ 1050, 4 d ; οὐ γὰρ ἀλλά 1050, 4 f.
ἀλλάσσω 346. 328. 452 ; w. gen. 746.
ἀλλήλων 268 ; 686 b.
ἄλλοθι 217.
ἄλλομαι aor. 431 b. 489 D, 35.
ἄλλος 267. 704 ; w. art. 653 ; appos. 705 ; w. gen. 753 g ; posit. 704 ; ἄλλος ἄλλο 704 a ; μέγιστος (μόνος) τῶν ἄλλων 755 b ; εἴ τις ἄλλος 905 ; ἄλλος ἤ 1045, 1 b ; ἄλλο τι (ἤ) 1015 b ; τί ἄλλο ἤ, οὐδὲν ἄλλ' ἤ 612.
ἄλλοσε 219 b.
ἀλλύω 84 D.
ἄλλως, τὴν ἄλλως 622 ; ἄλλως τε καί 1042 b.
ἀλόθεν 217 D.
ἅλς 85 b. 187 a.
ἅλσο, ἅλτο 489 D, 35.
ἀλυκτάζω redupl. 368 D.
ἀλώπηξ 175.
ἅλως 213.
ἅμα 80 c. 258 ; w. dat. 772 c ; w. part. 976.
ἅμαξα (ἄμαξα) 73 D.
ἁμαξιτός 152 c.
ἁμαρτάνω w. gen. 748 ; w. part. 985.
ἄμβροτος 60 D.
ἅμέ 261 D b.
ἀμείνων (ἀγαθός) 254, 1.
ἀμελέω w. gen. 742.
ἅμές, -έων, -ἵν, 261 D b.
ἀμήτωρ 589 a.
ἁμιλλάομαι pass. dep. 497 a.
ἄμμες, -ι(ν), -ε, 261 D. 17 D b. 87 D.
ἀμνήμων w. gen. 753 d.
ἀμνός 216. 2.
ἑμός, ἅμός, 269 D.
ἄμος 283 D.
ἄμπελος fem. 152.
ἀμπ-έχω, -ίσχω, 73 d.
ἀμπνύνθην (πνέω) 469 D.
ἀμύμων 31.
ἀμύνω with dat. 767 a ; mid. 813 a ; -άθω 494.
ἀμφί 110 ; w. case 791.
ἀμφιέννῡμι w. two acc 724 ; perf. 849.
ἀμφίς 88 D.

ἀμφισβητέω w. gen. 739 a; w. dat. 772.
ἀμφότεροι 296; *-ον, -α*, appos. 626 b; w. art. 673 a.
ἀμφοτέρωθεν w. gen. 757.
ἄμφω 296; w. art. 673 a.
-αν- verb-themes, 571, 8.
ἀν- priv. 589.
-ᾶν from *-άων* gen. pl. 141 D c; from *-ά-ειν* 410 b.
ἄν for **ἀνά** 84 D.
ἄν 857 ff; w. cond. sent. 889 ff; w. pot. opt. 872. 900; w. hyp. ind. 895; of customary action 835 and a; w. fut. ind. 845; w. subj. for fut. 868; w. final **ὡς, ὅπως**, 882; w. subj. in rel. clauses, 913. 934; w. inf. 964; w. part. 987; **ἄν** omitted 872 e. 894 b. 897 b. 898 b. 914 a, b. 921 a.
ἄν see **ἐάν.**
ἄν for **ἠ ἄν** 76 a.
ἀνά 110. 120; w. case 792.
ἄνα *up* 110. 120.
ἄνα voc. of **ἄναξ** 170 D b.
ἀναβιώσκομαι 817.
ἀναγκαῖος pers. constr. 944 a.
ἀνάγκη w. inf. 952.
ἀναμιμνήσκω w. two obj. 724.
ἄναξ 72 D. 170 D b.
ἀνάξιος w. gen. 753 f.
ἀνδάνω 72 D; augm. 359.
ἀνδράποδον 213 D.
-ανε- tense-suffix, see *-αν°|ε-*.
ἄνευ w. gen. 758.
ἄνευθε(ν) 87 D.
ἀνέχομαι 361 a; w. part. 983.
ἀν-έφγα, ἀν-έφχα 369.
ἀνήνοθε 368 D.
ἀνήρ 188 b. 60; as appos. (**ἄνδρες δικασταί**) 625 a; **ἀνήρ** 77 b.
ἀνθ' ὧν 999.
ἄνθρωπος 126; as appos. (**ἄνθ. γόης**) 625 a.
ἀνίημι 476 D.
-ανο- form. suff. 555.
-αν°|ε- tense-suff. 372. 402 b, c. 522.
ἀνοίγω aug. 359; red. 369.
ἀνομοίως w. dat. 773.
ἀνορθόω 361 a.
-αντ- stems in, 241.
ἀντάω 409 D a.
ἄντε for **ἐάντε** 1045, 2.
ἀντέχομαι w. gen. 738.
ἀντί 110; w. case 793; after compar. 648; **ἀνθ' ὧν** 999.
ἀντιάνειρα 246 D.
ἄντικρυ(ς), 88 D.
ἀντιποιέομαι w. gen. 739 a.
ἀνυστός w. superl. 651 a.
ἀνύω as fut. 427 D; **ἀνύσᾱς** 968 a.
ἄνω adv. compar. 260.
ἄνωγα 492 D, 11. 458 D; redupl. 363 D.
ἀνώνυμος 31.
ἄξιος w. gen. 753 f; w. inf. 952.
ᾱο, εω, interch. 36. 141 D b. 148 D, 2. 160. 409 D d.
αο to **ω**, etc. 409 D a; to **εᾳ** 409 D d.
-ᾱο for **-ου** gen. 148 D, 1.
ἀοιδή 37 D f.
ἀοιδιάει 409 D a.
ἄορ 166 D k.
αου to **ω**, etc. 409 D a; to **εου** 409 D d.
ἀπ- for **ἀπο-** 84 D.
ἀπαγορεύω w. part. 981.
ἄπαις 246; w. gen. 753 c.
ἀπαντάω fut. mid. 495; w. dat. 772.
ἅπαξ 288.
ἅπᾶς w. art. 672.
ἀπατάω pass. w. gen. 750 a.
ἀπάτωρ 245.
ἀπαυράω aor. 489 D, 20.
ἀπειλέω, ἀπειλήτην 412 D c.
ἀπίκαται, ατο 464 D a.
ἀπιστέω pass. 819 a.
ἁπλοῦς 223. 295 b.
ἀπό with case 794; compar. 260; **ἀφ' οὗ** 999 b.
ἀποαίνυμαι 526 D, 5.
ἀποδιδράσκω w. acc. 712 c.
ἀποδίδωμι w. gen. 746; mid. 816, 2.
ἀποέργαθε (**εἴργω**) 494.
ἀπόερσα 431 D c.
ἀποθνήσκω *am killed* 820.
ἀπολαύω fut. mid. 495; w. gen. 740.
Ἀπόλλων 185. 186.
ἀπονοέομαι pass. dep. 497 a.
ἀπορέω τι 716 b.
ἀποστερέω w. two acc. 724; w. gen. 748 a.
ἀπούρᾱς 489 D, 20.
ἀποφαίνω w. part. 981.
ἀποφεύγω w. gen. 745.
ἀπόχρη 486.
ἀππέμψει 84 D.
ἀπρεπής w. dat. 765.
ἅπτω mid. 816, 3; w. gen. 738; **ἅπτέον** 992.
ἀπωτέρω 260.
*-αρ-*stems, 164 a; *αρ-* nom. from st. in *-ατ-*, 182.
ἄρ for **ἄρα** 84 D. 1048, 1.
ἄρα 1048, 1. 120.
ᾶρα 1015. 1016. 120.
ἀραιός 72 D.
ἀραίρηκα (**αἱρέω**) 368 D.
ἀραρίσκω red. 368 D; aor. 436 D; **ἀραρυῖα** 451 D c.
ἀργᾶς, -ᾶντα 238 D.
Ἀργεῖοι 1 D.
ἀρείων 254 D, 1.
ἀρήγω 28 a.
ἀρημένος 363 D.
ἀρήν 216, 2.
Ἄρης 94 D. 216, 1.
-αριο- form. suff. 558, 2.
ἀριστερᾰ́ wt. art. 661.
ἀριστεύς 206 D.
ἄριστος (**ἀγαθός**) 254, 1.
αρν- (**ἀρνός, ἄρνες,**) 216, 2.
ἀρνέομαι pass. dep. 497 a.
ἀρόω 409 D c.
ἅρπαξ 246.
-αρτ- stems in, 182.

ἀρχαῖος 545 a.
ἀρχή; (τὴν) ἀρχήν 719 a.
-αρχος comp'ds, accent 582 c.
ἄρχω fut. mid. 496 a; w. gen. 741. 819 a; aor. 841; ἄρχομαι mid. 816, 4; w. gen. 738; w. part. 981; ἵν' ἄρξωμαι 883; ἀρχόμενος 968 a.
ἀρωγός 28 a. 544 c.
-ασ- stems in, 164 b. 190 ff.
-ας nom. from st. in -ατ- 183.
-ᾱς nouns of number 295 d.
-ας acc. pl. 133. 169 a, b.
-ᾱς acc. pl. 143. 208 c.
-ᾱσι dat. and loc. 220 and a.
-ᾱσι 3 pl. 377. 385, 7. 455 a.
-α-σκον iterat. 493 a.
ἄσμενος 251 b. 489 D, 46.
ἀσπίς coll. 609; ἐπ'(παρ') ἀσπίδα 661.
ἄσσα 277 b; ἄσσα 280 D.
ἆσσον compar. 260 D. 255 D.
ἀστήρ 188 a.
ἀστράπτει subj. om. 602c.
ἄστυ 72 D. 201–2; wt. art. 661.
ἀσύνδετον 1039.
-ατ- stems 164 a. 181 ff. 571, 8.
-αται, -ατο, 3 pl. 376 D d. 415 D c. 464 a.
ἀτάρ 1047, 2.
ἀταρπός 64 D.
ἄτε 1054, 5; w. part, 977.
ἄτερος 77 d.
Ἀτθίς 52 a.
-ατο for -ντο 3 pl., see -αται.
ἀτραπός 64 D. 152 c.
ἀτρέμα(ς) 88 D.
ἄττα 277 b; ἅττα 280 b.
αυ diphth. 13; pronunc. 14 a.
-αυ-stems 206; themes 401.
αὖ 1047, 1.
αὖθις 73 D.
αὐτάρ 1047, 2.
αὖτε 1047, 1.
αὐτή 16 a.
αὐτίκα w. part. 976.
αὖτις 73 D.
αὐτός 265;—Synt. 677 a. 678 ff. 690. 691, 2; w. and wt. art. 679; posit. 680; for refl. 684 a; for ἑ αὐτόν 687 a; w. dat. of accomp. 774 a; w. reflex. 644; αὐτὸς ὁ ἀνήρ and ὁ ἀνὴρ αὐτός 680 ff; ἐμὲ αὐτόν etc. 687; αὐτὸ τοῦτο 626 b; αὐτὰ ταῦτα 719 c;—ὁ αὐτός 265. 679. 680; w. dat. 773 a; ταὐτὸ τοῦτο 626 b.
αὐτός 77 b. 265.
αὐτοῦ gen. 673 b; adv. 760 a.
αὐτοῦ = ἑαυτοῦ 266.
ἀφαιρέω w. obj. 724. 748 a.
ἀφάρτερος (ἄφαρ) 255 D.
ἀφειδέω w. gen. 742.
ἄφενος 215 D b.
ἀφίημι w. gen. 736.
ἀφικνέομαι pf. mid. 464 D.
ἀφύη, ἀφυής 150.
Ἀχαιοί 1 D.
ἄχαρις compar. 252 D c.
ἀχέω (ἀκηχέδαται) 464 D a.
ἄχθομαι pass. dep. 497 a; w. dat. 778; w. part. 983.
Ἀχιλ(λ)εύς 47 D.
ἄχνυμαι accent 389 D b.
ἄχρι(ς) 80 b. 88 D. 920 ff. 1055, 8; w. gen. 758.
αω, εω, interch. 36. 141 D. 409 D d. 444 D.
αω to οω, etc., 409 D a.
-αω vbs 571, 2; desid. etc. 573; contr. 323. 409–12. 493 b; fut. 424.
ἄω 2 aor. 489 D, 19.
-άων gen. pl. 141 D a.

B, 24 ff; bef. τ-mute 51; bef. μ 53; bef. σ 54.
β for μ 60; in μ(β)ρ 60 D; to φ 452. 470. 464 a.
-βᾱ for βῆθι (βαίνω) 442.
βαδίζω fut. mid. 495.
βαθύς 229 D. 253 D.
βαίνω 2 aor. 489, 1; 2 pf. 490, 2; ἐβήσετο 428 D b; βείω 444 D; intr. 500, 2; perf. 849; w. cog. acc. 716 a rem.
Βάκχος 47. 91 a.
βάλλω 376 D d. 448 c. 466. 489 D, 21; aor. mid. 496 D. 440 D; βεβλήατο 464 D a; w. dat. 776; in comp. 810 a.
βάρδιστος (βραδύς) 253 D.
βαρύς 98.
βάσανος 152 a.
βασιλείᾱ 139 b. 545 a. 552.
βασίλεια 139 b. 545 a. 557 b.
βασίλειος 564.
βασιλεύς 206; wt. art. 660 c; βασιλεύτερος, -τατος 255 D.
βασιλεύω w. gen. 741; aor. 841.
βασιλικός 545 c.
βασίλισσα 545 a.
βέβληαι 92 D c.
βείομαι, βέομαι (βιόω) 427 D.
βείω (βαίνω) 444 D.
βέλτερος, -τατος 254 D, 1
βελτίων, -ιστος, 254, 1.
βίᾱ dat. 776; w. gen. 729 c rem.; πρὸς βίᾱν 805 c; βίηφι 221 D a.
βιάζομαι pass. 819 d.
βιβάζω fut. 424.
βίβλος 152 e.
βιβρώσκω 2 aor. 489 D, 26; pf. 492 D, 16.
βιόω 2 aor. 489, 14; fut 427 D.

βλ- redupl. 365 a.
βλάπτω aor. pass. 472 a; w. cogn. acc. 725 c.
βλεῖο 489 D, 21.
βλέπω fut. mid. 495; w. cog. acc. 716 b.
βλήχων 166.
βλώσκω 60 D.
βοάω fut. mid. 495.
βοή 138 a.
βόλλᾱ 34 D.
βορέᾱς 149.
βότρυς 166. 201.
βουλεύω w. cog. acc. 715 a; mid. 814 a.
βουλή 152 d.
βούλομαι aug. 355 b; 2 sing. 384; pass. dep. 497 a; βούλει with subjunc. 866, 3 b; ἐμοὶ βουλομένῳ 771 a; βουλοίμην ἄν, ἐβουλόμην ἄν, 903; ἐβουλόμην without ἄν 897 b.
βοῦς 206.
βραδύς compar. 253 D.
βραχύς compar. 253 D.
βρέτας 190 D.
βροτός 60 D.
βῶς 206 D.
βωτιάνειρα 246 D.

Γ, pronunc. 19; bef. τ- mute 51; bef. σ 54; to χ 51. 452. 464 a. 470; bef. ι 68. 397–8; inserted 402 c; dropped 398 b.
γ- nasal 20; from ν 55. 448 b.
-γ-themes 397–8.
γαῖα 144 D.
γάλα 181.
γαλόως 159 D.
γαμέω mid. 816, 5.
γάρ 1050, 4; co-ord. 1038 a; after art. 666 c; after prep. 786 a; after rel. clauses 1009 a; εἰ γάρ 871.
γαστήρ 166. 188.
-γγ- 463 b; stems 174; themes 398 b.
γέ 1037, 1. 80 a. 113 d; after art. 666 c; after prep. 786 a; before iota paragogicum 274.
γέγωνα 458 D.
γεγώς 490, 3.
γείνομαι intr. 500, 8.
γελασείω 573.
γελάω fut. mid. 495; ἐγέλασσα 428 D a; aor. 842.
γέλως 176 D.
γέμω w. gen. 743.
γένος ἴσον, διπλάσιον, ἡμιόλιον 1068 b.
γέντο 489 D, 37.
γεραιός compar. 250.
γέρας 191. 190 D.
γεύω, γεύομαι w. gen. 742.
γῆ 144; om. 621 c; wt. art. 661.
γηράσκω aor. 489, 2.
γι to σσ 67. 397; to ζ 68. 398.
γίγνομαι 2 pf. 490, 3; redupl 393 b. 403 b; copulative 596; impers. 602 d; om. 612; w. gen. 750; w. dat. poss. 768.
γιγνώσκω 2 aor. 489, 15; pf. 849; w. part. 982.
γλ- redupl. 365 a.
γλαυκῶπις 179 D. 586.
γλυκύς 229. 248. 253 D.
γλωχῖς 166.
γν- redupl. 365 a.
γνάθος 152 b.
γνώμη 840 a; om. 621 c; gen. 732 d; dat. 779 b.
-γον- stems in, 164 e.
γόνυ 216, 3.
γοῦν 1037, 2.
γούνατα (γόνυ) 216 D, 3.
γραῦς 206.
γραφήν om. 745 a.
γράφω w. gen. 745; w. two acc. 725; mid. 816, 6.
γρηῢς, γρηῢς, 14 D d.
γυμνής 246.
γυμνός w. gen. 753 g.
γυνή 216, 4; wt. art. 660 a.
γύψος 152 a.

Δ, to σ 52. 53. 470; dropped 54. 56. 86. 447 a; bef. ι 68. 398; bef. -ατι, -ατο, 464 D a; in ν(δ)ρ 60; added 549; doubl. aft. augm. 355 D a.
-δ- stems 164 d; 176 ff. 549; themes 398.
-δ-, -ιδ-, -δᾱ-, -ιδᾱ-, patronymic suff. 559.
δαήρ 185 D.
δαήσομαι (ἐδάην) 474 D.
δαί 1037, 8; δαΐ 215 D b.
δαΐζω 398 D.
δαίνῡμι opt. 419 D b.
δαίομαι 401 D; δεδαίαται 464 D a.
δαίω 401 D.
δακρῡ́ω 393 a: aor. 841.
δάμαρ 178.
δάμνημι, δαμείετε 473 D a.
Δαναοί 1 D.
δανείζω mid. 816, 7.
δᾱ́ς 172 a.
δατέομαι aor. 430 D.
-δε local 217; enclit. 113 d.
δέ 1046, 1; 80 a; after art. 666 c; after prep. 786 a; τε . . δέ 1040 b; καὶ . . δέ 1042.
δέατο 430 D.
δέδοικα, δέδια 490, 5; δειδ- 365 D; δεδοίκω 455 D a; pf. 849 b; w. μή 887.
δεῖ, see δέω.
δείκνῡμι 352. 332. 365 D; w. part. 981.
δείλη wt. art. 661.
δειλός 569, 6.
δεῖνα 279.
δεινός 569, 4; δεινὸν εἰ 926.
δείους (δέος) 190 D.
δειπνέω, δεδειπνήκειν 458 D.
δεκαετής 578 a. 586.
δεκάς 295 d.

δεκάχῖλοι 288 D.
δέκομαι 73 D.
δέλεαρ 182.
δελφίς, -ῖν, 168 a.
δέμας 215 D b.
δένδρον 216 D, 24.
δεξιός 248 D; δεξιά, δεξιόν wt. art. 661; ἐκ δεξιᾶς 788 c.
δεξιτερός 248 D.
δέομαι pass. dep. 497 a; w. gen. 743 and a.
δέον om. of cop. w. 611 a.
δέοντες, ἑνὸς (or δυοῖν) εἴκοσι etc. 292.
δέος 190 D.
δέπας 190 D.
δέρη 138 a.
δέρκομαι aor. 435 D; pass. dep. 497 a; w. cogn. acc. 716 a.
δεσμός 213 D. 214.
δεσπότης 147 c; δεσπότεα acc. 147 D d.
δεῦρο w. gen. 757.
δεύτατος 255 D.
δεύτερος 288; w. gen. 755.
δέχαται (redupl.) 363 D.
δεχήμερος 82.
δέχομαι 73 D; redupl. om. 363 D; aor. 489 D, 38; w. dat. 767 a. 779 c; mid. 817; pass. 499.
δέω *bind* 411; fut. pf. 850 a.
δέω *want* 409 D e. 411; pass. dep. 497 a; w. gen. 743;—δεῖ w. gen. 743 b; w. dat. and gen. or acc. and gen. 712 b; w. inf. 949; ἔδει 834. 897; δεῖν 956; om. of cop. w. 611 a; ἑνὸς (δυοῖν) δέοντες 292.
δή 1037, 4; after art. 666 c; ἔχε δή 810; καὶ δὴ καί 1042 c.
δῆθεν 1037, 7.
δηλονότι 1049, 1 a.
δῆλος w. part. 981; δῆλα δή 1037, 4; δῆλον ὅτι 1049, 1 a.
δηλόω 341. 325; w. part. 981.
Δημήτηρ 188 a.
δημιουργός 575 a.
δημοσίᾳ 779 a.
δήν 93 D.
δήποτε 285.
δήπου, δήπουθεν, 1037, 5.
-δη-s, see -δᾱ-.
δῆτα 1037, 6.
δήω (ἐδάην) 427 D.
δι to ζ 68. 398.
διά 110; w. case 795.
δία 222 D a.
διαβαίνω w. acc. 712 c.
δίαιτα 139 e.
διαιτάω augm. 362 b.
διαλέγομαι redupl. 366; pass. dep. 497 a; w. dat. 772.
διαλείπω w. part. 981; διαλιπών 968 a.
διάλεκτος 3 e. 152 d.
διάμετρος 152 d.
διανοέομαι pass. dep. 497 a.
διαπεπολεμησόμενον 466c.
διασκοπέω w. gen. 733 a.
διατελέω w. part. 981.
διαφέρω prep. 795 end; w. gen. 748; mid. w. dat. 772.
διάφορος w. gen. 753 g; with dat. 772 b; w. ἤ 1045, 1 b.
δίγαμμα 7.
διδάσκω fut. mid. 496 a; w. two acc. 724; w gen. 746; mid. 815. 816 a; vbl. w. gen. 750 a.
διδράσκω aor. 489, 3.
δίδωμι 350. 330. 334. 415 D a, b; imperf. 419 a; aor. 432. 443; w. gen. 736; in comp. 810 a; pres. 825.
δι-εί-λεγμαι 366.
διέχω w. gen. 748.
δίζημαι 414 D.
δικηόσιοι 288 D.
δικάζω mid. 816, 8.
δίκαιος pers. constr. 944 a.
δίκη om. 621 c; δίκην w. gen. 719 a.
δικός 259 D b.
Διονῦσια 215 a.
δῖος, δία, 222 D a.
διότι 925. 1049, 2. 1050, 3.
διπλάσιος 295 b.
διπλήσιος 295 D b.
διπλοῦς 295 b.
δίς 288.
δισσός 295 b.
δίφθογγοι 13.
δίχα 295 c.
διχῇ 295 c.
διχθά 295 D c.
διψάω 412; w. gen. 742.
διωκάθω 494.
διώκω w. cogn. acc. 715 b; w. gen. 733. 748.
δμώς 172 a.
δοιώ, δοιοί, etc., 290 D, 2.
δοκέω themes 405; with dat. 764, 2; w. inf. 949; pers. constr. 944 a; ἐμοὶ δοκεῖν 956; δόξαντα (δόξαν) ταῦτα 974 a.
δοκός 152 e.
δόμονδε 219 D.
-δον- stems in, 164 e.
δορί-λητος 575 c.
δόρυ 216, 5; ἐπὶ δόρυ 661.
δουλεύω, δουλόω 572.
δουλεύω w. cog. acc. 715 a.
δούρατα (δόρυ) 216 D, 5.
δρᾰσείω 573.
δρόσος 152 e.
δρυμός 214 D.
δυάς 295 d.
δυεῖν 290 b.
δύναμαι 415 D c. 416. 417 a; 418 b. 487; aug. 355 b; pass. dep. 497 a; w. superl. 651 a.
δύναμις dat. 780.
δύο 288, 290; δυοῖν θάτερον 626 b.
δυοκαίδεκα 288 D.
δυσ- 590; augm. aft., 362 c.
δυσᾰήων 33 D.
δυσαρεστέω 362 c.
δύσερως 103 a.
δυσί 290 b.

δυσμενής w. dat. 765.
Δύσ-παρις 590.
δυστυχέω 362 c.
δύω 393 a; 2 aor. 335. 489 D, 17. 444–5; ἐδύσετο 428 D b; trans. 500, 4.
δύω, -ῶν, -οῖσι, 290 D, 2.
δυώδεκα, δυωδέκατος, 288 D.
δῶ for δῶμα 215 D b.
δῶρον w. dat. 765 a.

Ε, vow. 9 ff; name of, 8; pronunc. 11; interch. w. α, υ, see α; w. ι, 31.
ε to α 435 a. 448 a. 460 a.
ε to η 34 a. 168. 206 D. 356.
ε to ει 34. 359. 444 D.
ε to ο 190. 451. 544 c.
ε contr. by syniz 42 D; dropped 188. 409 D b, e. 437. 493 b.
ε- augm. 354–5; redupl. 365. 369.
-ε voc. sg. 154 c.
-ε dual 133.
-ε- theme-vowel 489. 526.
-ε- added to theme 405. 509 ff.
-ε- tense-suff. see -ο|ε-; aor. pass. 468; for ει 458. 464 D a.
ἑ pron. 261.
-εα- tense-suff. 372 D. 458 D.
-εα for -εια 229 D; for -υν 229 D; fr. stems in -εσ- 192; -εᾱ fr. st. in -ευ- 208; -εα- in plup. 458 D. 372 D.
-εα for -ην acc. sing. 147 D d.
ἕᾱγα (ἄγνῡμι) 369.
ἑαδον (ἀνδάνω) 359 D.
ἑαι to ει 40 c. 383, 4.
ἑάλην (εἴλω) 359 D.
ἐάν 860. 1052, 2; in condit. sent. 889 ff; after σκοπέω, etc. 1016 c.
ἐάνπερ 1037, 3; ἐάντε 1045, 2.
ἔαρ 72 D. 172 b; wt. art. 661.
ἔᾶσι 385 D, 7. 415 D a.
ἑᾶται 483 D.
ἑαυτοῦ 266; 683. 692, 3; w. βέλτιστος 644 a.
ἐάω augm. 359; οὐκ ἐῶ 1028.
ἑβδομάς 295 d; ἑβδόματος 288 D.
ἐγγύς compar. 260.
ἐγείρω red. 368; accent 389 D a; 2 aor. 437 D; intr. 501.
ἔγκατα 215 D a.
ἐγκρατής gen. 753 b.
ἐγρ-ήγορα 368.
ἔγχελυς 204 a.
ἐγώ 261. 78. 603 a; ἔγωγε 1037, 1; ἐμέ w. inf. 684 b.
ἐγῷμαι 77.
ἐγώ(ν) 87 D. 261 D.
ἐδάην fut. of, 474. 427 D.
ἔ-δδεισε 355 D a.
ἔδνον 72 D.
ἔδομαι (ἐσθίω) 427.
-εε to -η 192. 202.
ἑέ 261 D.
-έ-ε-αι to -εῖαι or -έαι 409 D b.
ἑείκοσι 72 D a. 288 D.
ἑεικοστός 288 D.
-εειν for -ειν 435 D b.
-ε-ε-ο to -εῖο or -έο 409 D b.
ἐέργω 72 D a; redupl. 363 D; -αθεν 494.
ἐερμένος (εἴρω) 369 D.
ἑέρση 72 D a.
ἑῆος 258 D.
ἑήνδανον 359 D.
ἕης for ἧς 275 D.
ἐθέλησθα 377 D.
ἐθεν 261 D.
ἐθίζω aug. 359; red. 369.
ἔθνος 72 D.
ει 13; pronunc. 14 a; spurious 14 b; for ε 33 D. see ε; interch. w. ι 32. 394. 447 b. 451 b 511; w. οι 29. 451 b. 544 c. 548.
ει- unch. by augm. 357 a.
ει- result of augm. 359.
ει- redupl. 366. 358. cf. 369.
-ει 3 sing. act. 407 b; 2 sing. mid. 40 c. 384.
-ει- plup. 453; pf. 455 D a.
εἰ 1052, 1; 111 c; in cond. sent. 889 ff; = *if perchance* 907; indir. quest. 930. 1016. 1017; in causal sent. 926; in wish (εἰ, εἴθε, εἰ γάρ) 870 a. 871 and a; εἰ δὲ μή 904 a. 906; εἰ δέ 906 b; εἰ μή, εἰ μὴ διά 905 a; εἰ οὐ 1021 c. 1022 a; εἰ (ἐὰν) καί 1053, 1, 2 a; καὶ εἰ (ἐάν) 1053, 2; εἰ ἄρα, εἰ μὴ ἄρα 1048, 1; εἰ for ἐάν 894 b. 898 b.
εἶ (εἰμί) 479.
-ειᾶ fem. 552; εια 139 b, c. 229. 246 D. 247 D. 557, 1 b.
εἰαρινός 33 D.
-ειας, -ειε, -ειαν for -αις, -αι, -αιεν 434.
εἵαται, -ατο, 483 D; εἵατο 526 D, 1.
εἶδαρ 182.
εἶδος in comp. 586 a; acc. 718 b.
εἰδώς 491.
-ειη for -εια 139 D.
εἰθε 118 a. 870 a. 871 and a. 904.
εἴθικα 369.
εἰκάθη, etc. 494.
εἰκάς 295 d.
εἴκατι 288 D.
εἴκελος 72 D.
εἴκοσι 288. 72 D.
εἴκω 72 D. 494; w. dat. 764, 2.
εἰκών 166. 200.
εἰκώς 492, 7; εἰκὸς ἦν 834.
εἰλήλουθα 29 D. 33 D.
εἴ-ληφα 366.
εἴ-ληχα 366.
εἶλον augm. 359 a.
εἴ-λοχα (λέγω *gather*) 366.

εἴλω 72 D. 399 D a; aug. 359 D; aor. 431 D c.
εἶμα 72 D.
εἵμαι (ἕννῡμι) red. 363 D.
εἶ-μαρται redup. 366.
εἰμί 478; 113 c. 385 D, 7; copula 596; om. 611 a. 988; w. dat. poss. 768; w. part. 981; 457. 465. 467 a; ἔστιν οἵ (οἵτινες, ὅτε, οὗ, etc.) 998;—τὸ νῦν εἶναι, κατὰ τοῦτον εἶναι, ἐκὼν εἶναι 956 a;—ὤν circumst. 968; case abs. 972 b; om. 984 a; τῷ ὄντι 779 b.
εἶμι 477. 381 D. 385 D, 7; om. 612; as fut. 828 a.
-ειν infin. 381.
εἰν for ἐν 797.
εἰνάκις 288 D; -χίλιοι ib.
εἰνακόσιοι 288 D.
εἵνατος 288 D.
εἵνεκα, -κεν, 34 D.
εἰνί for ἐν 797.
εἶο 261 D.
-εῖο-ν neut. 561, 1 b.
εἶος for ἕως 283 D.
-ειο-ς adj. 566 a.
εἶπα 438.
εἴπερ 1037, 3.
εἶπον 72 D; redupl. 436 a. cf. 438; w. ὅτι, ὡς 946 b; ὡς (ἔπος) εἰπεῖν 956.
εἴργω fut. mid. 496 a; w. gen. 748; ἐέργαθεν 494.
εἶ-ρηκα 366.
εἴρομαι accent 389 D a.
εἴρυσα (ἐρύω) 359 D.
εἴρω 72 D; redupl. 369 D.
εις 2 sing. act. 407 b.
εις, -εσσα, -εν, adj. 237 ff. 567.
-εις accus. plu. 231 a.
εἰς 111 b; w. case 796. 788.
εἷς 288. 290; εἷς (ἀνήρ) w. superl. 652 b.
εἷς (εἰμί) 113 D. 478 D.
εἶσα (ἵζω) augm. 359 a.
εἰσάμην 477 D.
εἰσβάλλω intrans. 810 a.
ἑΐση 72 D a.
εἰσόκε 920.
εἰσπράττω w. two acc. 724.
εἱστήκη augm. 358 a. 359 a.
εἵσω w. gen. 757.
εἶτα 80 c; w. part. 976 b.
εἴτε 1045, 2. 1017. 118.
εἶτον (ἔτμι) augm. 359 a.
-είω vbs. 409 D b.
εἴ-ωθα 369. 451 e; 849 b.
εἴως 283 D.
ἐκ 798; 61 b. 85 b. 88 c. 93 a. 111 b.
ἑκάς 260 D.
ἑκαστάκις 297.
ἕκαστος 72 D. 296; collect. 609 a; w. art. 673 a; supplied from οὐδείς 1058; ἕκαστός τις 703.
ἑκάτερος 296; w. art. 673 a.
ἑκατέρωθεν w. gen. 757. 788 c.
ἑκατοντάς 295 d.
ἐκβαίνω w. acc. 712 c.
ἐκδύω 500, 4 a; w. two acc. 724.
ἐκεῖ, ἐκεῖθεν, 283 a.
ἐκεῖνος 271. 695; w. art. 673; wt. art. 674; ἐκείνῃ 779 a; ἐκεινοσῖ 274; τοῦτ' ἐκεῖνο etc. 697 c.
ἐκεῖσε 283 a.
ἐκεκλόμην (κέλομαι) 436 D.
ἐκεχειρίᾱ 73 d.
ἐκήβολος 72 D.
ἑκητι 72 D.
ἔκιον (μετ-εκῖαθον) 494.
ἐκκλησίᾳ dat. 782 a.
ἐκκλησιάζω aug. 362 a.
ἐκπίπτω am cast out 820.
ἐκπλήσσω, 2 aor. pass. 471 a.
ἕκτημαι 365 D b.
ἐκτός w. gen. 757.
ἑκυρός 72 D.
ἑκών 72 D; adj. for adv. 619 a; w. gen. abs. 972 b; ἑκὼν εἶναι 956 a.
ἐλάσσων, ἐλάττων 254, 4; wt. ᾱ 647; περὶ ἐλάττονος 746 a.
ἐλαύνω redupl. 368; fut. 424; plup. 464 D a; sense 810.
ἐλάχεια 246 D.
ἐλάχιστος 254, 4. [D.
ἐλέγχιστος, ἐλεγχέες, 253
ἐλέγχω 328. 368. 463 b.
ἐλεύθερος w. gen. 753 g.
ἐλευθερόω w. gen. 748.
Ἐλευσῖνάδε.
ἐληλέδατο (ἐλαύνω) 464 D a.
ἔλιξ 72 D.
ἐλίσσω augm. 359.
ἑλκω augm. 359.
ἔ-λλαβε 47 D.
Ἑλλάς 1.
ἐλλείπω w. part. 981.
Ἕλληνες 1. 4 g. 624 a.
ἑλληνίζω 4 f.
Ἑλληνιστής 4 f.
ἕλμινς 58. 85 b.
ἕλπω, -ομαι 72 D; redupl. 369 D.
ἕλσα (ἕλω) 431 D c.
ἕλωρ 166 D k.
ἐμαυτοῦ 266; 683. 692, 3; ἐμὲ αὐτόν etc. 687.
ἐμβάλλω intr. 810 a.
ἐμέθεν, ἐμεῖο, ἐμέο, ἐμεῦ, 261 D.
ἐμεωυτοῦ 266 D.
ἐμίν for ἐμοί 261 D b.
ἔ-μμαθε 355 D a.
ἔμ(μ)εν, ἔμ(μ)εναι, 478 D.
ἔ-μμορε 365 D.
ἐμός 269; 689 ff.
ἐμπίπλημι 534, 7 a; w. gen. 743.
ἐμποιέω w. dat. 775.
ἔμπροσθεν w. gen. 757.
-ε(ν) 3 sing. 87.
-εν 3 pl. aor. pass. 473 D; infin. 381. 383, 5.
ἐν 59. 111 b; with case 797; in comp. 775; w. dat. time 782 a; adv

785; ἐν τοῖς w. superl. 652 a.
-έναι inf. 443 c.
ἐναντιόομαι pass. dep. 497 a; aug. 362 a.
ἐναντίος w. gen. 754 f; w. dat. 765; w. ᾗ 1045, 1 b; τὸ ἐναντίον 626 b; ἐξ ἐναντίας 622.
ἐναρίζω 393 D.
ἐνδίδωμι intrans. 810 a.
ἐνδύω 500, 4 a; w. two acc. 724.
ἕνεκα, -κεν, 758.
ἐνένῐπον (ἐνίπτω) 436 D.
ἔνερθε(ν) 87 D.
ἐνήνοθε 368 D.
ἔνθα 283. 284. 1056, 5; 997 a; as rel. 284.
ἐνθάδε 283.
ἐνθαῦτα 74 D.
ἔνθεν 283. 284; 1056, 5; w. gen. 757; as rel. 284; ἔνθεν καὶ ἔνθεν 788 c.
ἐνθένδε 283.
ἐνθεῦτεν 74 D.
ἐνθῡμέομαι pass. dep. 497 a; w. gen. or acc. 712 b.
ἐνί for ἐν 797.
ἔνι for ἔνεστι 109 b; 785 a.
ἐνίπτω aor. 436 D.
ἐννεάς 295 d.
ἐννεάχῐλοι 288 D.
ἔ-ννεον 355 D a.
ἐννήκοντα 288 D.
ἐννοέομαι pass. dep. 497 a.
ἔννῡμι 72 D; pf. 363 D.
ἐνοχλέω aug. 361 a; case 712 b.
ἔνοχος w. gen. 753 e.
-εντ- adj. suff. 567. 237. 241.
ἐνταῦθα, -εῦθεν 283. 74 D.
ἐντί 478 D.
ἐντός w. gen. 757.
ἐντρέπομαι w. gen. 742.
ἔνυδρις 18 a.
ἐξ 61 b. 72 D. 111 b. 798; ἐξ ὧν *because* 999: see ἐκ.
ἔξαρνος w. acc. 713.
ἐξάρχω w. acc. 713.
ἑξάς 295 d.
ἐξελέγχω w. part. 981.
ἐξέρχομαι w. cog. acc. 715 b.
ἔξεστι impers. 602 d rem. 949; ἐξόν 973.
ἐξικνέομαι w. gen. 739.
ἔξω compar. 260; w. gen. 757.
ευ for αο 409 D d; to ευ 190 D. 383 D, 4. 409 D b, d, e.
ἑο 72 D. 261 D. 685 a.
ἑοῖ 261 D.
ἔοικα 492, 7; 72 D; augm. 358 a; red. 369; w. dat. 773; pf. 849 b; pers. const. 944 a; w. part. 981.
ἔολπα (ἔλπω) 369 D.
ἔοργα (ἔρδω) 369 D.
ἑορτάζω 359 b.
-εο-s adj. 566. 223 ff.
ἑός 269 D; see ὅς.
εου to ευ 409 D b, e.
ἐπάν 860. 913. 1055, 5.
ἐπασσύτερος 255 D.
ἐπᾴσσω w. πόδα 716 rem.
ἐπεάν 860.
ἐπεί 78. 925. 1055, 5; w. εὐθέως, τάχιστα 1008.
ἐπειδή, ἐπειδάν, 860. 913. 1055, 6.
ἔπειτα w. part. 976 b.
ἐπενήνοθε 368 D.
ἐπήκοος w. gen. 753 d.
ἐπήν 860. 913. 1055, 5.
ἐπί 799; in comp. 712 b. 775; adv. 785; ἐφ' ᾧτε 999 a.
ἔπι for ἔπεστι 785 a.
ἐπιβαίνω w. gen. 751.
ἐπιβουλεύω pass. 819 a.
ἐπιδείκνῡμι mid. 812.
ἐπιδίδωμι intrans. 810 a.
ἐπιθῡμέω w. gen. 742.
ἐπικάρσιος w. gen. 754 f.
ἐπίκειμαι w. dat. 775.
ἐπιλαμβάνομαι w. gen. 738.
ἐπιλανθάνομαι w. gen. 742; w. part. 982.
ἐπιλείπω w. part. 981.
ἐπιμελής w. gen. 753 d.
ἐπιμέλομαι pass. dep. 497 a; w. gen. 742; w. ὅπως 885.
ἐπίσταμαι 416. 417 a. 418 b. 489; pass. dep. 497 a; w. part. 982.
ἐπιστάτησιν 220 a.
ἐπιστήμων w. acc. 713; w. gen. 754 a.
ἐπιστρατεύω w. case 712 b.
ἐπίσχες 391 a.
ἐπιτήδειος pers. constr. 944 a.
ἐπιτῑμάω w. dat. 764, 2b.
ἐπίτριτος 293.
ἐπίχαρις compar. 252 c.
ἐπλόμην (πέλομαι) 437 D.
ἕπομαι augm. 359; 2 aor. 437; w. dat. 772.
ἔπος 72 D; ἔπη 1064; ὡς ἔπος εἰπεῖν 956.
-ερ- syncop. stems in, 188.
ἔρᾱζε 219 D.
ἐράω w. gen. 742. 819 a; inc. aor. 841.
ἐργάζομαι aug. 359.
ἔργον 72 D; dat. 779 b.
ἔργω (εἴργω) redupl. 363 D; form. w. -θ- 494.
ἔρδω redupl. 369 D.
ἐρείδω, ἐρηρέδατο 464 D a.
ἐρείπω, ἐρέριπτο 368 D.
ἐρεμνός 53 b.
ἔρεξε 49 D.
ἐρέριπτο (ἐρείπω) 368 D.
ἐρηρέδατο (ἐρείδω) 464 D a.
ἐρίζω w. dat. 772.
ἐρίηρος, -ες, 247 D.
ἔρις 176. 179 D.
Ἑρμείᾱς 148 D, 3.
Ἑρμῆς 145.
ἔρομαι accent 389 D a.
ἔρος 176 D.
ἐρπω, ἑρπύζω, augm. 359
ἔῤῥω 72 D.
ἐῤῥωγα 451 e.
ἐῤῥωμένος 251 b.
-ερσα, ἀπό-ερσα 431 D a.
ἔρση 139 exc.
ἐρύκω redupl. 436 D.
ἐρυσάρματες 579 b.

ἐρύω 72 D. 359 D; as fut. 427 D.
ἔρχαται, ἔρχατο, ἐέρχατο (ἔργω) redupl. 363 D.
ἔρχομαι accent 387 b; augm. and red. 358 b; 2 pf. 489 D, 13.
ἔρως 176 D.
ἐρωτάω w. two acc. 724.
-εσ- suff. 553, 2; 164 b. 190 ff; adj. 230. 562, 2. 578; accent 582.
-ες nom. pl. 133.
ἐς 796. 111 b; see εἰς.
ἑσθής 72 D. 166; coll. 609.
ἑσθίω fut. (ἔδομαι) 427.
-εσι dat. pl. 171 D b.
ἑσπέρᾱ wt. art. 661.
ἕσπερος 72 D. 214 D.
-εσσα fem. adj. 237.
ἔσσα, ἔσται red. 363 D.
-εσσι(ν) dat. pl. 133. 171 D b. 188 D. 190 D.
ἐσσί 113 D.
ἔσσυμαι 365 D.
ἕσσων 254 D, 2.
ἕσται (ἐννῡμι) red. 363 D.
ἔστε 920 ff. 1055, 7.
-έστερος, -έστατος, 251.
ἕστη 440 a; ἕστηκα 358 a.
ἔστιν οἵ 998.
ἑστιάω augm. 359.
ἑστώς 244.
ἐσχαρόφι 221 D a.
ἔσχατος 255 a; w. art. 671.
ἔσχεθον, σχεθέειν (ἔχω) 494.
ἔσω compar. 260; cf. εἴσω.
ἐτεθήπεα, -εας, 458 D.
ἐτελείετο 409 D b.
ἕτερος 282; crasis 77 d; appos. 705; w. gen. 753. 643 b; w. ἤ 1045, 1 b.
ἔτης 72 D.
ἐτήσιαι 150. 215 a.
ἔτι 80 c. 88 b.
ἔτος 72 D; gen. 759; dat. 782.
ευ 13; pronunc. 14 a; interch. w. ου 29. 409 D f. 548 a; w. υ 32. 394. 447 b. 464 D a. 511.
ευ from εο, εου see εο, εου.
ευ to ε 206 D. 394 a. 512 b.
ευ unch. in augm. 357 a.
-ευ-stems 164 g. 206. 559 b.
-ευ- form. suff. 557, 1. 560, 1. 571, 4.
εὖ 258; augm. aft., 362 c; w. ποιεῖν 712; ἐΰ 258 D.
εὖ 261 D. 685 b. 690 a.
εὐδαιμονίζω w. gen. 744.
εὐδαίμων 235. 251 a.
εὔδιος 250 a.
εὔελπις 245.
εὐεργετέω aug. 362 c.
εὐθύ 88 D; w. gen. 757.
εὐθύς 88 D; w. part. 976; τὴν εὐθεῖαν 719 a.
εὐκλείᾱ 139 e.
εὐλαβέομαι pass. dep. 497 a; w. ὅπως 885.
εὔννητος 47 D.
εὐνοίᾱ 139 e.
εὔνους compar. 251 c.
εὐπατέρεια 246 D.
εὐπορέω w. gen. 743.
εὑρίσκω aug. 357; accent 387 b; w. part. 982.
εὖρος 49.
εὖρος acc. 718 b.
εὐρύοπα 147 D.
εὐρύς 229.
-ευ-ς masc. 206 ff. 557, 1. 560, 1. 571, 4.
-ευς gen. sg. 190 D. 206 D.
ἐΰς 258 D.
εὖτε 1054, 7. 1055, 2.
εὐφραίνω aor. pass. 498.
εὐφυής 231 b.
εὔχαρις 245.
-ευω denom. verbs 552. 571, 4.
εὐώνυμον wt. art. 661.
εὐωχέομαι w. gen. 740.
ἐφ' ᾧτε 999 a.
ἔφαννα (φαίνω) 431 D d.
ἐφελκυστικόν (ν) 87 b.
ἐφέλκω mid. 813.
ἐφεξῆς w. dat. 772 c.
ἐφθήμερος 82.
ἐφίεμαι w. gen. 739.
ἐφικνέομαι w. gen. 739.
ἐχθάνομαι accent 389 D a.
ἔχθομαι, accent 389 D a.
ἐχθρός compar. 253.
ἔχις 166.
ἔχω 73 e; augm. 359; 2 aor. 437. 489, 12; ἔσχεθον, σχεθεῖν 494; fut. mid. 496 a; w. acc. specif. 718 a; w. gen. 746; mid. w. gen. 738; impers. 602 d; intrans. 810; middle 816, 9; aor. 841; w. part. 981 a;—ἔχων *with* 968 b; φλυᾱρεῖς ἔχων 968 a; οὕτως ἔχοντος 973 a.
εω interch. w. αο, αω, see αο, αω.
εω in Att. 2 decl. 159 ff.
εῳ for ηοι (36). 465 D.
-εω gen. sing. 148 D, 2.
-εω verbs 324. 328. 409–12; fut. for -σω 422; der. 571, 3.
ἔωθα 369 D.
ἐῴκη (ἔοικα) 358 a.
ἑώλπεα (ἔλπω) 369 D.
-έων g. pl. 1 dec. 141 D a.
ἐφνοχόει 359 D.
ἑώρᾱκα (ὁράω) 369.
ἐώργεα (ἔρδω) 369 D.
-εως gen sing. 203. 208 b.
ἕως noun 73 D. 161. 196 D; wt. art. 661.
ἕως conj. 1055, 7. 283 D. 920 ff.
ἑωυτοῦ 14 D d. 266 D.

F, 7; pronunc. 23 a; retained 72 D; influence 75 D a. 92 D c. 93 D. 197 ff. 359 a. 369 436 a. 575 a. 589 b.
ϛ′ (numeral) 289.
F-stems 197 ff.
Fᾱδύς 72.
Fέτος 72 D.
Fίδιος 72 D.
Fιστίᾱ 72 D b.
Fοῖνος 72.

Fός 72.
Fράτρᾱ 72 D b.

Z, pronunc. 21 a; from *σδ* 63; *σδ* for, 63 D; from *δι*, *γι*, 68; in pres. 398.
ζάω 412; w. cog. acc. 715 b.
-ζε local 219 a. 63.
Ζεύς 216, 6; om. 602 c.
ζηλόω with gen. 744.
Ζηνός, etc. 216 D, 6.
-ζω verbs in 398 (D). 514 ff; fut. 424–5; Aeol. *-σδω* 63 D
ζώς 227 D.

H, pronunc. 11; interch. w. *α* 32. 394. 511; w. *ω* 28 a. 544 c.
η for *ᾱ* 30. 32. 33. 138. 146. 409 D g. 412. 431 a, b. 575 b.
η from *ε*, see *ε*.
η 13; pronunc. 14 c; for *ᾱ̆* 409 D g.
η- syll. aug. 355 b.
-η- tense-suff., pass. 372. 468; plup. 453. 458.
-η- mode-suff., see *-ω|η-*.
-η voc. sing. masc. 147 b. in dual 192. 202; acc. sing. 231 b.
-η 2 sing. 40 c. 383, 4. 384; 3 sing. 407 b.
ἤ or 1045, 1. 78. 120. 608; interrog. 930. 1017. 1016 a.
ἤ than 1045, 1; w. compar. 643. 645; *ἢ κατά* 646; *ἤ* (*ἢ ὡς*, *ἢ ὥστε*) w. inf. 954; om. 647.
ἦ truly 1037, 9. 120.
ἦ interrog. 1015. 1017 b. 78. 120.
ἦ said, 275 b. 485. 655 a.
ᾗ 283. 779 a. 1056, 4. 1054, 6; w. superl. 651.
ἠβάω 409 D a.
ἡγέομαι w. gen. 741.
ἠγερέθονται (*ἀγείρω*) 494.
ἠδέ 1040.
ἤδει(ν) 87 a.
ἤδη 1037, 4 b.
ἥδομαι pass. dep. 497 a; w. dat. 778; w. part. 983; *ἡδομένῳ σοι* 771 a.
ἦδος 215 D b.
ἠδυέπεια 247 D.
ἠδύς 72 D. 229. 253.
ἠέ 1016 a. 1017 b; *ἦε* 1017 b.
ηει to *η* 39.
ἦει(ν) 87 a.
ἠέλιος 73 D.
ἠερέθονται (*ἀείρω*) 494.
ἠέρος 216 D, 22.
ἤθεα 72 D.
ἠΐών 166.
ἧκα (*ἵημι*) 432.
ἵκιστα 254, 2.
ἥκω om. 612; as pf. 827.
ἠλέ or *ἠλεέ* 215 D b.
ἠλικίᾱ w. inf. 952.
ἠλίκος 997. 276. 282.
ἤλιος 73 D.
ἧμαι 483; w. acc. 712 b.
ἦμαρ 182.
ἥμας, *ἥμᾶς*, 264.
ἡμέες, *ἡμείων* etc. 261 D.
ἡμέν 104 a.
ἡμέρᾱ w. *ἐγένετο* 602 d; om. 621 c; wt. art. 661; gen. 759; dat. 782.
ἡμέτερόνδε 219 D.
ἡμέτερος 269. 689 ff.
-ημι for *-εω* 409 D h.
ἦμιν, *ἡμίν*, 264.
ἡμιόλιος 293.
ἥμισυς 293; w. art. 671; w. gen. 730 e.
ἡμιτάλαντον 293.
ἦμος 283 D. 1055, 4.
ἦμων 264.
ἦν see *ἐάν*.
ἠνδανον 359 D.
ἠνίκα 283. 1055, 3.
ἡνίοχος 213 D.
ἠνιπαπον (*ἐνίπτω*) 436 D.
ἠνορέη 33 D.
ἦνπερ 1037, 3; *ἤντε* 1045, 2.
-ηος, *-ηα*, *-ηας*, 208 b, c.
ἦπαρ 181. 182.
ἤπειρος 152.
ἦρα 215 D b.
Ἡρακλέης 194 D.
ἤραρον 436 D.
ἠριγένεια 247 D.
ἦρος (*ἔαρος*) 172 b.
ἠρύκακον (*ἐρύκω*) 436 D.
ἤρως 197–8.
-ης 2 sing. 407 b.
-ῆς nom. pl. 208 a.
-ης adj., see *-εσ-*; compar. 252 a, b.
-ῃς, *-ῃσι(ν)*, dat. pl. 142 (D).
-ησ°|ε- tense-suff. 372. 474.
ἧσσων, *ἥττων* 254, 2; *οὐχ ἧσσον* 1028.
ἥσυχος 225. 250 a.
*-ητ-*stems, 164 i.
ἦτοι 1045, 1. 118.
ἠτορ 166 D k. 215 D b. cf. 716 a.
ἡττάω pass. w. gen. 749; w. part. 985.
ηυ diphth. 13. 14 d.
ἠΰς 258 D.
ἠΰτε 1054, 7.
ᾖχι 283 D. 1056, 4.
ἠχώ 197.
ἠώς 73 D. 159 D. 196 D.

Θ, pronunc. 21; to *σ* 52–3. 470. cf. 443 b; bef. *ι* 67. 397; doubled 47; added 543 c; dropped 54. 56. 447 a.
*-θ-*stems 164 d. 176 ff; themes 397; formation in, 494.
θάλασσα wt. art. 661.
θάλεια 246 D.
θάλλω (*τεθαλνῖα*) 451 D c.
θαμέες, *θαμειαί*, 247 D.
θάνατος gen. 745 b.
θάπτω 74 c.
θαῤῥέω w. acc. 712; *θαῤῥῶν boldly* 968 a.
θάῤῥος 50.
θάρσος 50. 64. 190 D.
θάσσω w. acc. 712 b.
θάσσων (*ταχύς*) 74 b. 253

θάτερον 77 d. 82; δυοῖν θάτερον 626 b.
θαῦμα 14 D d; w. inf. 952.
θαυμάζω fut. mid. 495; w. gen. 733. 744; θαυμάζω εἰ 926.
θαυμαστὸς ὅσος, θαυμαστῶς ὡς, 1003 b.
-θε- tense-suffix 372. 468.
θεᾶ 138 D c.
θεῖος 248 D.
θέμις 216, 7.
-θεν, -θε, local 217; -θεν gen. 217 D.
θεός 42. 126. 155; om. 602 c; wt. art. 660 b; θεόφι 221 D b.
θέρειος 564.
θέρω: θέρσομαι 422 D b.
Θεσμοφορίοις 782.
θεώτερος 248 D.
-θη- tense-suffix 468.
Θήβᾱζε 219 a. cf. 63.
θῆλυς as fem. 229 a. 248 D.
θηλύτερος 248 D.
θήν 113 D.
θηράω 338.
-θησ°|ε- tense-suff. 372. 474.
θι to σσ 67. 397.
-θι local 217.
-θι imper. 380. 385, 2. 73 b. cf. 443 b; om. 383, 2. 415 b.
θιγγάνω w. gen. 738.
θνῄσκω perf. 454. 490, 4. 455 b; imper. 456; fut. perf. 467; w. acc. 713.
-θ°|ε- tense-suffix, 494.
θοἰμάτιον 77.
θοῦρις, θοῦρος, 247 D.
θράσυς 64. See θάρσος.
Θρᾷσσα 67.
θρέξομαι (τρέχω) 74 c.
θρέψω (τρέφω) 74 c.
θρῆνυς 166.
θρίξ 74 a. 174.
θρύπτω 74 c.
θυγάτηρ 188.
θύρᾱζε 63. 219 a.
θύρᾱσι 220.
θοῦω 73 c. 393 a.
θώς 172 a.
θωῦμα 14 D d.

I, quant. 9. 94 rem.; pronunc. 11; om. 44. 35. 401. 482.
ι interch. w. ε 31; w. ο 31; w. ει 32. 394. 447 b. 511; w. οι 32. 451 b.
ι changes prod. by, 65–9. 396 ff.
ι subscript 13. 39 a; in dat. sing. of -ασ-stems 195; in Att. 2d decl. 159.
ι of 4th cl. 396 ff. 514 ff; as redupl. 371.
-ι-stems 164 c. 164 f. 201 ff. 549; vb. themes 489. 532. 536.
-ι- form. suff. 549. 571, 5.
-ι- mode-suffix 374. 388. 408. 418 a. 434. 445. 473 a.
-ι case ending 133.
-ι loc. 220.
-ῑ paragogicum 274.
-ιᾱ- form. suff. 556, 3. 552. 576 b. 136 ff.
-ια- mode-suff. 374 b. 434.
ἴα for μία 290 D, 1.
-ιάδης 559.
ἴαδομαι voice 499.
ἴᾶσι (εἰμί) 415 D a.
ἰάχω, -έω, 72 D.
-ιαω desider. etc. 573.
-ιδ- prim. suff. 549.
-ιδ-, -τιδ-, gent. suff. 560, 3.
-ιδ- verb-theme 425. 571, 5.
-ιδᾱ-, -δᾱ-, -ιαδᾱ-, masc., -ιδ-, -δ- fem. patro. suff. 559.
ἰδέ 1040.
ἰδεῖν 72 D.
-ιδιο- dim. suff. 558, 2.
ἴδιος 72 D; w. gen. 754 c; ἰδίᾳ 779 a.
ἴδμεν 53 D a.
ἴδρις 246.
ἱδρύω 393 a; ἱδρύνθην 469 D.
ἱδρώς 176 D.
-ιε- opt.-suffix bef. ν 374 b. 379 a; tense-suff., see -ι°|ε-.
ἱέρᾱξ 73 D.
ἱερός 37 D f; w. gen. 754 c.
-ιεω for -ισω 425.
-ιζω v'bs 398. 514 ff. 446 a; Att. fut. 425; der. 571, 5.
ἴζω augm. aor. 359 a.
-ιη- mode-suffix 374. 379 a. 410. 418 a. 445. 456. 473 a.
ἵημι 476. 94 D. 417 D a. 419 D a; aor. 359 a. 432. 443. 445 b.
ἰθύ(s) 88 D; ἰθύντατα 249 D.
ἱκανῶς w. gen. 757 a.
ἵκελος 72 D.
ἵκμενος 53 D a. 489 D, 47.
-ικο-s adj. 565; w. gen. 754 b.
ἵκω, ἵξε, ἵξον 428 D b.
ἴλαος 227 D.
ἵλεως 226.
¹Ἴλιος 72 D; ²Ἰλιόθι 217 D; ²Ἰλιόφι 221 D b.
ἴμείρω 571, 9.
-ῑν-stems 168 a.
-ιν acc. sing. 179; dual 1. 3.
ἵν for οἷ 261 D b.
ἵνα 881. 1056, 6; ἵνα τί 612.
-ινο-s adj. 566.
-ιο gen. sing. 133. 154 D a.
-ιο- dim. suff. 558, 1; place 561; adj. 564. 566 a.
-ι°|ε- tense-suff. 372. 396. 514 ff.
ἴομεν, ἴωμεν 94 D.
-ιο-ν (dim.) see -ιο-.
-ῑον-, -ιων- patr. suff. 559 c.
ἴον 72 D.
-ιο-s adj. 564.
ἰοχέαιρα 246 D.
ἱππoδάσεια 246 D

ἵππος coll. 609.
ἱππότα 147 D.
ἴρηξ 73 D.
Ἶρις 72 D.
ἱρός 37 D f.
ἵς 72 D. 166.
-ις see -ιδ-, -ιδᾱ-.
ἴσθι 31. 478; 491.
Ἰσθμοῖ 220.
-ισι dat. case-ending 133.
-ισκο-, -ισκᾱ-, dim. suff. 558, 3.
-ισκ°|ε- tense-suffix 403. 530 ff.
ἰσόμοιρος w. gen. 753 a.
ἴσος, ἶσος, 72 D. 250 a; w. dat. 773.
-ίστερος, -ίστατος, 252 a.
ἵστημι 351. 331. 335–6. 456. 444 D. 381 D; redupl. 70; augm. 358 a; impf. 419 D a; fut. perf. 467; transit. 500, 1; w. gen. 748 b; mid. 688; aor. 841; pf. 849.
ἰσχύω 393 a; aor. 841.
ἴσχω redupl. 393 b.
ἑτέη 72 D.
ἰχθύς 166. 201.
ἐχώρ 213 D.
-ιω verbs 396 ff. 571, 9.
ἰῷ (= ἐνί) 290 D, 1.
ἰωκή, ἰῶκα, 213 D.
-ιων-, -ιον- patron. 559 c.
-ῖων, -ιστος, 253 ff.

K, 24–27; pronunc. 19; dropped 86; bef. lingual 51; bef. μ 53; bef. σ 54; bef. ι 67. 397.
κ for π, 278 D. 281 D.
κ to χ 452. 464 D a. 470.
-κ- themes 397.
-κ movable in οὐκ 88 a.
-κα- tense-suffix 372. 446; in aor. 432. 443.
κᾰ́ for κέ 1052, 2.
κάγ, κάδ, etc. 84 D. 85 D.
καδδῦσαι 84 D.
καθαίρω 571, 9.
καθαρός w. gen. 753 g.
καθεύδω 361.
κάθημαι 484.
καθίζω aug. 361.
καθίστημι imper. 419 D a.
καί 1040 ff; cras. 77 c; w. num. 291; w. two subj. 606; w. part. 979; καὶ ὅς 275 b. 655 a; καὶ ταῦτα 612 a; καὶ ὅς 284; καὶ τόν, τήν, 655 a; τὰ καὶ τά, etc. 655 b; καὶ γάρ 1050, 4 d, e; εἰ (ἐὰν) καί, καὶ εἰ (ἐάν) 1053, 2; καὶ δή καί 1037, 4 b; καὶ δὴ καί 1042 c.
καίπερ w. part. 979. 1037, 3. 1053, 3.
καίτοι 1047, 5. 118.
καίω (καυ-ιω) 35. 401; aor. 430 D.
κάκ (κατά) 84 D.
κακός compar. 254, 2; w. cog. acc. 717.
κακοῦργος w. gen. 754 a.
κάκτανε 84 D.
κακῶς ποιεῖν w. acc. 712.
καλέω perf. 849.
καλλιγύναικα 246 D.
καλλίονως 259 a.
καλός compar. 254, 6; κᾱλός 94 D.
κάλος 159 D.
καλύβη 395 a.
καλύπτω 395; mid. 812.
καλῶς ἔχει 602 d.
κάλως 159.
κάμῑνος 152 b.
κάμμορος 84 D.
κάμνω: κεκμηώς 446 D; w. cog. acc. 715 b; w. part. 983.
κᾶν 77 a; κᾰ́ν 1053, 2.
κάνεον, κανοῦν, 157.
κάπ, κάρ (κατά) 84 D.
κάρᾱ, κάρη, κάρ, 216, 8.
κάρδοπος 152 b.
κάρηνα 216, 8.
κάρτα 258 D.
καρτερέω w. part. 983.
καρτερός 64 D.
κάρτιστος 64 D. 254 D, 1.
κᾶς 77 c.
κάτ (κατά) 84 D.
κᾰ́τα 77 c.
κατά 800; comp'ds w. gen. 752; ἢ κατά 646.
κατάβᾱ 442.
καταγελάω w. gen. 752.
καταγιγνώσκω w. gen. 752 a.
κατάγνῡμι w. gen. 738 b.
καταδούλωσις w. dat. 765 a.
καταλλάττω w. dat. 772.
καταλῦω w. gen. 748.
καταπλήσσω 471 a.
καταῤῥήγνῡμι w. acc. 714 b.
κατάρχω w. acc. 713.
καταφρονέω w. gen. 752; pass. 819 a.
καταψεύδομαι w. gen. 752.
καταψηφίζομαι w. gen. 752 a.
κατηγορέω w. gen. 752 a.
κατθανεῖν 84 D.
κάτω compar. 260. 800.
καὐτός 77 c.
κᾰ́ω for καίω 35. 401.
κέ, κέν, 857 ff. 87 D. 113 D; see ἄν.
-κεα- tense-suff. 372 D.
-κει- tense-suff. 372. 449.
κεἰ, κεἰς 77 c.
κεῖθι, κεῖθεν, κεῖσε, 283 D a.
κεῖμαι 482; fut. 427 D; w. acc. 712 b; *am put* 820.
κεῖνος 271 D.
κεινός 34 D.
κείρω aor. 431 D c.
κεκλήγοντες (κλάζω) 455 D a.
κεκμηώς (κάμνω) 458 D.
κεκορυθμένος 53 D a.
κέ κτημαι 365 b.
κέλευθος 152 c. 214 D.
κέλλω fut. 422 b; aor 431 c.
κέλομαι 2 aor. 436 D.
κενός w. gen. 753 c.
κεράννῡμι w. dat. 772.
κέρας 181. 183.
κερδαίνω 431 b.
κερδαλέος 254 D, 9.
κερδίων, -ιστος, 254 D, 9

κεφάλαιον appos. 626 b.
κεχλάδοντας 455 D a.
κέω, κείω (fut.) 427 D.
Κέως 161.
-κη- tense-suffix 372. 449.
κηδεῖος, κήδιστος 254 D, 11.
κήρ fem. 166.
κῆρυξ 175.
κι to σσ 67. 397.
κιβωτός 152 b.
κιθών 74 D.
κινδῡνεύω aor. 841.
κῖ-s 203 b.
κλάζω 398 b; pf. 849 b; κεκλήγοντες 455 D a.
κλαίοισθα 377 D.
κλᾱῖς 179 D a.
κλαίω, (κλαυ-ιω) 35. 401.
κλᾰ̓ξ 179 D a.
κλαυσιάω 573.
κλᾰ́ω for κλαίω 401; fut. mid. 495.
κλέFος 72 D.
-κλέης 230 D a, b; proper names 194.
κλείς 179 a.
κλείω pf. mid. 461 a.
κλέπτης compar. 252 a.
κλέπτω pf. 452.
κλῄς 179 D a.
-κλῆς prop. names in, 194.
κλισίηφι 221 D a.
κλύω 393 a; 2 aor. 489 D, 30; *am called* 820.
κνάω 412.
κνῖση, κνῖσα, 139 D.
-κο- adj. suff. 565.
κοιμάομαι aor. 841.
κοινός w. gen. 754 c; ἡ κοινή 3 e; κοινῇ 779 a.
κοινωνέω w. gen. 737; w. dat. 772.
κοινωίᾱ w. dat. 772 b.
κοινωνός, -ωνες, 216, 9.
κοῖος 278 D.
κόλπος om. 621 c.
κομίζω 348. 425. 398 D.
κόνις 201 D b.
κόππα 289.
κόπρος 152 a.
κόπτω fut. pf. 850 a; in comp. 810 a.
κόρη 138 a.
κόρση, κόρρη, 139 e, 50.
-κο-s adj. 565; w. gen. 754 b.
κόσος, κότε, κότερος, 278 D.
κοτυληδονόφι 221 D c.
κοῦ 278 D.
κοῦρος 34 D; κουρότερος 255 D.
Κόως 159 D.
κράζω 398; pf. 451 c. 456. 492, 8; 849 b.
κρᾶτα (κάρᾱ) 216, 8.
κράτεσφι 221 D c.
κρατέω w. gen. 741. 735.
κράτιστος 254, 1.
κράτος 64 D.
κρατύς 254 D, 1; 258 D.
κρέας 191. 190 D.
κρείσσων 254, 1.
κρέμαμαι 417 a. 418 b. 487.
κρέσσων 254 D, 1.
κρῆθεν 217 D.
Κρῆσσα 67.
κρῖ for κρῖθή 215 D b.
κρίζω pf. 849 b.
κρῖνω pf. 448 b; w. cog. acc. 715 a. 725 c.
Κρονίων 559 c.
κρύπτω w. two acc. 724; -ασκον 493 a.
κρύφα w. gen. 757 a.
κτάμενος (κτείνω) 496 D.
κτάομαι red. 365 b; pf. subj. opt. 465 a; fut. pf. 466 b; mid. 817; pf. 849.
κτεάτεσσι 215 D b.
κτείνω 2 aor. 496 D. 440 D. 489, 4.
κτείς 168 b.
κτέρας 190 D.
κτίζω 2 aor. 489 D, 28.
κῡδιάνειρα 246 D.
κῡδρός compar. 253 D.
κυκεών 186 D.
κυκλόθεν 218.
κύντερος 255 D.
κυρέω w. gen. 739; w. part. 984.
κῦριος gen. 753 b.
κύρω fut. 422 b.; aor 431 c.
κύων 216, 10.
κχ for χχ 47.
κῶας 190 D.
κωκύω 393 a.
κωλύω 393 a; fut. mid. 496 a.
Κώς 161.

Λ, 22–27; doubl. after augm. 355 D a; bef. ι 66. 399. See *Liquids.*
-λ-stems 187 a; themes 399.
λᾶας 216, 11.
λαγός 159 D.
λαγχάνω 402 c; redupl. 366; w. gen. 737.
λαγώς 160–1.
λάλος compar. 252 a.
λαμβάνω 402 c; aug. 47 D; redupl. 366; accent 387 b; w. gen. 736. 738 and a; mid. 814; w. part. 982; λαβών *with* 968 b.
λανθάνω w. acc. 712; w part. 984; λαθών *secretly* 968 a.
Λᾱοδᾰμᾱ 170 D b.
λᾱός 160.
λᾶς 216, 11.
λάχεια 246 D.
λέγμενος aor. 489 D, 40.
λέγω *gather* redupl. 366.
λέγω *speak* 2 aor. 489 D, 39; two acc. 725 a; om. 612; pers. or impers. 944 and a. 946 a, b. 949; τὸ λεγόμενον 626 b; εὖ λέγειν τινά 712.
λείπω 29. 32. 344. 320–1. 451 b; mid. w. gen. 749.
λέξο, λέξεο, 428 D b; 489 D, 40.
λεχώ 199 a.
λεώς 159. 160.
λήγω w. part. 981.
Λήδᾱ 138 a.
ληνός 152 b.

ληδός 159 D.
λι to λλ 66. 399.
λίγα 258 D; **λιγύς** ib.
λίσσομαι, aug. 355 D a; w. gen. 738 b.
λόγος dat. 779 b; **εἰς λόγους** 772 a.
λοιδορέω, **-εῖσθαι**, constr. 764, 2 b.
λοιπός 29. 544 c. acc. 719 b; **τοῦ λοιποῦ** 759.
-λό-s adj. 567, 6.
λούω 412 b.
λῦπέω w. acc. 716 b.
λύχνος 214 D.
λύω 94 D. 313–19. 393 a; pf. opt. 465 D; 2 aor. 489 D, 31.
λῳΐων, **-ῖτερος**, 254 D, 1.
λωφάω w. gen. 748.
λῴων, **λῷστος**, 254, 1.

M, 23. 27; bef. **ρ** (or **λ**) 60; mutes bef. **μ** 53; doub[l]. after augm. 355 D a; inserted 402 c. See *Liquids*.
-μᾱ- form. suff. 551, 2 a.
-μα neut. 181. See **-ματ-**.
μά 1037, 13. 723.
-μαι 1 sing. 376; elision 80 D.
Μαῖα 15 a.
μαιμάω 574.
μαίομαι 401 D; 2 pf. 492 D, 9.
μάκαιρα 247 D.
μάκαρ 246. 248.
μακρός 253 D; **μακρῷ** 781 a; (**ἐs**) **μακρᾶν** 622.
μακρόχειρ 586.
μάλα 80 c. 258. 66; **μᾶλλον**, **μάλιστα** 258; to form comp. sup. 256; w. comp. sup. 652 c.
-μᾶν for **-μην** 1 sing. 376 D a.
μᾶν for **μήν** 1037, 11.
μανθάνω 402 c; augm. 355 D a; w. gen. 750; w. part. (inf.) 982. 986; **τί μαθών** 968 c.
Μαραθῶνι 783 b.
μαρτύρομαι 571, 9.
μάρτυρος 216 D, 12.
μάρτυς, 165. 216, 12.
μᾶσσων 253 D.
μάστιξ 174. 213 D.
-ματ- form. suff. 553, 1. 576 a.
μάχομαι w. cog. acc. 715 a; w. dat. cf. 772.
μέ 113 a. 261.
Μέγαρά-δε 219.
μέγας 247. 253. 719 b; **μέγα** w. gen. 730 c; cog. acc. 716 b; **μέγιστον** w. superl. 652 c; **τὸ μέγιστον** appos. 626 b.
μέζων 253 D.
-μεθα 1 pl. 376.
-μεθον 1 dual 378.
μεθύσκω w. gen. 743.
μεθύω 393 a.
μείζων 253.
μείρομαι redupl. 365 D. 366.
μείs = **μήν** 216 D, 25.
μείων 254, 3; **μεῖον** wt. **ἡ** 647.
μέλᾱs 235. 248. 233.
μελέ 215 D b.
μέλι 181.
Μελίτη 783 b.
μελιττοῦτα 238.
μέλλω augm. 355 b; w. inf. 846.
μέλος, **μέλη**, 1064.
μέλω w. gen. 742 and a; **μέλον** 973 a.
μέ-μνημαι, see **μιμνήσκω**.
μέμφομαι w. gen. 712 b. 744.
-μεν 1 pl. 376.
μέν 1037, 12. 1046, 1 a; after art. 654. 666 c; after prep. 786 a; for **μήν** 1037, 11; **μὲν οὖν**, **μὲν δή**, 1037, 12.
-μεναι, **-μεν**, inf. 381 D; for **-ναι** 385 D, 5. 473 D.
Μενέλεως 162 a.
-μενο- part. suff. 382. 563.
μενοινάω 409 D a.
μεντᾶν 77 b.
μέντοι 1047, 4; **οὐ μέντοι ἀλλά** 1035 c.
μένω w. acc. 712.
μερίs om. 621 c.
μερμηρίζω 398 D.
-μες 1 pl. 376 D a.
μεσημβρίᾱ 60.
-μεσθα for **-μεθα** 376 D c.
μέσος compar. 250 a. 255 D; w. art. 671; wt. art. 661; **ἐν μέσῳ** 621 b.
μέσσατος 255 D.
μεσ(σ)ηγύ(s) 88 D.
μεστός w. gen. 753 c.
μετά 801; adv. 785; **μέτα** 785 a.
μεταδίδωμι w. gen. 737.
μεταλαμβάνω w. gen. 737.
μεταμέλει w. gen. 742 a; w. part. 983.
μεταμέλομαι pass. dep. 497 a; w. part. 983.
μεταξύ w. gen. 757; w. part. 976.
μεταπέμπω mid. 813.
μεταπλασμός 213.
μετεκίαθον (**ἔκιον**) 494.
μέτεστι w. gen. 734.
μετέχω w. gen. 737.
μετεωρίζω 362 a.
μετέωρος 36.
μέτοχος w. gen. 753 a.
μέτρον 1066.
μεῦ 261 D.
μέχρι 80 b; w. gen. 758; conj. 920 ff. 1055, 8; w. **οὗ**, **ὅσου**, 999 b.
μέχρι(s) 88 D.
-μη, see **-μᾱ-**.
μή 1018 ff. 78. 88 b; w. ind. 1021; w. subj. 866, 2. 867; w. impr. 874; w. part. 969 d; final 881. 887; interrog. 1015; **μή μοι** 612; **μή** for **οὐ** 1027; **μὴ ὅτι**, **μὴ ὅπως** 1035 a; **μὴ οὐ** 867. 887–8. 1033–4; **οὐ μή** 1032; **ὅτι μή** 1049 rem.; **εἰ μή**, **εἰ μὴ εἰ** *except* (**ἐf**) 905 a. 1052, 2.
μηδαμῇ, **-οῦ**, **-ῶs**, 287.

μηδέ 1043; μηδὲ εἷς 290 a; μηδ' ὅς 284.
μηδείς 290 a; neut. 719 b.
μηδέτερος 287.
μήδομαι 510 D, 22.
μηκάομαι plup. 458 D.
μηκέτι 88 b.
μήκιστος 253 D.
μήκων 166.
-μην pers. ending 376.
μήν *month* 184; gen. 759; ὅσοι μῆνες 1002 b.
μήν *in truth* 1037, 11. 1047, 3; οὐ μὴν ἀλλά 1035 c; ἦ μήν (ἦ μέν) 1037, 9.
μηνύω 393 a.
μήτε 1044. 118.
μήτηρ 188; wt. art. 660 a.
μητίετα 147 D.
μήτις, μήτι 287.
μῆτις, μήτι 201 D b.
μήτρως 197.
-μι 1 sing. 376. 379 a. 383 D, 1. 385, 1; 311; om. 383, 1. See Eng. index, Mι-*forms*.
μία (εἷς) 290.
μίγνῡμι fut. pass. 474 d; 2 aor. 489 D, 41.
μῑκρός 254, 3; gen. 743 b.
Μῑλήσιος 564 a.
μῑμέομαι voice 499.
μιμνήσκω pf. 365 b. 465 a; μέμνημαι 462 D; fut. perf. 466 b; w. gen. 742; pf. 849; w. part. (inf.) 982. 986.
μίν 261 D. 113 D.
Μίνως 161. 212 D. 198 D.
μίσγω 403 c.
μισθόω mid. 816, 10.
μμ bef. μ 463 b.
μνᾶ, μνέα 144.
μνάομαι 409 D a.
μνωόμενος 409 D a.
-μο- form. suff. 551, 2.
μοί 261. 80 D. 113 a.
μοῖρα om. 621 c.
μοῖσα 34 D.
-μον- adj. suff. 562, 3.
μονάς 295 d.
μοναχῇ 295 c.
μόνος τῶν ἄλλων 755 b; μόνον οὐ 1035 b.
μονοφάγος compar. 252 a.
-μο-s masc. 551, 2.
μοῦ 261. 113 a; as possess. 689.
μοῦνος 34 D.
μῡθέομαι 409 D b.
μυῖα 139 e.
μῡριάς 295 d.
μῦριοι (μῡρίοι) 288.
μῦς 166. 201.
μυχοίτατος 255 D.
μῦω 393 a.
-μων adj. 562, 3. 576 a.
μῶν (μὴ οὖν) 1015.
μῶσα 34 D.

N, 23. 27; bef. other cons. 55. 463 ff; bef. ι 65. 400; doubled after augm. 355 D a; dropped in pf. 448 b; in theme 519. 448 a. 460. 463; inserted 402 c. 523; 469 D; ch. to γ-nasal 448 b. 460; added in formation 543 c.
ν 5th class 402. 521 ff.
-ν- stems 164 j; adj. 233; themes 400. 518 ff.
-ν neut. 151.
-ν acc. sg. 133. 169. 179; voc. sg. 133. 151 a.
-ν 1 sg. 376; om. 433 a; 3 pl. 376. 379 a. 383, 3. 385 D, 3. 473 D.
-να- tense-suffix, 5th class 372. 402 f. 521 ff.
-ναι inf. 381. 385, 5; acc. 389 d; elis. 80 D.
ναί 1037, 13. 723.
ναιετάασκον 493 b; ναιετάοντα 409 D a.
ναίχι 118 a.
ναίω 401 D.
νᾶός 36. 160.
ναῦς 206.
ναυσίπορος 575 c.
ναῦφι 221 D c.
νδ dropped bef. σ 56.
-νε- tense-suffix, see -νο|ε-.
νέατος 255 a.
-νεε- tense-suffix, see -νε°|ε-.
νεικείω 409 D b.
νέκυς 166.
-νε°|ε- tense-suffix 402 d. 524.
νευρῆφι 221 D a.
νέω *swim*, augm. 355 D a.
νεώς 36. 159–60.
νεώσοικος 575 c.
νή 1037, 13. 723.
-νημι v'bs 488.
νηός 159 D.
νῆσος 153.
νῆυς 14 D d. 206 D.
νθ dropped bef. σ 56.
νίζω theme 398 c.
νῑκάω w. cog. acc. 716 a; w. gen. 749; w. part. 985; pr. for pf. 827.
νίν 261 D a. 113 D.
νίφει wt. subj. 602 c.
-νυ- tense-suffix 402. 525 ff.
-νο|ε- tense-suffix 372. 402 a. 521.
νομίζω w. part. 982.
νόος, νοῦς, 157.
-νο-s adj. 569, 4.
νοσέω w. cog. acc. 716 a; inc. aor. 841.
νόσος 152 e.
νόσφι(ν) 87 D.
νότος dat. 782 a.
-νς acc. plu. 133. 143. 154 e. 169 a. 201 D. 204.
-νσι 3 pl. 376 and a.
-ντ- bef. σ 56. 463 a; stems in, 164 h. 237; part. suffix 382. 563; decl. 241.
-νται 3 pl. 376. 464.
-ντι 3 pl. 376 and a. 407 D. 69 D.
-ντο 3 pl. 376. 464.
-ντων 3 pl. impr. 380.
-νυ- tense-suff. 5th class 372. 402 e. 525 ff.
-νῦμι vbs. 419 b. 488 a.
νύμφα 139 D.
νύ(ν) 113 D. 87 D. 120 1048, 3.

νῦν 120. 1048, 3.
νύξ gen. 759; dat. 782; wt. art. 661.
νῶϊ, νώϊν, 261 D.
νωΐτερος 269 D.

Ξ, pronunc. 21 b.
ξεῖνος 34 D; ξένϜος 72 D b.
ξύν = σύν 806.
ξύω 393 a.
-ξω fut. perf. 467.

O, name, 8; pronunc. 11; interch. w. α, ε, see α; w. υ 31.
ο for ᾱ 218. 575 a, b; for ω 373 D, 444 D.
ο to ι 31.
ο to ου 34. 33 d.
-ο- to ω 33. 168 (2); 249. 407. 356.
-ο- dropped 545 c. 559 b; after -αι- 250.
-ο- tense-suffix, see -ο|ε-.
-ο- form. suff. 548; accent 582 c.
-ο- stems 151 ff; in comp. 575 a.
-ο- themes 489. 531.
-ο- added to theme 405; to stem 575 a.
ὁ, ἡ, τό, 270. 272. 111 a; in poetry 653; demonstr. 654 ff. 272 b; as rel. 275 D; ὁ μέν, ὁ δέ, 654; w. τὶς 654 a; w. appos. 625 b; ὁ δέ, 654 e; καὶ τόν etc. 655 a; τὸ καὶ τό 655 b; πρὸ τοῦ 655 d; as art. 656 ff; οἱ πάντες w. num. 672 a; ἐν τοῖς w. sup. 652 a; τοῦ w. inf. 960; τὸ μὴ w. inf. 961 a. 1029.
ὅ neut. of ὅς 275; crasis 76 b; for ὅς 275 D; for ὅτι 1049, 1.
ὀβριμοπάτρη 246 D.
ὀγδοάς 295 d.
ὀγδόατος 288 D.
ὄγδοος 288. 42 D.
ὀγδώκοντα 288 D.
ὄγε 1037, 1.
ὅδε, ἥδε, τόδε, 271. 272. 282. 118; use 695 ff; w. art. 673; wt. art. 674; ὁδί 274; τόδ' ἐκεῖνο 697 c.
ὁδμή 53 D a.
ὁδός 152 c; om. 621–2; gen. 760 a.
ὁδούς 168 b; ὀδών 168 D.
Ὀδυσ(σ)εύς 47 D.
-ο|ε- variable vowel 310. 372 a. 383. 406; tense-suffix 372. 393 ff. 435. 503 ff; mode-suff. for -ω|η- 373 D. 433 D b. 444 D. 437 D a; in plup. 458 D.
οει to ου 40 a. 410 b.
-ο-ειδης adj. 586 a.
οη to ω 417.
ὅθεν 283. 284. 1056, 2; attraction 997 a.
ὅθι 283 D. 1056, 1.
ὀθούνεκα 1050, 3. 82.
οι 13; pronunc. 14 a; to ῳ (aug.) 357; unchanged in aug. 357 a; interch. w. ει 29. 544 c. 548.
-οι elided 80 D; short for accent 102 a. 386.
-οῖ voc. sing. 199.
οἱ pron. 261. 113 a; accent 685 a.
οἷ adv. 283. 284. 1056, 3; w. gen. 757.
-οια fem. 139 c.
οἷα conj. w. part. 977.
οἶδα 491. 72 D. 849 b; redupl. 363 D; plup. 458 D; w. part. (inf.) 982. 986; εὖ οἶδ' ὅτι 1049, 1 a; οἶσθ' ὃ δρᾶσον 875.
Οἰδίπους 216, 13.
-οιη for -οια 139 D.
-οίην, -οίης, -οίη opt. 457. 410 a.
ὀϊζῦρώτερος 249 D.
-οιιν for -οιν in dual 154 D f. 171 D a.
οἴκαδε 217. 219. 118.
οἰκεῖος 564; w. gen. 754 c.
οἰκέω fut. mid. 496 a; pf. mid. 464 D a.
οἴκοθεν 217.
οἴκοθι 217 D.
οἶκοι 102 b. 220.
οἴκονδε 219 D.
οἶκος 72 D; om. 730 a.
οἰκτίρω aug. 357; w. gen. 744.
οἰκτρός compar. 253 D.
οἶμοι 80 D.
οἰμώζω fut. mid. 495.
-οιν dual 133.
-οιν for -οιμι opt. 379 b.
οἶνος 72 D; om. 621 c.
οἰνοχοέω aug. 359 D.
-οιο gen sing. 154 D a.
οἶομαι, οἰμαι, 2 sing. 384; pass. dep. 497 a; w. gen. 733 a; mid. 817; hyperb. 1062. 786 a; w. infin. 946 b.
-οιο-ς adj. 564 b.
οἷος 276. 282. 92 D d. 699. 997. 1000 ff; w. sup. 651; οἷον, οἷα, w. part. 977; in exclam. 1001 a; οἷος σύ, etc. 1002.
οἷός τε, οἵόστε 1000. 1041. 118.
-οις acc. pl. 154 D e.
οἷς 210. 72.
-οισα for -ουσα 34 D 242 D.
-οισι(ν) dat. pl. 156.
οἴχομαι pr. for pf. 827.
ὄκη 281 D.
ὄκνος w. inf. 952.
ὁκοῖος, ὁκόθεν, ὅκου 281 D.
ὁκόσος, ὁκότερος 281 D.
ὀλείζων 254, 4.
ὀλιγάκις 297.
ὀλίγος 254, 4; w. art. 665; gen. 743 b; dat. 781 a.
ὀλιγωρέω w. gen. 742.
ὀλίζων 254 D, 4.
ὄλλῡμι pf. 501. 848.
ὅλος w. art. 672.
ὁμῑλέω w. dat. 772.

ὄμνῡμι imper. 415 D b; w. acc. 712.
ὅμοιος, ὁμοιόω, w. dat. 773.
ὁμοκλάω 409 D a.
ὁμολογέω fut. mid. 496 a; w. dat. 772; w. part. 981.
ὁμοῦ 760 a; w. dat. 772 c.
ὁμώνυμος w. gen. 754 d; w. dat. 773.
ὅμως 1047, 6; w. part. 979 b.
-ον-, -ων-, form. suff. 555.
-ον- compar. stems in, 236.
-ονᾱ- form. suff. 555.
ὄναρ 215 b.
ὄνδε δόμονδε 219 D.
ὀνειδίζω with dat. or acc. 764 b.
ὄνειρος 213.
ὀνίνημι 31; aor. 440 b. 489, 5; accent 445 a; mid. w. gen. 740.
ὄνομα dat. 780 a.
-οντ-stems 241. 383, 6. 385, 6.
ὀξύνω pf. mid. 463 a.
ὀξύς 98.
-οος adj. in, 223.
ὅου = **ὅο** for **οὗ** 275 D.
ὅπη 283. 1056, 4. 1054, 6.
ὁπηλίκος 281. 282.
ὁπηνίκα 283. 1055, 3.
ὄπισθε(ν) 87 D. 255 D; w. gen. 757.
ὀπίσ(σ)ω 47 D.
ὀπίστατος 255 D.
ὁπλότερος, -τατος, 255 D.
ὁπόθεν 283. 997 a. 1056, 2.
ὁπόθι 1056, 1.
ὅποι 283. 1056, 3.
ὁποῖος 281 ff. 699 a.
ὁπόσος 281. 699 a.
ὁπόστος 294.
ὁπόταν 860. 913. 1055, 1.
ὁπότε 283. 1055, 1.
ὁπότερος 281. 282.
ὅπου 283. 1056, 1.
ὁπποῖος, ὁππότερος, 47 D. 281 D.
ὁππόσε 283 D.
ὁππότε, ὅππως, etc. 281 D.
ὅπως 283. 1054, 3; w. superl. 651; fin. 881 ff. 885 ff. 887 a; **οὐχ (μὴ) ὁπως** 1035 a.
ὁράω aug. 359; redupl. 369; fut. 383 D, 4; **ἰδέ** 387 b; w. **ὅπως** 885 ff; w. **μή** 887 c; w. part. 982.
ὀργαίνω aor. 431 b.
ὀργίζομαι w. part. 983.
ὀρέγομαι w. gen. 739.
ὄρειος, ὀρέστερος, 248 D.
ὀρ͜Fος 72 D b.
ὄρθρος wt. art. 661.
ὀρκόω w. two acc. 725.
ὀρνῑθοθήρᾱς 149.
ὄρνῑς, ὄρνις, 166. 176. 216, 14.
ὄρνῡμι fut. 422 b; aor. 431 c. 428 D b. 436 D. 489 D, 42; pf. 368 D.
ὀρύσσω redupl. 368.
ὀρφανός w. gen. 753 g.
ὄρχις 166.
-ο-s, -ο-ν, see **-ο-.**
-οσ-stems 196.
-ος neut. 190. 553, 2; in comp. 578 a.
-ος gen. sing. 133; acc. pl. 154 D e.
ὅς possess. 72 D. 269; 686 a. 690 a. 692.
ὅς rel. 275. 282; 627 ff. 699. 993 ff; as demonst. 275 b. 654 d; **ἀφ' οὗ, ἐξ οὗ, ἐν ᾧ, εἰς ὅ** 999 b; **ἀνθ' ὧν, ἐξ ὧν** 999; **ὅς γε** 1037, 1; neut. **ὅ** or **ὅ τε** for **ὅτι** 1049, 1.
ὁσάκις 297.
ὁσημέραι 1002 b.
ὅσος 276. 282; 699. 997; w. superl. 651. 1000 ff; acc. 719 b; dat. 781 a; **ὅσον οὐ** 1035 b; in exclam. 1001 a.
ὅσος περ 286.
ὅσπερ 1037, 3.
ὁσσάκι 297 D.
ὁσσάτιος 276 D.
ὅσσε 215 D a.
ὅσσος 47 D. 276 D.
ὅστε 856 a.
ὀστέον, ὀστοῦν, 157.
ὅστις 280. 282. 285. 118; 699 a. 997. 1002 a. 1011.
ὁστισδή, ὁστισοῦν, etc. 285, 1002 a.
ὁσφραίνομαι with gen. 742.
-οτ- part. suffix 382. 563.
ὅταν 860. 913.
ὅτε 283. 121 a. 1052. 1055, 1; w. **τάχιστα** 1008 a; **εἰς ὅτε κε** 1055, 7.
ὅτευ, ὅττευ, ὅττεο, ὅτεῳ, ὅτεων, ὁτέοισι, 280 D.
ὅτι 80 b. 121 a; declar. 1049, 1. 930 ff; caus. 925; w. superl. 651; expressed by pron. 999; irreg. after rel. 1009 a; **οὐχ ὅτι** 1035 a; **ὅτι μή** 1049, 1 rem.
ὅτις, ὅτινα, ὅτινας, 280 D.
ὅτου, ὅτῳ, etc. 280 a.
ὅττι 47 D. 280 D.
ου 13; pronunc. 14 a; spurious 14 b; for **ο** 33 D; interch. with **ευ** 29. 409 D f. 548 a; from **ο,** see **ο.**
-ου-stems, 206.
ου gen. sing. 148. 154 a.
ου- unch. in augm. 357 a.
-ου 2 sing. imper. accent 391 c.
οὐ, οὐκ, οὐχ, οὐχί, 88 a. 111 d. 85 b. 1018 ff; interrog. 1015; wt. **μά** 723 a; **οὐ** for **μή** 1028; **οὐχ ὅτι, οὐχ ὅπως** 1035 a; **οὐ μὴν (μέντοι) ἀλλά** 1035 c; **οὐ μή** 1032; **μὴ οὐ** 1033 ff.
οὗ, οἷ, ἑ, 261. 113 a; 685. 677 a. 690 a. 687.
οὗ adv. 283. 284. 1056, 1.
οὔατος (οὖς) 216 D, 15.
οὐδαμῇ, -οῦ, -ῶς, 287.
οὐδας 190 D.
οὐδέ 1043; **οὐδὲ εἷς** 290 a; **οὐδ' ὅς** 284.

οὐδείς 290 a; w. pl. 609 a; *οὐδεὶς ὅστις οὐ* 1003 a; *οὐδέν* 719 b. 703 a; *οὐδενός* 746.
οὐδέτερος 287.
οὐκ, see *οὐ*; *οὐκ* 77.
οὐκέτι 88 b.
οὐκί 73 D.
οὐκοῦν, *οὔκουν* 1048, 2 a. 1015. 120.
οὐλόμενος 33 D.
Οὐλύμπιος 33 D.
-οῦν acc. sing. 199 D.
οὖν 1048, 2; w. rel. 285; aft. art. 666 c; after prep. 786 a.
οὕνεκα 1049, 2. 1050, 3.
οὔνομα 33 D.
οὐπί 77 a.
οὐρανόθεν 217 D.
οὐρέω augm. 359.
οὔρεος 33 D; *οὖρος* 73 D.
-ους acc. plu. 154 e.
-ους adj. 223–4. 566.
-ούς particip. 385, 6.
οὖς 172 a. 216, 15.
-ουσι (for *-ο-νσι*) 407 c.
οὐτάω, aor. 440 D. 489 D, 22.
οὔτε 1044. 608.
οὔτις 287.
οὗτοι 1037, 10.
οὗτος 271. 272. 282. 695 ff; w. art. 673; wt. art. 674; w. nom. for voc. 707. cf. 723 b; w. verb om. 612; pl. for sing. 635; masc. or fem. for neut. 632 a; neut. for masc. fem. 632; as adv. 719 c; w. gen. 730 c; w. *μέν*, *δέ*, 654 b; *τοῦτ' ἐκεῖνο* 697 c.
οὑτοσί 274. 721.
οὕτω(s) 272 c. 283. 88 c; w. part. 976 b.
οὐχ, *οὐχί*, see *οὐ*.
ὀφείλω 399 a; aor. in wish 871 a.
ὀφέλλω 431 D d.
ὄφελος 215 b.
ὀφθαλμιάω 573.
ὄφις 166.
ὀφλισκάνω w. gen. 745.
ὄφρα 920 ff. 1055, 7; = *ἕως* 283 D. 881.
ὄχος, *ὄχεα* 215 D a; *ὄχεσφι* 221 D c.
-οχος c'p'ds, accent, 582 c.
ὀψέ w. *ἦν* 602 d; w. gen. 757 a.
ὀψιμαθής w. gen. 754 a.
ὄψιος compar. 250 a.
ὀψοφάγος compar. 252 a.
οω for *αω*, etc. 409 D a. 424 D; for *οου* 409 D c.
-οω verbs 325. 409-12.

Π, 24 ff; *-ππ-* in pronouns, etc. 281 D.
π bef. *τ*-mute 51; bef. *μ* 53; bef. *σ* 54.
π to *κ* 278 D. 281 D; to *φ* 452. 470.
παῖς 172 a. 180. 86; wt. art. 660 a.
πάλαι with pres. and imperf. 826.
παλαιός compar. 250.
πάλιν in comp. 59.
πάλλω 2 aor. 489 D, 44.
πᾶν in comp. 59.
πανταχῇ 295 c.
πάντοθεν 218.
πάντως 257.
πάρ 84 D. 802.
παρά 802. 787; in comp. 775; w. compar. 648.
πάρα for *πάρεστι* 109 b. 785 a.
παραβαίνω w. acc. 712 c.
παραί 802.
παραπλήσιος w. dat. 773.
παρασκευάζω pf. mid. 464 D a; impers. 602 d.
παράστᾱ 442.
παρατίθημι mid. 815.
παραχωρέω w. gen. 748.
πάρειμι w. dat. 775.
παρεσκευάδαται 464 D a.
παρέχω w. two acc. 726; mid. 814.
παρίσταμαι w. dat. 775.
πάροιθε(ν) 87 D.
παροιμίᾱς, *τὸ τῆς* 626 b.
παροινέω augm. 362 a.
παροίτερος 255 D.
πάρος w. inf. 955 a.
πᾶς 240. 239; w. and wt. art. 672; *πᾶς τις* 609 a. 703; *πᾶν* w. gen. 730 c; *παντί* 781 a.
πάσσων 253 D.
πάσχω 403 c; pf. mid. 492 D, 14; *am treated* 820; *τί πάθω* 866, 3; *τί παθών* 968 c.
πατήρ 188; wt. art. 660 a.
Πάτροκλος 213 D.
παύω mid. 812 a; fut. perf. 466 b. 850 a; w. part. 981.
παχύς compar. 253 D.
πειθώ 197.
πείθω 347. 328; 2 aor. 436 D; 2 pf. 492 D, 15; intr. 501; pf. 849; mid. 812 a; w. acc. 716 b; w. two acc. 724; w. dat. 764, 2; *πειστέον* 992.
πεινάοντα 409 D a.
πεινάω 412; w. gen. 742.
Πειραιεύς 208 d.
πειράομαι w. gen. 738.
πεῖραρ 182.
πελάζω 2 aor. 489 D, 24; 1 aor. 428 D b; w. dat. 772.
πέλεκυς 166. 201.
πέλομαι 2 aor. 437 D.
Πελοπόν-νησος 575 c.
πεμπάς 295 d.
πέμπε 288 D.
πέμπω pf. mid. 463 b; w. cog. acc. 715 a.
πένης 246. 248; w. gen. 753 c.
πενθέω, *πενθήμεναι*, 412 D c.
πενίᾱ dat. 776.
πέποσθε 492 D, 14.
πεπρωμένη 621 c.
πέ-πταμαι 365 b.
πέ-πτωκα 365 b.
πέπων compar. 251 a.
πέρ 113 d. 118. 1037, 3; w. rel. 286; w. part. 979 a.

πέρᾱ compar. 260.
πέραν w. gen. 757.
πέρας 183.
περάω πόδα 716 rem.
πέρθω aor. 435 D. 489 D, 45.
περί 803. 80 b. 109 a. 110. 785; w. num. 600 b; in comp. 360 a. 775.
πέρι 785. 109 b.
περιγίγνομαι w. gen. 749.
περιοράω w. part. 982.
περιπίπτω w. dat. 775.
περισπώμενος 98.
πέσσω theme 397 b.
πετάννῡμι redupl. 365 b.
Πετεώς, Πετεῶ-ο 159 D.
πέτομαι aor. 437. 489, 6.
πεφιδέσθαι (φείδομαι) 436 D.
πέφνον (φεν-) 436 D.
πεφρίκοντας 455 D a.
πῇ, πῄ, 283. 113 b. 779 a.
πήγνῡμι intr. 501; 2 aor. 489 D, 43.
πηδάω w. acc. 712 b.
Πηληϊάδης 559 b.
πηλίκος 278. 282.
πηνίκα 283; w. gen. 757 a.
πῆχυς 166. 201.
πῖειρα 247 D.
πίμπλημι 2 aor. 489 D, 23. 440 D; w. gen. 743.
πίνω fut. 427; aor. tr. 500, 7; 2 aor. 489, 16; w. gen. 736.
πιπράσκω fut. pf. 850 a.
πίπτω redupl. 365 b; pf. part. 492 D, 17.
πιστεύω with dat. 764, 2; pass. 819 a.
πίστις 551, 1.
πίσυρες 290 D, 4.
πῖων 247 D. 251 a.
πλάζω 398 b.
-πλάσιος mult. 295 b. 755 a
Πλαταιαῖς 783 b; -ᾶσι 220.
πλέες, -ας, 254 D, 5.
πλεῖν (πλέον) 254, 5. 647.
πλεῖος 227 D.
πλειστάκις 297.
πλεῖστος 254, 5; w. superl. 652 c.
πλείων, πλέων, 254, 5.
πλέον w. or wt. ἤ 647.
πλεονεκτέω w. gen. 749.
πλέος 227 D.
πλεῦν, πλεῦνες, 254 D, 5.
πλευρᾱ 213 D.
πλέω 411; w. acc. 712.
πλέως 227.
πλῆθος acc. 718 b; w. pl. 609.
πληθῦς 216 D, 26.
πλήθω w. gen. 743.
πλήν w. gen. 758.
πληρόω w. gen. 743.
πλησίον, πλησιαίτερος 250 a; w. gen. 757.
πλήσσω 471 a.
πλῆτο 440 D.
πλίνθος 152 a; coll. 609.
-πλοος, -πλοῦς, multipl. 295 b. 755 a.
πλούσιος 564; with gen. 753 c.
πλουτέω w. gen. 743.
πλώω 2 aor. 489 D, 27.
πνέω fut. 426; aor. 469 D. 489 D, 32.
Πνύξ 216, 16.
πόᾱ 138 a.
πόθεν, ποθέν, 283. 113 b.
ποθέω, ποθήμεναι 412 D c.
πόθι, ποθί, 283 D. 113 b.
ποῖ, ποί, 283. 113 b.
ποιέω 339; om. 612; w. two acc. 725 a; w. part. 981; mid. 813. 814; mid. w. two acc. 726; —εὖ (κακῶς) ποιῶ w. acc. 712; w. part. 985.
ποῖος, ποιός 278, 282.
ποιπνύω 574.
πολεμέω pass. 819 a; -ίζω, -όω, 572; w. dat. 772; πολεμίζω 398 D.
πολις 201 ff. 202; wt. art. 661; πόλιας 42 D; πόλινδε 219 D.
πολῑτεύω mid. 814 a; pass. 819 c.
πολλάκι(s) 88 D. 297.
πολλαπλάσιος, -πλοῦς, 295 b.
πολλαχῇ 295 c.
πολλοστός 294.
πολυΐστωρ 18 a.
πολύς 247; compar. 254, 5; w. article 665; w. gen. 730 e; οὐ πολύς 1028;—(τὸ) πολύ, (τὰ) πολλά, 719 b. cf. 665. 781 a; περὶ πολλοῦ etc. 746 a. 803, 1 b; πολλοῦ 743 b; πολλῷ 781 a; ἐπὶ πολύ 719, 3;—πλείων, πλέων, w. art. 665; wt. ἤ 647; πλεῖστον w. superl. 652 c; οἱ πλεῖστοι 665.
πομπὴν πέμπειν 715 a.
πορίζω mid. 813.
πόρῃσω w. gen. 757.
πορφύρω 574.
πόσε 283 D.
Ποσειδῶν (-άων, -έων, -ᾶν) 34 D. 37 D h. 185. 186.
πόσος 278. 282; πόσου 746; dat. 781 a.
ποσός 278. 282.
ποσσί 54 D. 171 D b.
πόστος 294.
πότ for πρός 84 D.
ποταμός w. attrib. app. 624 a.
πότε, ποτέ, 283. 113 b.
Ποτειδάν 37 D h.
πότερος 278. 282; πότερον (πότερα) 1017. 930.
ποτί for πρός 84 D. 805.
πότνα, πότνια, 246 D.
ποτταν 84 D.
ποῦ 283. 113 b. 760 a; w. gen. 757; πού 283. 113 b.
πουλυβότειρα 246 D.
Πουλυδάμᾱ 170 D b.
πουλύς 247 D. 229 D.
πούς 166. 178. 247 b.
πρᾱός 247 a.
πράσσω 452 a; w. two acc. 724; w. εὖ, κακῶς, 810; w. ὅπως 885; mid. 724.
πρᾶτος 255 D.

πρᾶϋς 247 D.
πρέπω 764, 2. 949.
πρέσβα, πρέσβειρα, 247 D.
πρεσβευτής, πρέσβεις, 216, 17.
πρεσβεύω w. acc. 714 b; mid. 814 a.
πρέσβυς 216, 17. 247 D.
πρεσβύτης 216, 17.
πρηΰς 247 D.
πρίν 1055, 9; w. inf. 955; w. fin. verb 924; τὸ πρίν 653; πρὶν ἤ w. inf. 955 b.
πρίωμαι, πριάμην 444 a. 445 a.
πρό 804. 76 b; in comp. 360 a. 82 a; w. compar. 648; πρὸ τοῦ 655 d.
πρόθεσις 784 a.
προθῡμέομαι pass. dep. 497 a.
πρόκειμαι w. gen. 751.
προκόπτω intrans. 810 a.
πρόληψις 878.
προνοέομαι pass. dep. 497 a.
πρός 805. 84 D; in comp. 775; adv. 785; πρός σε γονάτων 1062.
προσανδάω contr. 412 D c.
προσέρχομαι w. dat. 775.
προσήκει w. gen. 734; w. inf. 949; προσῆκον 974 a.
πρόσθε(ν) 87 D; w. gen. 757; w. πρίν 955 a.
προσταχθέν acc. abs. 973.
πρόσω w. τοῦ 760 a.
προσῳδίᾱ 98.
πρόσωπον, -ατα, 213 D.
πρότερος 255; w. art. 667; πρότερον 719 b; πρότερον πρίν 955 a.
προτί 805.
προτοῦ 655 d.
προὔργου, προὐργιαίτερος 250 a.
πρόφασις dat. 779 b.
προφέρω w. gen. 749.
πρόφρων, -φρασσα, 247 D.
πρύμνη, πρύμνα, 139 D.
πρυτάνεις wt. art. 660 c.
πρῴϊος compar. 250 a.
πρῴτιστος 255 D.
πρῶτος 255. 288. 619 b; (τὸ) πρῶτον 719 b; τὴν πρώτην 622.
πτεροῦντα 238.
πτήσσω 2 aor. 489 D, 25.
πτυχή 216 D, 27.
πτυω 393 a.
πτωχός compar. 252 a.
Πῡθοῖ 220.
Πυκνός (Πυξ) 216, 16.
πύματος 255 D.
πυνθάνομαι w. gen. 750, 742; w. part. 982.
πῦρ 166. 187 b. 213.
πφ for φφ 47.
πῴ 113 b.
πῶς 283. 113 b; πῶς ἄν in wishes 870 e; w. gen. 757 a; πῶς οὐ μέλλω 846 b; πώς 283. 113 b.

P, 18. 23; w. ι 65. 400; doubled 49. 355 a; see *Liquids*.
ῥ, ῥῥ, 18. 49. 355 a.
-ρ-stems 164 k; themes 400.
ῥά 1048, 1. 80 D. 113 D.
ῥάβδος 152 e.
ῥᾴδιος compar. 254, 7.
Ῥαμνοῦς 238.
ῥᾷων, ῥᾷστος, 254, 7.
ῥέα, ῥεῖα, 254 D, 7.
ῥερυπωμένος 365 D.
ῥέω w. gen. 743.
ῥήγνῡμι: ῥηγνῦσι 415 D a; ἔρρωγα 451 e; intr. 501.
ῥηΐδιος, ῥηΐτερος, 254 D, 7.
ῥῖγίων, ῥῖγιστος (ῥῖγηλός) 254 D, 10.
ῥῑγόω 412 a.
ῥιζόθεν 218.
ῥίπτω 345. 328; -ασκον 493 a.
ῥίς 166.
ῥοή 138 a.
-ρο-s adj. 569, 5.
ῥῥ 49; for ρσ 50.
ῥυθμός 551, 2. 1066.
ῥυπόω redupl. 365 D.

Σ (σ, s) 6; pronunc. 19.
σ after mutes 54, 421 a; after ν 55–59.
σ bef. cons. 55 ff.
σ from τ, see τ.
σ to λ 70. 359 c. 508, 13 a. 508, 16 a.
σ assimilated 431 D d; omitted 61. 62. 71. 190. 575 b; in -σαι, -σο, 383, 4. 385, 4 a. 416. 441. 462 d; in tense-suffix 422 a. 423 ff, 504.
-σ- added to verb-themes 461. 503. 505. 543, 579 b; to roots 543 c.
σ doubled 47 D. 273 D. 276 D. 420 D. 428 D a. 355 D a.
σ movable 88 c. 88 D.
-s nom. sing. 133. 168. 241.
-s gen. sing. 133.
-s 2 sing. 376.
-s imper. (for -θι) 443 b.
-s patronym. and gentile; see -ιδ-, -ιδᾱ-.
-s in -άκις 297 D.
-σ-, vb. themes in, 537.
-σα- tense-suff. 372. 428.
-σα fem. adj. (part.) 237.
-σαι 2 sing. 376. 383, 4. 385, 4; elided 80 D.
Σαλαμῖνι 783 b.
σαλπίζω 398 b; subj. om. 602 c.
σαμπῖ 289 a.
-σαν 3 pl. 376. 379 a. 385, 3.
Σαπφώ, Σαπφώ 199.
Σαρπηδών 206 D.
σάττομαι w. gen. 743.
σαυτοῦ 266 a.
σάφα 258 D.
σαφής 248. 258 D.
σαώτερος 227 D.
σβέννῡμι intrans. 500, 5; 2 aor. 489, 10.
σδ for ζ 63.
-σδω for -ζω 398 D.
-σε local 219 b.
-σε- tense-suff. see -σο-

σέ 261. 113 a.
σεαυτοῦ 266; 683. 692, 3, σὲ αὐτόν etc. 687.
σέβομαι pass. dep. 497 a.
σεῖο, σέθεν, 261 D.
-σειω desider. 573.
σείω augm. 355 D a; subj. om. 602 c.
σεμνός 53 b. 569, 4. 716 b.
σέο, σεῦ, 261 D.
-σε°|ε- tense-suff. 372 D. 426.
σεύω augm. 355 D a; redupl. 365 D; accent 389 D b; aor. 430 D. 489 D, 33.
σεωυτοῦ 266 D.
σημεῖον appos. 626 b.
σήμερον 69 a.
σήπω intr. 501.
σής 172 a.
σθ after cons. 61.
-σθα 2 sing. 377.
-σθαι, elision 80 D; infin. 381.
-σθᾶν for -σθην 376 D a.
-σθε, -σθον, -σθην, mid. 376. 380.
-σθον for -σθην 376 D b.
-σθω, -σθων, -σθωσαν, mid. 380 and a.
-σι 2 sing. 376. 479.
σι for τι 69. 551, 1.
-σι- form. suff. 551, 1; in comp. 579 b.
-σι(ν) dat. pl. 57. 133. 171 D b.
-σι(ν) locative 220.
-σι(ν) 3 sing. 376. 383 D, 1. 385, 1; for -τι 69; om. 383, 1.
-σιᾶ- form. suff. 551, 1.
σῖγάω fut. mid. 495; w. acc. 712; aor. 841.
σῖγή dat. 776.
-σιμο-ς adj. 569, 2.
-σι-ς, see -σι-.
σῖτος 214.
σιωπάω fut. mid. 495; w. acc. 712.
-σκε- tense-suff. see -σκ°|ε.
σκέλλω intrans. 500, 6; 2 aor. 489, 11.
-σκ°|ε- tense-suff. 372. 403. 493. 530 ff.
σκοπέω mid. 814; w. μή 887 c; w. ὅπως 885 ff.
σκότος 212.
Σκύλλη, Σκύλλα, 139 D.
σκώρ 182 a.
σμάω 412.
-σο 2 sing. 376. 380. 416.
-σ°|ε- tense-suff. 372. 420. 466. 474.
σοί, σοῦ 261. 80 D. 113 a; σοῦ as possess. 689; σέ w. inf. 684 b.
σόος 227 D.
σορός 152 b.
σός 269. 689 ff.
σπανίζω w. gen. 743.
σπάω mid. 813.
σπένδω 56. 421 a. 429. 463 c.
σπέος, σπεῖος, 190 D.
σπεύδω 29. 548 a.
σποδός 152 a.
σπουδάζω fut. mid. 495
σπουδή 29. 548 a; dat. 776.
σσ = ττ 48; in iota class 397.
-σσι dat. plu. 133.
-σσω verbs 397. 514 ff.
στ abbrev. 6 a.
-στᾱ for στῆθι 442.
στάδιον 214.
σταθμός 214.
στάν 440 a.
στάχυς 166.
στέαρ 182.
στέλλω 342. 322. 328.
στενωπός 152 c.
στερέω fut. mid. 496 a.
στίχος 216 D, 28.
στοά 138 a.
στόλος 548.
στοχάζομαι w. gen. 739.
στρατεύω w. cog. acc. 715 b.
στρατηγέω w. gen. 741; pass. 819 c.
στρατόπεδον wt. art. 661.
στρέφω pf. mid. 460 a; aor. pass. 469 a. 472 a. 498.
στυγέω w. gen. 744.
στυφελίζω 398 D.
στωμύλλω 571, 9.
σύ 261. 603.
συγγενής w. gen. 754 d.
συγγιγνώσκω w. gen. 744
σύγκλητος 152 d.
συγχαίρω w. gen. 744.
σῦλάω w. two acc. 724.
Σύλλᾶς, Σύλλᾶ, 149.
συμβαίνω pers. constr. 944 a.
σύμπᾶς w. art. 672.
συμπολεμέω w. dat. 775.
σύν 59. 806; in comp. 295 a. 775; adv. 785.
-συνᾱ- form. suff. 556, 2.
συναιρέω; (ὡς) συνελόντι εἰπεῖν 771 b. 956.
συναντάω, συναντήτην 412 D c.
σύνδυο 295 a.
-σύνη see -συνᾱ-.
σύνοιδα w. part. 982 a.
συντέμνω; ὡς συντέμω 883.
συντρίβομαι w. gen. 738 b.
σῦς or ὗς 166. 70.
σφάζω; σφαγείς w. gen. 750 a.
σφέ 113 D. 261 D.
σφέα 261 D a.
σφέας, σφέων etc. 261 D; 690 a.
σφέτερος 269. 690. 692.
σφί(ν) 261 D. 87 D. 113 D.
σφίσι 113 a. 261.
σφός 269 D.
σφώ, σφῶϊ, σφωέ, etc. 261 ff.
σφωΐτερος 269 D.
σφῶν for ἑαυτῶν 692, 3 a.
τχεθέειν (ἔχω) 494.
σχολαῖος compar. 250.
Σωκράτης 193.
σῶμα; acc. 718 a; dat 780.
σῶος, σῶς, 227.
σωτήρ 185.
σώφρων compar. 251 a.

Γ, pronunc. 19; to θ 73; to σ 52-3. 69. 248. 470; τ for θ 74; bef. ι 67. 397.
γ dropped 54. 56–7. 86. 167. 181 ff.
-γ-stems 176; themes 397.
-γα for -γης 147.
-γᾰ- form. suff. 550. 557, 2. 560, 2.
γαί for αἱ 272 D.
-γαι 3 sing. 376; elision 80 D.
γάλᾱς 235.
γᾶλλα 106.
γαμίᾱσι 220 a.
γᾶμος 283 D.
-γᾶν for -γην 376 D a.
γᾶν ('γᾶν) 216, 18.
γᾶνδρός 77 b.
γανύω as fut. 427 D.
γάξις dat. 780.
γᾰ̈ρα 77 b.
γαράσσω 397; fut. mid. 496 a.
γαρφέες, γαρφειαί, 247 D.
γάσσω 397; pf. mid. 464 a.
-γατος superl. 248 ff.
γαὐτά, γαὐτό, γαὐτόν, 265; γαὐτὸ τοῦτο, 626 b.
γαύτῃ 283. 779 a.
γάφρος 152 b.
γάχα 80 c. 258.
γαχύς compar. 253. 74 b; γὴν ταχίστην 622. 719 a.
-γᾶων 272 D.
γαώς 213.
-γε 2 pl. 376. 380.
-γε- tense-suff., see -γ°|ε-.
γέ 1040 ff. 113 d. 80 a; after art. 666 c; after prep. 786 a.
γέ for σέ 261 D b.
γέθριππος 82 a.
γέθῡμαι (γύφω) 74 c.
γεῖν 261 D.
γείνω pf 448 b.
γεῖος 283 D.
-γειρᾰ- form. suff. 550.
γεῖχος wt. art. 661.
γείως 283 D.
γέκμαρ, γέκμωρ, 166 D k. 215 D b.
γεκμήριον appos. 626 b.
γέλειος w. gen. 754 e.
γελευτῶν 968 a.
γελέω 340. 328; fut. 423; γελείω 409 D b.
γέλος acc. 719.
γέμνω 402 a; w. acc. 714; w. gen. 736.
-γεο- vb. adj. suff. 475.
γέο, γέοισι, 277 D.
-γέον (-γέα) 990; ἐστί om. 611 a; plur. 635 a.
-γέος verb. adj. 299 c. 475. 563. 988 ff; w. dat. 769 b. 991.
γεός for γόος 269 D.
γέρας 183.
γέρην 234.
-γερος compar. 248–52. 296. 269. 278.
γέρπω aor. 436 D; aor. pass. 473 D a; mid. w. gen. 740; w. part. 983.
γέσσαρες 288, 290; γέσσερες, γεσσεράκοντα, 290 D, 4.
γεταγών 436 D.
γεταρτημόριον 293.
γετιηώς 446 D.
γέτμον 436 D.
γέτορες 290 D, 4.
γετραπλῇ 295 D c.
γετράς 295 d.
γέτρασι 290 D, 4; γέτρατος 288 D; γετραχθά 295 D c.
γεῦ 277 D.
γεῦ, γεοῦς, γεῦς, 261 D b.
γεύχω, γετεύχαται 464 D a.
γέχνη om. 621 c.
γέω, γέων, 277 D.
γέως 283 D.
γῆδε 283.
γήκω 394; pf. intr. 501.
γῆλε superl. 260 D.
γηλίκος, -όσδε, -οῦτος, 273. 282; 696.
γηλοῦ, γηλοτάτω, 260 D.
γήμερον 69 a.
γῆμος 283 D.
-γην 3 dual 376; 2 dual 378 a.
γηνίκα, -άδε, -αῦτα, 283.
-γηρ- form. suff. 550.
γηρέω fut. mid. 496 a.
-γη-ς (masc.), see -γᾰ-.
-γης (fem.), see -γητ-.
-γηρ-ιο-ν neut. 561, 1 a; -γηρ-ιο-ς adj. 569, 3.
γῆσ(ι) 272 D.
-γητ- form. suff. 556, 1. 164 d.
γθ for θθ 47.
γι to σσ 67. 397; to σι 69. 551, 1.
-γι- form. suff. 551, 1.
-γι 3 sing. 376. 479.
-γι for -θι 73 b. 473 a.
-γιδ- form. suff. 557, 2. 560, 3.
γίθημι 349. 329. 333. 414 D. 415 D a. 73 a, c; imperf. 419 a, c; aor. 432. 443. 445 b; mid. 813. 816, 11; γιθήμενος 33 D.
-γικο- adj. suff. 565 a.
γίκτω pres. 506, 5; pf. 451; ὁ γεκών 966 a.
γῖμάω 337. 323; fut. mid. 496 a; w. gen. 746; w. gen. and dat. 746 b.
γῖμῆς (-ήεις) 238 D. 40 a.
γῖμωρέω constr. 764, 2 b. 816, 12.
γίν for σοί 261 D b.
γίνω, γΐνω, 94 D.
Γίρυνς 58. 85 b.
-γι-ς, see -γι-.
-γις, see -γιδ-.
γίς interrog. 277. 282. 113 b. 700. 1011; accent 277 a; γί 719 c; τὸ γί 676; ἵνα γί 612; γί τοῦτ' ἔλεξας 1012 a; γί οὐ with aor. 839; γί οὐ μέλλω 846 b; γί μήν 1037, 11.
γίς indef. 277. 282. 285. 113 b. 701; coll. 609 a; after articlc 666 c; om. bef. gen. 734. 735; supplied from οὐδείς

1058; w. adj. etc. 702 –3; τι, 719 b; ἐγγύς τι 719 b; ὃ δέ τις, etc. 654 a.
τίω 307.
τλα- (ἔτλην, τέτληκα) 489, 7; 492 D, 10.
τμῆσις 580 a.
-το 3 sing. 376.
-το- vb. adj. suff. 475.
-τ°ε- tense-suff. 372. 395. 513.
τόθεν, τόθι, 283 D.
τοί 1037, 10. 77 b. 113 d.
τοί for οἱ 272 D; for σοί 261 D. 80 D.
τοίγαρ, τοιγαροῦν, τοιγάρτοι, 1048, 5.
τοῖϊν for τοῖν 272 D.
τοίνυν 1048, 4.
τοῖο for τοῦ 272 D.
τοῖος, τοιόσδε, τοιοῦτος, 273. 282; 696.
τοῖσδεσ(σ)ι, 272 D.
τοῖσι, τοισίδε 272 D.
τόλμα 139 e; τόλμᾱ 139 D.
-τον 2, 3 du. 376. 380; for -την 376 D b.
τόνος 98.
-τορ- form. suff. 550.
-τό-ς verb. adj. 299 c. 475. 563.
τοσαυτάκις 297.
τόσος, τοσόσδε, τοσοῦτος, 273. 282. 696; τοσοῦτο 719 b; τοσούτῳ 781 a.
τόσσος for τόσος 273 D.
τότε 283; w. part. 976 b.
τοῦ from τίς, τις, 277.
τοὐναντίον 77.
τοὔνομα 76.
τοὔτερον 77 D d. 82 D.
τουτί, see οὑτοσί.
τουτογί 274.
τόφρα = τέως 283 D.
-τρα- for -τερ- dat. pl. 188.
-τρᾱ- form. suff. 554.
τραγῳδός 15 a.
τραπείομεν (τέρπω) 64 D. 473 D a.
τρεῖς, τρία, 288. 290.
τρέπω 460 a. 469 a. 472 a; mid. 812. 813 a.
τρέφω 74 c. 460 a. 469 a. 472 a; fut. mid. 496 a; w. two acc. 725.
τρέχω 74 c; w. cogn. acc. 715.
-τρίᾱ- form. suff. 550.
-τρια quant. 139 b.
τριάς 295 d.
τρῐ̓βω fut. mid. 496 a.
-τριδ- form. suff. 550.
τριηκοντα 288 D.
τριήρης 232.
τριτός 295 D b.
τριπλάσιος, -πλήσιος, 295 b and D.
τριπλῇ 295 D c.
τριπλοῦς 295 b.
τρίπους 247 b.
τρίς 288.
-τρι-ς, see -τριδ-.
τρισσός 295 b.
τριταῖος 619.
τρίτατος 288 D.
τριτημόριον 293.
τρίτος 288.
τριχῇ 295 c; τρίχα, τριχθά 295 D c.
Τρυίᾱ 15 a.
-τρο-ν neut. 554.
τρόπος acc. 719 a; dat. 776; πρὸς τρόπου 805, 1 b.
Τρώς 172 a.
ττ = σσ 48.
-τυ- form. suff. 551, 3.
τύ for σύ or σέ 261 D b.
τυγχάνω w. gen. 739. 750; w. part. 984 and a; τυχόν 719 b.
τύνη 261 D.
τύπτω w. cogn. acc. 725 c.
τυραννέω w. gen. 741.
-τῡ-ς, see -τυ-.
τυφλός w. gen. 753 d.
τῦφω 74 c.
τῡφώς 213.
τύχη gen. 761; dat. 776.
-τω, -των, -τωσαν, imper. 380 and a.
τῳ̃ from τίς, τις, 277.
τώληθές 77 D b.
-τωρ, see -τορ-.
τώς 284 D.
τωὐτό 14 D d; τωὐτοῦ 77 D b.

Υ, name of, 8; quant. 9. 94. 393 a; pronunc. 11 and a; ὑ- 17 b.
υ, ῡ interch. with ο, ω, 31; w. ευ 32. 394. 447 b. 464 D a. 511.
υ not elided 80 d.
υ om. 44. 207. 401. 412 b. 559 b.
-υ- stems in, 164 c and f. 201 ff., accent 205; adj. 229. 562, 1; vb. themes 394 a. 445. 489. 512. 532.
ὑββάλλειν 84 D.
ὑβριστής compar. 252 b.
ὑγιής 231 b.
-υδριο-ν neut. 558, 2.
ὕδωρ 182 a.
υε to ῡ 38 a. 204.
υι diphth. 13, 14 d.
υῖ to ῡ 419 D b. 446 D; to υι 201 D.
-υῖα fem. part. 244.
υἱός 216, 19; om. 730 a.
ὕμας 264.
ὔμέ, ὑμές, etc. 261 D b.
ὑμέας, ὔμείων etc. 261 D.
ὑμέτερος 269. 689 ff.
ὔμιν, ὔμῖν, ὑμιν, 264.
ὔμμε, ὔμμες, 261 D. 17 D b.
ὔμμι(ν) 87 D; see ὔμμε.
ὑμός 269 D.
-υν- vb. theme 571, 8.
-υν acc. sing. 205.
-υντ-stems 241.
-ῡνω denom. verbs 571, 8.
ὕπ for ὑπό 84 D.
ὑπαί 808.
ὕπαρ 215 b.
ὑπάρχω w. part. 981.
ὕπατος (ὑπέρ) 255 a.
ὑπέρ (ὑπείρ) 807.
ὑπερδικέω w. gen. 751.
ὕπερθε(ν) 87 D.
ὑπέρτερος, -τατος, 255 a.
ὑπερφαίνομαι w. gen. 751.

ὑπερφυῶς ὡς 1003 b.
ὑπεύθῡνος w. gen. 753 e.
ὑπήκοος w. gen. 753 d.
ὑπηρεσίᾱ w. dat. 765 a.
ὑπισχνέομαι mid. 817.
ὑπνόω 409 D c.
ὑπό 808; w. pass. 818 a; in comp. 775.
ὑπόδικος w. gen. 753 e.
ὑπόκειμαι w. dat. 775.
ὑποπτεύω aug. 362 a.
ὑποτελής w. gen. 753 e.
ὕποχος w. dat. 765.
-υ-s, -εια, -υ see -υ-.
ὗς 166 f. 70.
ὑσμῑ́νη 213 D.
ὑστάτιος 255 D.
ὕστατος 255.
ὑστεραῖᾱ w. gen. 755; dat. 782.
ὑστερέω 816, 4.
ὑστερίζω w. gen. 749.
ὕστερος, -τατος, 255, 619 a; w. gen. 755.
ὑψίκερως 103 a.
ὑψιπέτηλος 33 D.
ὑψίων, ὕψιστος, 254 D, 12.
-ῡω vbs. 393 a.
ὕω 393 a; ὗει 602 c; ὕοντος 972 a.

Φ, pronunc. 21; doubled 47.
φ bef. τ-mute 51; bef. μ 53; bef. σ 54; for π, β, 452.
φαεινός, φαάντατος, 249 D.
φαείνω, φαάνθην, 469 D.
φαίνω 343. 326–8. 431 D d. 448 b. 451 c. 498; aor. pass. 473 D a; intr. 501; mid. 812 a; w. part. (inf.) 981. 986.
φανερός w. part. 981.
φάος 183 D.
φείδομαι redupl. 436 D. 742.
φέρτερος, -τατος, φέριστος, 254 D, 1.
φέρω aor. 428 D b. 438; w. part. 983; w. cogn. acc. 715 rem.; φερόμενος 969 a; φέρων *with*, 968 b.
φεῦ w. gen. 761.
φεύγω 426; fut. mid. 495; w. acc. 712; w. cog. acc. 715 a; w. gen. 745; pr. for pf. *am banished* 820. 827.
φηγός 152.
φημί 481. 113 c; φᾶσί 602 c; οὔ φημι 1028; w. infin. 946 b.
φθάνω 2 aor. 489, 8; w. part. 984.
φθείρω pf. 448 a.
φθινύθουσι etc. 494.
φθίνω aor. 445 D. 489 D, 29.
φθῑσίμβροτος 60 D.
φθονερός 569, 5.
φθονέω w. dat. 764, 2; w. gen. 744; pass. 819 a.
-φι(ν) 221 D. 87 D.
φιλαίτερος, -αίτατος 250 b.
φιλέω 324. 409 D e; fut. mid. 496 a; w. two acc. 725.
φιλομμειδής 47 D.
φίλος compar. 250 b. 253 D; w. dat. 765.
φιλοτῑμέομαι pass. dep. 497 a.
φίλτερος, φίλτατος 250 b.
φλεγέθω 494.
φλόξ 547.
φοβέω w. μή 887.
φόβος dat. 776; w. μή 887; φόβονδε 219 D.
φοῖνιξ 175.
φονάω 573.
φορέω, φορήμεναι, φορῆναι 412 D c.
φόως 183 D.
φράζω 2 aor. 436 D.
φρέαρ 182.
φρήν 166; in comp. 576 m.
φρῖ́σσω pf. part. 455 D a.
φροντίζω w. ὅπως 885.
φροντιστής w. acc. 713.
φροῦδος 82 a; om. of cop. w., 611 a.
φρουρός 82 a.
-φρων 576 a.
φύγαδε 219 D.
φυγάς 246.
-φυής adj. 231 b.
φύλακος 216 D, 12.
φύλαξ 174.
φυλάσσω fut. mid. 496 a; w. acc. 712; mid. 816, 13; φυλακτέον 992.
φύξιμος 569, 2; w. acc. 713.
φῦρω aor. 431 D c.
φῦω 393 a; πεφύᾱσι 446 D; -κει 455 D e; 2 aor. 489, 18; pf. 849; intr. 500, 3.
φωράομαι w. part 982.
φῶς 172 a.
φῶς 166. 172 a. 183.

X, pronunc. 21; bef. τ-mute 51; bef. μ 53; bef. σ 54; bef. ι 67. 397; doubled 47; for κ, γ 452.
-χ-themes 397.
χαίρω w. acc. 712 b. 716 b; w. dat. 778; w. part. 983; χαίρων *impune* 968 a.
χαλεπαίνω w. dat. 764, 2. 778.
χαλεπῶς φέρω w. dat. 778; w. part. 983.
χαλκοβάρεια 247 D.
χαμᾶζε 219 D.
χαρίεις 248. 567.
χαρίζομαι with dat. 764, 2.
χάρις 179 a. 252 c; acc. 719 a. 694.
χάσκω pf. imper. 456.
χειμών gen. 759.
χείρ 166. 216, 20; om. 621 c; εἰς χεῖρας 772 a.
χείρων, -ιστος, 254, 2.
χερείων, χέρηϊ, etc. 254 D, 2.
χέω fut. 427; aor. 430. 489 D, 34.
χηλός 152 b.
χθών 166.
χι to σσ 67. 397.
χῖλιάς 295 d.

χιτών, κιθών, 74 D.
χιών 166.
χοηφόρος 575 b.
χορεύω w. acc. 712 b.
χορηγέω w. acc. 714 b.
χοῦς 209.
χράομαι 409 D a, d. 412; w. dat. 777; in part. 968 b.
χρέος 192; χρέως 216, 21.
χρέομαι, χρεώμενος, 409 D a, d.
χρεών, om. of copula w., 611 a.
χρή 486; w. case 712 b; w. inf. 949; impf. 834. 897.
χρῆζω pf. 849 b.
χρήσιμος 569, 2.
χρήστης 150; χρηστός ib.
χρόᾱ 138 a.
χρόνος gen. 759; dat. w. ἐν 782 a.
χρώς 176 D.
χὠ, χἠ, χοἱ, 77 c. 82.
χώομαι w. gen. 744.
χώρᾱ om. 621 c.
χωρίς w. gen. 757 a.

Ψ, pronunc. 21 b.
-ψ masc., fem. 164 l. 174.
ψάμμος 152 a.
ψάρ 166.
ψαύω w. gen. 738.
ψάω 412.
ψέ for σφέ 261 D b.
ψεύδομαι w. acc. 716 b; w. gen. 748.
ψῆφος 152 a.
ψῡχή dat 780.

Ω, name of, 8; pronunc. 11; from -o-, see -o-.
-ω- for -o- 455 D b; for ου 34 D. 412 a.
ω, η, interch. 28 a; ω, ῡ, 31.
ω in Att. decl. 159 ff.
-ω fem. 197; for -ᾱ (dual) 272 a.
-ω for -ᾱο (gen. sing.) 148 D, 3; 154 D a.
-ω or ων acc. sing. 161. 198.
-ώ nom. dual 154 b.
-ω adv. 260. 88 c.
-ω verbs 311 c. 406.
-ω- theme vowel 527.
ῳ diphth. 13; pronunc. 14 c; for οι 412 a.
-ῳ dat. sing. 154 b.
-ῴ nom. sing. 199.
ᾧ 76 b. 77; w. voc. 709 a; w. acc. 723 b.
ὠγαθέ 77.
ὧδε 272 c. 283.
ᾠδή 13 a. 37 D f.
-ωδης adj. 586 a.
ὠδῖς 166.
-ω|η- variable vowel 310 a; mode-suffix 373. 408. 417. 433 b. 444. 455 a. 473 a.
ὠθέω augm. 359; ὤθεσκον 493 b.
ὧκα 258 D.
ὠκύροος 49 D.
ὠκύς 229 D. 253 D.
-ωμι for -οω 409 D h.
-ων-, -ον-, form. suff. 555. 561, 2.
-ων part. ending 383, 6.
-ων gen. pl. 133. 141. 154 d.
ὤν part. 479.
ὦν 1048, 2.
ὠνέομαι augm. 359; aor. ἐπριάμην 441. 444 a. 445 a. 489, 9; w. gen. 746.
ὠνήρ, ὤνθρωποι, 77 D b.
ὠνητός w. gen. 753 f.
ὥρᾱ dat. 782; w. inf. 952; omis. of copula 611 a.
ὡραῖος w. gen. 754 e.
ὥρᾱσι 220.
ὥριστος 77 D b.
ὄρορον (ὄρνῡμι) 436 D.
-ως Att. 2 decl. 159 ff; 3 decl. 197 ff; gen. sing. 203. 207 b; acc. pl. 154 D e; adj. 226 ff; pf. part. 244; adv. 257 ff.
ὡς 111 c. 283; uses 1054, 1; w. gen. 757 a; after pos. 642; w. superl. 651. 1054, 1 a; in wish 870 c; indirect 930 ff. 1049, 2; final 881 ff. 885 c; causal 925; w. part. 974. 978; in exclam. 1001 a; ὡς τάχιστα 1008 a; w. princ. verb 1009 a; w. inf. 956.
ὡς τό 722 a.
ὥς 112 b. 120. 283; καὶ ὥς, οὐδ' ὥς, μηδ' ὥς 284.
ὧς for οὕς 216 D, 15.
ὥς for ὅς 284 D.
-ωσι (for -ω-νσι) 407 c.
ὥσπερ 1054, 2. 1037, 3. 118. 286; w. acc. abs. 974; with part. 978 a; ὥσπερ ἂν εἰ 905 a; ὥσπεροῦν 286.
ὥστε 1054, 4. 1048, 6. 1041. 118; after pos. 642; w. finite verb 927; with infin. 953; expressed by pronoun 999; ὥστε οὐ (μή) 1023 b.
-ωτ- stems in, 164 i; 455 D b.
ωυ diphth. 13. 14 d.
ωύτος, ωὐτός, 14 D d. 77 D b.
ὠχριάω 573.
ωω, ωο for αω etc. 409 D a. 424 D.

ENGLISH INDEX.

Abbreviations 6 a.
Ability, adj. 565.
Ablative in Lat. = Gr. gen. 727. 747. 972; = dat. 762. 797.
Absolute, gen. 970 ff; acc. 973 ff.
Abstract words 125 c. 621 b rem; nouns of number 295 d; in comp. 576 b; in plural 636; w. art. 660; participle 966 b.
Abundance, adj. 567.
Acatalectic verse 1077.
Accent 95 ff; nouns 128 ff; 1st decl. 141. 147 c. 150; contr. forms 158; 2d decl. 162; 3d decl. 172. 185. 188; Σωκράτης 193. 203; adj. 222 b. 224. 232 a. 236 a; comp. adj. 232; part. 242 a. 243. 477 c. 480 a; pron. 263–4. 272 b. 277 a; verbs 386 ff. 105. 381 D; μι-forms 445 a. 482 a. 484 a. 487, 2, 3; εἰμί 480; in formation, 546; in comp. 582–3;—in versification 1066 a; rhythmic accent 1071.
Accompaniment, dat. 774.
Accountability, gen. 753 e.
Accusative 123 (3); sing. 1st decl. 139. 143; 2d. decl. sing. 151. 161; 3rd decl. neut. 167; masc. and fem. 169. 186; barytone stems 179; in -εᾱ 208 c; pl. 1st decl. 143; 2d decl. 154 e; 3d decl. 169 a, b; in -εις 202; in -εᾶς 208 c; with -δε 219; adv. 259. 719;—Synt. 710 ff; double 724; in pass. 724 a; for gen. 742 b; app. w. sent. 626; w. gen. 738 a. 743 a. 752 a; w. dat. 764, 1; w. prep. 787 ff; aft. ὡς *to* 722 a; w. inf. 939 ff; acc. abs. 973 ff; inf. as acc. 959; om. 745 a; acc. antec. incorp. 995 a. 996 a.
Action, suffixes 551–2; expressed by tenses 821. 300.
Active voice 298. 302 b; endings 376 ff; trans. and intrans. in diff. tenses 500 ff;—Synt. 809 ff; act. for pass. 952 a; act. for pass. of another vb. 820.
Acute accent 96 ff; ch. to grave 108.
Addition of vowels 45. 543 b. 579.
Address, voc. 709; nom. 707; w. οὗτος 698.
Adjectives 222 ff; comparison 248 ff; formation 562 ff; comp. 578–9; w. χάρις 252 c;—Synt. 640 ff; attr. and pred. 594; position 666 a. 670 ff; equiv. 600; adj. pron. as adj. 600; agr't 620; wt. subst. 621–2; fem. wt. subst. 779 a; of place w. art. 671; w. cog. acc. 717; w. gen. 753 ff. 730 c, e; w. dat. 765. 772 b; w. poss. pron. 691; w. τις 702 a; w. inf. 962; w. μή 1026;—Verbal adj. 299 c. 475. 988 ff; see -τέος (-τέον, -τέα) in Greek Ind. See *Neuter*, *Attributive*, *Predicate-Noun*.
Adjuncts of participle 975 ff.
Adonic verse 1111 a.
Advantage, dat. 767.
Adverbial acc. 719. 956; part. 968 a.
Adverbs, elision 80 c; enclit. 113 b; formation 257; accent 257; end'g in -α 258; compar. 259; demonst. 272 c; correl. 283: neg. 287; numeral 288. 295 c. 297. in compos. w aug. 360 cf. 580 a; Synt. 641; pred. adj. for adv. 619 b; of swearing 723; place w. gen. 757. 760 a; w. art. (for adj.) 600. 641 a. 666 a; w. gen. 756 ff; w. dat. 772 c; w. τι 702 b; w. μή 1026; in *constr. praegnans* 788 b; prep. as adv. 785; participle for adv. 968 a; rel. adv. 908. 997 a. 1003. 1054.
Adversative conjunctions 1046 ff.
Aegean islands, Ionic of, 2.

Aeolic, dialect 2. 3 a; accent 104 D b; inflec. of contract vbs. 409 D b; poetry 1109; dactyls 1112 d, e.
Aeschines, Attic of, 3 d.
Aeschylus, Attic of, 3 d.
Affection of body, verbs of 573.
Age, demonst. pron. 273; correl. 282.
Agent, suff. 550. 548 b; accent 582 c; gen. 750 a; dat. 769. 991; acc. 991 a; w. pass. 818 a. 808, 1 b. 798 c. 805, 1 c.
Agreement, gen. rules 603–32; pecul. of number and gender 633 ff.
Aiming: gen. 736 a. 739.
Alcaeus, Acolic of 3 a; odes of 1065 b; Alcaic verse 1111 s.
Alpha priv. 589; c'p'ds w. gen. 753 c; see *α* in Greek Ind.
Alphabet 5 ff.
Alternative questions 1017.
Anaclasis 1121 a.
Anacoluthon 1063.
Anacrusis 1079.
Anapaest 1068; anapaestic rhythms 1103 ff; logaoedic anap. 1113. See *Systems*.
Anastrophe, 109.
Anceps, syllaba anc. 1074.
Antecedent 998; agr't with 627; om. 999 ff, collective 629, definite 699 a. 709, indefinite 699. 912; in rel. sent. 998 ff.
Antepenult 90
Antibacchius 1068.
Antistrophe 1065 c.
Aorist 300–3; augm. 354; redupl. 493; —Synt. 822. 836 ff. 851. 854. 856 and b; for future 848; in wish 871; subj. w. *μή* 874; in condit. sent. 895; subj. for fut. pf. 898 c; part. act. 972 c; aor. in indir. disc. 935 c.
Aorist, First, system 316. 327–8. 428 ff; tense-suffix 372; endings 383, 5 b; accent 389 c. 390; in *-ca* 432; transitive sense 500.
Aorist, Second, system 320. 322. 333–4. 435 ff; accent 387. 389 a. 391. 439 ff. 445 b; *μι*-form 311. 439 ff. 489; formation w. *θ* 494; intransitive sense 500.
Aorist, Passive, system 319. 322. 468 ff; tense-suffix 372; endings, 375 ff; in depon. verbs 497 ff.
Apocope 84 D.
Apodosis 879. 889.
Aposiopesis 1060.
Apostrophe 79 ff.
Apposition, kinds of, 624 ff; infinitive in, 950; to a sentence 626.
Appositive 595 a; agr't 623; subst. implied 633 b, c. 691; pron. 705; w. voc. 707 a; rel. sent. 1009.
Aristophanes, Attic of, 3 d.
Aristotle, dialect of, 3 e.
Arsis 1071. 1068 b.
Article 270; crasis 76 b. 77 b; proclitic 111 a; w. *αὐτός* 265. 679 ff; for rel. 275 D; as demonstr. 272 b. 272 D. 275 b;—Synt. 653 ff; posit. 666 ff; attrib. 600; as poss. 658; w. proper name 663; w. num. 664; w. attrib. 665 ff; w. adj. of place 671; w. pred. noun 669; w. pron. 673 ff; w. gen. 730 b; w. *πᾶς*, etc. 672; w. *αὐτὸς αὐτοῦ* 688 a; w. inf. 958 ff; w. *οἷος* 1002; w. *γέ* 1037 a; of incorp. antec. 995 c; om. 660 ff. 674. See *Neuter*.
Asclepiadean verse 1115 a, b.
Aspiration, rej. or transf. 73 ff; of lab. or pal. 452. 464 a.
Assimilation of consonants 46. 431 D a; of vowels, 409 D.
Association, dat. 772.
Asyndeton 1039.
Attempted action 825, 832.
Attic, dial. 3 d; 2d decl. 159 ff. 198. 227; redup. 368. 358 b. 451 d; future 425.
Attraction in relat. sentences 994 ff; inverse 1003; of relat. clause into infin. 947.
Attributive 594 a. 620 ff. 633; appos. 624 a; subst. om. 621; w. article 666 ff; w. cogn. acc. 715; part. 965 ff; gen. 728 a. 730.
Attributive position 666 a. 679. 692, 3. 730 d.
Augment 354 ff; w. redupl. 358; on sec. syll. 358 a. 359 b, d; comp. vbs. 360 ff; bef. prep. 361, cf. 580 a; double 361 a, 362 a, b; om. 365 D. 356 D. 358. 493.
Bacchius, 1068; bacchic rhythms, 1126 ff.
Barytone 99; stems 179.

Basis 1073 a.
Boeotia, Aeolic of, 2.
Brachylogy 1058.
Breathings 17 ff.
Bucolic, poetry 3 b, d ; caesura 1100.
Caesura 1081. 75 D d ; masc., fem. 1100.
Capacity, adj. w. gen. 754 b.
Cardinal numbers 288 ff.
Cases 123 (3) ; defect. 215 b ;—Synt. 706 ff ; of infin. 959 ff ; in rel. sent. 993 ff.
Case-endings 133.
Catalexis, catalectic verse, 1077 ; of iambic verse 1090 ; doubly catalectic verses 1078 a.
Causal clauses 925 ff.
Causal rel. claus. 910 ; w. μή 1021 b.
Causal conjunctions 1050. 1054, 1 c.
Causative, verbs 571, 2, 8 ; use of mid. 816 a.
Cause, gen. 744. 746 c ; dat. 776. 778 ; circumst. part. 969 b. 977 ; gen. abs. 971 a.
Characteristic, gen. 732 d.
Choliambus 1094.
Choral poetry 1065 c.
Choriambus 1068 ; choriambic rhythms 1120.
Chorus, as individual 638.
Circumflex accent 96 ff.
Circumstantial part. 968 ff.
Claiming, vbs, w. gen. 739 a.
Classes of verbs 392 ff. 502 ff ; 1st. 393. 503 ff ; 2d. 394. 511 ff. 421 c. 429. 447 b. 451 b ; 3d. 395. 513 ff ; 4th. 396 ff. 514 ff ; 5th. 402. 521 ff ; 6th. 403. 530 ff ; 7th. 404. 534 ff ; 8th. 502. 539.
Clause 876 ; as subst. 600 ; gen. w. 733. See *Sentence.*
Close vowels 12. 31. 37 a. 38 a. 75 D b ; stems in, 130. 131.
Cognate, mutes 24 ; accus. 715 ff. 725 ; w. adj. 717 ; om. 745 a.
Collective subject 609. 615 a ; antec. 629.
Colon 121 ; in versification 1075.
Comma 121.
Command 844 and a. 957 and a.
Common, dialect 3 c ; quantity 93 ; gender 126. 165 ; common form vb. inflec. 311. 383. 406 ; time (in music) 1068 b.
Comparative, adj. 248 ff. 236, cf. 296 ; adv. 259 ; = pos. 248 D ; from subst. 255 D ;—Synt. 642 ff ; w. gen. 644, cf. 755. 749 ; w. ἤ 643. 645. 1045, 1 b ; w. dat. 781 ; *too* or *very*, etc. 649 a ; w. inf. 954 ; conjunc. 1054.
Compensative lengthening 34. 55 d. 56 –7. 168 (2). 431.
Completed action 821 ff. 851.
Composition of words 575 ff ; elision 81 ff ; prep. in comp. 784. 791 ff. 580 ff. 576 b. 587 ff.
Compound words 540. 575 ff ; accent 582 ;—Subst. 147 a. 185. 194 ;—Adj. 225. 232. 245. 247 b. 578 ; w. gen. 753 c, d ;—Verbs, 580 ff ; aug. 360 ff ; redup. 370 ; accent 391. 387 b. 445 b ; w. gen. 751 ff ; w. dat. 775 ;—Sentences 876 ff ;—Negatives 1018. 1030.
Concession, part. 969 c. 971 c. 979.
Concessive conjunctions 1053.
Conclusion 889 ff.
Concrete words, pl. for sing. 636 b.
Condition 889 ff ; w. μή 1021. 1025 ; supplied 872 a ; part. 969 d. 971 b.
Conditional, sentences 889 ff ; mixed 901 ; condit. conjunctions 1052. 889.
Conditional relat. clauses 910 ff ; w. μή 1021. 1025 a. 1026.
Congruence of mode 919. 881 b. 921 b.
Conjunctions 1038 ff ; elision 80 b. 107 ; proclit. 111 c ; πλήν 768 a ; in fin. clauses 881 ff ; condit. claus. 889 ff ; rel. pron. for conj. 999.
Connection, gen. 729 a rem ; w. adj. 754 d ; dat. 772 b. 754 d.
Consecutive conjunctions 1054, 1 f. 927.
Consonants 19 ; changes 46 ff ; 545 d ; doubled 47 ff ; added 543 c ; bef. ι 65–9 ; position 92 ff ; stems in, 130 ff. 163 ff. 174 ff. 228 ff ; vb. themes 463. 528. 532.
Consonant-declension 131 ff. 163 ff ; 228 ff.
Constructio ad sensum 633.
Constructio praegnans 788.
Continued action 300. 821 ff. 851 ff.
Contraction 37 ff ; crasis 76 ff ; accent 105 ;—in subst. 144, 157 ff. 160. 183. 190. 192. 193. 194. 198. 202. 201 D. 204 ;—in adj. 223. 231 b. 238. 248.

244 ;—in adv. 257 ;—in verbs 409–12. 323–6. 493 b ; aug. 359–60 ; redup. 369 ; aor. pass. 473 a ; fut. 422–27 ; w. -(σ)αι, -(σ)ο, 383, 4 ; μι-forms 415-19 ; iter. 493 b ; — in formation 545 a ;—in verse 1080.
Co-ordinate, mutes 25 51 ;—sentences 876 a. 1005. 1038 a.
Copula 596 ; omitted 611 and a. 988.
Copulative forms wt. art. 660 a ; conjunctions 1040 ff.
Coronis 76.
Correlation, of pron. 282. 276 ; of adv. 283.
Crasis 76 ff. 82 ; accent 106.
Cretic 1068 ; rhythms 1119.
Crime, gen. 745. 752 a.
Customary action 824 a, b. 830. 835 and a. 894 a. 923.
Cyclic dactyl 1069.
Dactyl 1068 ; dactylic rhythms 1099 ff.
Dactylo-epitritic rhythms 1117.
Dactylo-trochaic rhythms 1118.
Dative 123 (3) ; accent 129. 162 b. 172 ; sing. 1st decl. 140 ; 2d decl. 154 b ; 3d decl. 195 ; plu. 1st decl. 142. 220 a ; 2d decl. 156 ; 3d decl. 57. 171 D b ; -φι for 221 D ;—Synt. 762 ff ; w. prep. 787 ff ; w. -τέος, -τέον 991 ; inf. as dat. 959 ; dat. antec. incorpor. 995 a. 996 a.
Declarative conjunctions 1049. 1054, 1 d.
Declension 122 ff. 131 ff ; 1st. 134 ff ; 2d. 151 ff ; 3d. 163 ff ; irreg. 210 ff.
Defectives 215 ff. 166 D k ; adj. 246. 254 D, 2, 5. 258 D ; compar. 255 ; perf. 368 D ; perf. part. 363 D ; aor. 431 D c. 436 D.
Definitive apposition 624 c.
Degree, of comparison 248 ff ; w. gen. 730 c ; of difference, dat. 781.
Deliberation, subjunc. of, 866, 3. 932.
Demonstratives (pron. and adv.) 270–74. 275 b. 282 ;—Synt. 695 ff ; agr't 632 ; as antec. 995 b. 996 b. 997 a ; w. art. 673 ff ; w. interrog 1012 a ; of ref. 599 ; as rel. 284 ; art. as dem. 654–5 ; rel. as dem. 275 b. 655 a ; dem. w. appos. 625 b ; coord. w. rel. 1005.
Demosthenes, Attic of, 3 d.
Denominative, subst. 541. 556 ff ;—adj. 564 ff ; w. gen. 749 ;—verbs 808. 392 a. 570 ff. 581 ; augm. 362.
Denying, vbs. w. μή 1029. 1034 a.
Dependent, sentences or clauses 876 ff ; w. gen. 733 ; with partic. absol. 973 a ; w. interrogatives 1012 ; w. negatives 1019 ff. See *Subordinate.* —Depend. questions ; see *Indirect.*
Deponent verbs 298 a ; w. aor. pass. 497 ; w. passive meaning 499. 819 d ; use of mid. 817.
Depriving, vbs. of, 748 a.
Descriptive apposition 624 b.
Desiderative verbs 573.
Designation, gen. 729 g.
Determinative comp. 585. 587 a ; accent 582 c. 589.
Diaeresis 16.
Dialects 1 ff ; dialectic formations, in verb 493 ff.
Diastole 121 a.
Dicolic verses 1075.
Digamma 7. See *Vau.*
Dimeter 1073.
Diminutives, suff. 558 ; neut. 125 d.
Diphthongs 13 ; contraction 39 ; before ρ 49 ; crasis 77 a, b, c ; syniz. 78 ; elision 80 D ; om. 545 c. ; quant. 92 ff ; short for accent 102. 386 ; shortened bef. vowel 92 D c, d ; stems 206 ; augm. 357.
Dipody 1072.
Direct, middle 812 ; object 593 ; question 1011. 1015. 1017. 700 ; discourse 928.
Direction, exp. by fem. adj. 622.
Disadvantage, dat. 767.
Disjunctive, conjunctions 1045.
Distich 1065 a ; elegiac 1101.
Distinction, gen. 747–9. 753 g.
Distributives 295 a.
Dividing, vbs. of, 725 b.
Division, adverbs of, 295 c.
Dochmius, dochmiac rhythms 1125 ff.
Doric, dialect 2. 3 b ; future 426 ; contraction 409 D g ; strophes 1117.
Double, consonants 26. 46 ff. 355 a. 365. 420 D. 428 D a. 545 d ; position 92 ; double object 724 ; double neg. 1030 ff ; augm. 361 a. 362 a, b.
Drama, Doric in, 3 b.
Dual 123 ; dual fem. of adj. 222 c ; of pron. 272 a. 275 a ;—Synt., w. two

sing. subj. 606 a. 623 b; w. sing. vb. 605.
Duration, gen. 729 d.
Effect, acc. 714.
Effort, verbs of, 885 ff.
Elegiac distich 1101.
Elements of verb 353 ff.
Elision 79 ff; accent 107. 119 c.
Ellipsis 1057. See *Omission.*
Emphatic; enclit. 119 b; pronouns 263. 273. 274 (with -ῑ). 285. 677. 697; *αὐτός* 680 ff. 687–8; superl. 651 ff; negatives 1032; particles 1037. 1045 a; subj. of inf. 940 b; prolepsis 878; place of *ἄν* 862; *οὐδὲ εἷς* 290 a.
Enclitics 113 ff; adv. 283; vb. 480. 481 a.
Endings, of decl. 122; accented 172. 188; local 217 ff; adj. of two, 225. 230. 234. 236. 245; adj. of one, 246. 252 a; comp., sup. 248 ff; 253 ff. 296; verbs 306. 375 ff. 383 ff; suffixes 542 ff.
English verse 1066 a.
Enjoying, gen. 736 a. 740.
Epenthesis 65. 407.
Epic dialect 3 c.
Epicene 127.
Epistolary aorist 838.
Epitrite 1117.
Epode 1065 c.
Equivalents of subst. and adj. 600.
Ethical dative 770.
Eupolidean verse 1115 d.
Euripides, Attic of, 3 d.
Exclamation, nom. 707 b; acc. 723 b; gen. 761; rel. 1001 a; infin. in. 962.
Expectation, modes for, 898 ff. 900 ff. 921; of answer 1015.
Extent, acc, 720; gen. 729 d.
Factitive aorist 836 a. 841 b.
Fearing, fin. clauses 887 ff; w. *μὴ οὐ* 1033.
Feet, in verse 1068.
Feminine 123 (1). 125 b; 2 decl. 152; 3 decl. 164 ff; adj. 222 a, b, c. 228; wt. masc. 246 D; irreg. 247; 2 pf. part. 451 D c; for neut. 730 e;—fem. caesura 1100.
Figures of syntax 1057 ff.
Final sounds, laws of, 75 ff;—cons. 85 ff;—clauses 880 ff. 911;—conjunc. 881 ff. 1054, 1 e;—syll. of verse 1074.
Finite modes 299 a;—Synt. 865 ff; pred. 592; agr't 603 ff; w. *πρίν* 924; w. *ὥστε* 927.
First tenses 303. 304 a.
Fitness, adj. 565.
Forbidding, vbs. w. *μή* 1029. 1034 a.
Formation of words 540 ff; of vbs. 353 ff. 392 ff.
Formative lengthening 33 a.
Fractional expressions 293.
Fulness, adj. 567. See *Plenty.*
Function, suff. expressing 557, 1.
Future 300–3; system 315. 326. 420 ff; tense-suffix 372. 420; like present 423. 427; contract 423–7; trans. 500; wanting 495. 496 a; mid. as act. or pass. 495, 496;—Syntax 822. 843; opt. and inf. 855; univ. truth 824 b; pres. for 828 a; subj. for 868; in final sent. 881 c. 885 ff; w. *οὐ μή* 1032;—Fut. pass., endings 375 ff; formation 474.
Future Perfect 300–3; formation 459 ff. 466 and b; tense-suffix 372; active 467; Synt. 822. 850. 849 c. 855 b; aor. subj. for, 898 c.
Future supposition 898 ff. 900; condit. rel. 916. 917.
Galliambic verse 1122 i, j.
Gender 123 (1). 124 ff. 152. 164 ff; heterog. 214; adj. of one, 246. 252 a; pecul. of synt. 633 ff. 630. 632 a; in formation 546 ff.
General condition 890. 894; condit. rel. 914. 923.
General truth 824 a, b. 840.
Generic article 656 ff.
Genitive 123 (3); accent 129. 162 b. 172; sing. 1st decl. 140. 148 ff; 2d decl. 154; 3d decl. 203. 208 b; plur. 1st decl. 141. 150; 2d decl. 154; 3d decl. 192. 203; *-θεν* for, 217 D; *-φι* for, 221 D;—Synt. 727 ff; as attrib. or pred. noun 600. 666 b; pred. w. infin. 732 c; as subj. 734; as obj. 735; two 731; w. *χάριν, δίκην*, 719 a; w. vbs. 733 ff; c'pd vbs. 751 ff; w. acc. 738 a. 743 a. 752 a; for acc. 748 a; w. dat. 765 a; w. prep. 787 ff; w.

compar. 643 b; w. poss. pron. 691. 692, 2; w. adj. and adv. 753 ff; w. part. 966 a; gen. abs. 970 ff; inf. as gen. 959; = *about* 733 a; gen. antec. incorp. 995 a. 996 a. See *Objective, Subjective, Time*, etc.
Gentiles, suff. 560. 564 a.
Glyconic verse 1111 l–n. 1116.
Gnomic aorist 840.
Grave accent 96 ff.
Groups of feet 1072. 1075.
Hellas, Hellenes, 1.
Hellenistic dialect 4 f.
Hephthemimeris 1102 d; hephthemimeral caesura 1100.
Herodotus, Ionic of, 3 c.
Hesiod, Epic of, 3 c.
Heteroclites 212.
Heterogeneous 214.
Hexameter 1073; dactylic 1100.
Hexapody 1072.
Hiatus 75; in epic poetry 75 D; at end of verse 1074 a.
Hindering, vbs. of, 963; w. *μή* 1029. 1034 a.
Hippocrates, Ionic of, 3 c.
Hipponactean verse 1084. 1094.
Historical present 828.
Homer, epic of, 3 c; vau 72 D.
Hoping, vbs. of, 948 a.
Hortative subjunc. 866, 1. 909 a.
Hyperbaton 1062.
Hypercatalectic verse 1078 b.
Hypodiastole 121 a.
Hypothetical indic. 895. 925 a. 935 a; infin. for, 964; part. for, 987.
Iambus 1068; irrational 1070; iambic rhythms 1088 ff.
Ictus 1071.
Imperative 299; endings 380. 383, 2. 385, 2, 73 b. 415 b. 441–3; accent 387. 391 c; perf. act. 456; fut. for, 844; time of, 851 b; potent. opt. for 872 d; in simp. sent. 873 ff; in condit. sent. 893 b. 898; in rel. sent. 909 a; inf for, 957; for condit. 902; w. *μή* 1019; om. 612.
Imperfect 300–1. 303; aug. 354; formation and infl. 372. 392 ff; *μι*-form 413 ff. 419 a; iter. 493; form with *θ* 494;—Synt. 822. 829 ff. 849 c; in wish 871; in condit. sent. 894, 895 ff; in final claus. 884; in *until*-clauses 921 b; in ind. disc. 935 b. 936.
Impersonal verbs 602 d and rem. 635 a. 743 b. 949; part. 973; v. a. in *-τέον* (*-τέα*) 990; pers. for impers. 944.
Implied indirect discourse 937. 881 a. 921 rem. 925 b.
Improper, diphthongs 13. 96 a; hiatus 75 D e; prepos. 758. 784 a.
Inceptive, class 403. 530 ff. 495 a; aorist 841.
Incorporation 995.
Indeclinable pron. 279; num. 290 b, d.
Indefinites (pron. and adv.) 277–9. 282–3. 267; enclit. 113 b;—Synt. 701 ff;—indef. action 821 ff 300; subj. of inf. 942.
Indefinite Relatives (pron. and adv.) 280–83. 294; str'gth'd 285–6;—Synt. 699 a; as indefin. 1002 a; as interrog. 1011 ff.
Independent, nom. 708; sentence w. *οὐ* or *μή*, 1019 ff.
Indeterminate, subj. 602 d. 973 a.
Indicative 299; endings 376 ff; tenses 823. 824 ff; in simp. sent. 865; in wishes 871; fin. clauses 881 c. 884. 885 ff. 888; in condit. sent. 893. 894. 895 ff. 898 ff; rel. clauses 909 ff. 914 ff. 921 b. 922; causal clauses 925 ff; result 927; indir. disc. 932 ff; w. neg. 1020 ff. 1032.
Indirect, compounds 581; middle 813; object 593; dat. 763 ff. 951; reflexives 683 a ff.
Indirect discourse 928 ff; inf. in., 946; neg. in., 1022; questions 700. 930. 1016. 1017. 1022 a; implied ind. disc. 925 b. 937. 881 a. 921 rem.
Inferential conjunctions 1048.
Infinitive 299 b: endings 381. 383, 5. 385, 5; accent 389; 2 aor. 435 D b. 443 c;—Synt. 938 ff; time of, 851. 852 ff; w. pred. noun 732 c; equiv. of subst. 600; as subj. 602 d, rem. 939 a. 946 a. 949; w. *καὶ τόν* 655 a; w. pos. for compar. 642; w. *μέλλω* 846; w. *ὤφελον* 871 a; in indir. disc. 930. 946; by attraction 947; for supp. part. 986; w. neg. 1023. 1024. 1034; w. *ἐφ' ᾧτε* 999 a; w. *οἷος* 1000.

Inflection 122 ff; verbs 306. 354 ff. 375 ff. 406 ff.
Initial vowels, crasis 76; syniz. 78; aphaeresis 83; aug. 356. 359; redupl. 367–9;—initial σ 70.
Insertion of mute 60. 464 D a.
Instrument, suff. 554; dat. 776 ff.
Intensive, pron. 265;—Synt. 678 ff; w. dat. of accomp. 774 a;—verbs 574;—particles 1037.
Interchange of vowels 28 ff. 511 (see *Variation*); in formation 575 a;—of quantity 36.
Interest, dat. 766 ff.
Interjection 709 a. 761.
Interrogation, mark of, 121.
Interrogatives (pron. and adv.) 277. 278. 294; Synt. 700. 1011 ff; w. art. 676; as pred. adj. 1012 a; interr. particles 1015; *οὐκοῦν* 1048, 2 a;—interrog. sentences 1010 ff; followed by imperat. 875.
Intransitive verbs 593 a; mixed sense, trans. and intr. 500 ff; sometimes tr. 712. b, c 810; = Eng. trans. 712 a; w. verbal noun 713; denom. 571, 4; w. acc. 714 b; w. dat. 764, 2; w. gen. as subj. 734; mid. 814 a; pass. 819 a, b, c.
Introductory rel. clause 1009.
Inverse attraction 1003.
Ionic, dialect 2. 3 c; feet 1068; rhythms 1121 ff.
Iota paragogicum 274.
Iota subscript, see *ι* in Greek Ind.
Iota-class 396 ff. 514 ff.
Irrational syllable 1070.
Irregular, decl. 211 ff; adj. 247; meaning in verb-forms 495 ff.
Isocrates, Attic of, 3 d.
Italy, Doric of, 2.
Iterative formation 493.
Ithyphallic verse 1085 a.
Kindred, accus. 715 a, b.
Koppa 7. 289.
Labials 24; aspirated 452. 470. 464 a; labial stems 164 l. 174 ff; themes 395. 421 a. 513. 515.
Latin alphabet 8 a.
Latin letters corr. to Greek 5. 7. 15.
Lengthening of vowels 33 a. 34 ff. 64 a. 168. 187 b. 237. 249; augm. 354 ff; redup. 367; after Att. redup. 368; verb-theme 421 b. 431. 440. 447 b. 451 c. 504. 444 D. 359. 400. 403. 466 a; *μι*-forms 414. 415 b. 440; in contract verbs 409 D; perf. part. 455 D b; in formation 544 d.
Lesbos, Aeolic of, 3 a.
Letters 5; names neut. 125 d; for numbers 288 ff.
Likeness, dat. 772.
Line, verses used by the, 1065.
Linguals 24. 470; bef. σ 54. 421 a; ling. stems 176 ff; ling. verbs 421 a. 516. 447 a.
Liquids 23. 53. 64; mute and liq. 93. 249 a. 365 a;—liq. stems 184 ff. 170 a; liq. themes 309. 519; liq. verbs 309. 326–8. 448. 460. 463. 518 ff; fut. 422; 1 aor. 431; 1 pf. 448; pf. mid. 463.
Local, endings 217 ff; conjunctions 1056. See *Place*.
Locative case 220. 762.
Logaoedic rhythms 1108 ff.
Long vowels 9; interchange w. short 33; syniz. 78; quant. 92; accent 100 ff; augment 356 a; in subj. tense-suffix 372. See *Lengthening*.
Lyric poetry 3 a, b, d. 1065.
Lysias, Attic of, 3 d.
Manner, adv. 283. 1054; expr. by fem. adj. 622; dat. 776 ff; circ. part. 969 a; suppl. part. 985; rel. claus. 908.
Masculine 123 (1). 125. 164; for fem. 225. 229 a. 246. 637 b; in dual 222 c; for neut. 632 a. 730 c; for person in general 639;—caesura 1100.
Material, adj. 566; gen. 729 f. 732 a.
Meaning, irregularities 495 ff; in comp. 584 ff.
Means, suff. 554; dat. 776 ff; part. 969 a.
Measure, gen. 729 d. 732 a.
Mental action, gen. 742.
Metaplastic 213.
Metathesis 64 ff. 219 a. 400. 448 c. 460. 435 D. 473 D a; of quantity 36. 455 b.
Metre 1066.
Μι-forms, inflection 311. 329 ff. 413 ff. 439 ff. 476. 534; mode-suffix 373–4; aor. subj. 373 D; opt. 388; endings 377. 385.

Middle mutes 25. 47; w. liquid 93 b.
Middle voice 298. 302 a. 459 ff; participle-suffix 382; endings 376. ff. 383, 4. 385, 4; perf. 459 ff; fut. 495. 496;—Synt. 811 ff. 819 d. 992.
Mixed, class 502. 539; senses, trans. and intrans. 500; forms of supposition 901.
Modes 299. 857 ff.
Mode-stem 305 b.
Mode-suffixes 372 ff. 417. 433 b. 444 D; of aor. opt. 434.
Modern Greek 4 g.
Molossus 1068.
Monodies 1065 d.
Monometer 1073.
Monopody 1072.
Motion, obj. 722; w. prep. 788 ff; w. adv. 788 b; vbs. w. gen. 748 b.
Movable consonants 87 ff cf. 80 rem.
Multiplicatives 295 b; w. gen. 755 a.
Mutes 24 ff; changes 51–54; dropped 403 c; mute and liquid 93. 249 a. 365 a;—stems 174 ff. 164 l; mute themes 309; verbs 309. 328. 439 D. 463. 470. 511; fut. 421 a. 424 ff; 1 perf. 447 a; pf. mid. 463.
Nasals 23; inserted 402 c;—nasal class 402. 521 ff. 413. 495 a.
Nature, long by, 92.
Negatives 88 a, b. 287. 290 a; w. *μά* 723; w. *ἀρχήν* 719 a; w. fut. for imper. 844; w. imper. 874; fearing 887; *εἰ δὲ μή* after, 906 b; purpose 960; neg. result 961;—Neg. pron. and adv. 287;—Neg. sentences 1018 ff. 1043 ff; foll. by *ἀλλ' ἤ* 1046, 2 c; by *ὅτι μή* 1049, 1 rem.
Neuter 123 (1). 125 d, e. 164. 246; pl. w. sing. verb 604. 610 a; in app. w. sent. 626 b; attrib. 621 b; for masc. or fem. 617. 681 a; pronoun w. gen. 733; verbal in *-τέος* 990; relative 999. 1009;—neut. art. w. gen. 730 b; w. inf. 958 ff. 1029; w part. 966 b;—neut. adj., as a 259. 719 b; as cogn. acc. 716 b; w. gen part. 730 c; as degree of diff. 781 a.
Nominative 123 (3); sing. 1st. decl. 134. 139; in adj. 222. 228; 2d. decl. 151; 3d. decl. 167. 168. 241; plur. 1st decl. 222 b; 3d decl. 208 a;—Synt. 706 ff; indep. 708; for voc. 707. 155; as subj. 601; in app. w. voc. 709 a; w. sent. 626; w. inf. 940. 957; inf. as nom 959; nom. antec. incorp. 995 a; omitt. 996 a.
Non-reality 871. 884. 895 ff. 900 c. 915. 919 b. 921 b. 935 a.
Notation of numbers 289.
Nouns 122 ff; in comp. 575 ff. cf. 581; of number 295 d.
Number 123 (2); heterog. 214; defective 215; in verbs 299 a; pecul. of syntax 633 ff;—words of, 282. 295 d. 296.
Numerals 288–97; advbs. 288. 295 c. 297; w. prep. 600 b; w. art. 664; w. *οἱ πάντες* 672 a; w. *αὐτός* 681 b; w. *τις* 702 a; w. *ὡς* 1054, 1 a.
Object 593; accus. 711–13. 725–6; of motion 722; double 724; w. cogn. acc. 715; w. pred. acc. 726; gen. 735 ff; w. inf. or part. 938 b; as subj. of inf. 941; w. supp. part. 980; w. *-τέος, -τέον*, 990; inf. as obj. 945. 946. 948. See *Direct, Indirect.*
Objective, gen. 729 c. 732 a. 735.
Obligation, imperf. of 834. 897.
Oblique cases 123 a; as obj. 593.
Odes of Pindar 1065 c.
Omission, of diaer. 16 a; vowels 43–4. 545 c; aug. 354 D. 356 D. 358. 493; redup. 363 D. 491; cons. of redup. 365; *σ* of fut. and 1 aor. 422 ff. 431; *α* in pf. 454; stem-vowel in comp. 575 a; endings 383. 1, 2;—of subj. 602; subst. 621. 966. 972 a; antec. 996 ff; article 660 ff. 674; cog. acc. *δίκην*, etc. 745 a; obj. after *μά* 723 a; *υἱός, οἶκος* 730 a; *τις, τί*, 734. 735; *δεῖ* 743 b; *ἤ* 647; *ἄν* 872 e. 894 b. 897 b. 898 b. 921 a; subj. w. inf. 940 ff; part. w. *τυγχάνω* 984 a; before *ὅπως* 886; in fin. clauses 883; condit. sent. 903 ff; rel. sent. 1006. 1007; gen. abs. 972 a;—omission of arsis 1076.
Open vowels 12. 28. 31. 37 ff.
Opposition, dat. 772.
Optative 299; mode-suffix 374. 434; *μι*-form 418 a. 419 b, c. 445. 473 a; endings 376. 379. 377 D; accent 102. 386. 388. 390. 418 b. 445 a;

1 aor. 434; pf. act. 457; pf. mid. 465; contract 410 D a; wanting 445;—Synt., time of, 851. 852 ff; fut. opt. 855. 872 f; opt. in simp. sent. 869 ff; fin. clauses 881 ff; condit. sent. 893 b. 894. 896. 900; rel. sent. 909 a. 914. 917. 921. 923; causal clauses 925 b; indir. disc. 932, 2. 933; implied indir. disc. 881 a. 925 b; w. neg. 1020 ff.
Oratio recta, obliqua, 928. See *Indirect discourse.*
Ordinals 288 ff; w. acc. 721; w. *αὐτός* 681 b; adj. inst. of adv. 619 a.
Origin, gen. 729 a rem. 732 a.
Orthothone 113 b. 119.
Oxytone 99 ff; stems 170 a. 199. 205.
Paeons 1068 and a 1119.
Palatals 24. 41. 55; aspir. 452, 470. 464 a; pal. stems 164 l. 174 ff; themes 421 a.
Paroemiac verse 1104 e. 1105 ff; logaoedic 1111 f, g.
Paroxytone 99 ff.
Participle 299 b; inflection 241–44; suffixes 382. 563; endings 382 383, 6. 385, 6; accent 389. 477 c; 2 pf. 451 D c; pf. w. *εἰμί* 457. 464. 465. 467; comparison 256;—Synt. 965 ff. 938; time of, 856; agr't 620; agr't w. pred. noun 610; equiv. of adj. 600; om. 984 a; attrib. 666 ff; w. dat. of interest 771 a, b; neut. pass. 819 c; w. *ἄν* 987; for condit. 902. 969 d. 971 b; rel. w. 1004; w. interrog. 1012; w. neg. 1025. 1027; w. *πέρ* 979 a.
Particles 1036 ff; accent 113 d. 120; w. indef. rel. 285; of wishing 870 a, b, c; adjuncts of part. 975 ff; interrog. 1015 ff; neg. 1018 ff.
Particular conditions 890. 893.
Partitive, appos. 624 d; gen. 729 e. 730 c d, e. 732 a. 734. 755 b.
Passive voice 298. 302 a. 468 ff; passive systems 468 ff; tense-suffixes 372; endings 375 ff; as mid. in dep. verbs 497 ff;—Synt. 818 ff; w. indet. subj. 602 d; w. acc. 724 a. 725 c; w. nom. for acc. 726 b; w. gen. 750 a; w. dat. of agent 769; w. prep. 798 c. 805, 1 c. 808, 1 b; w. inf. as subj. 946 a.
Past supposition 892 ff. 895 ff; condit. rel. 914. 915.
Past tenses 301, 2. 376. 379. 383, 3; endings 376; contrary to fact, see *Non-reality.*
Past time 301. 354. 823. 829. 836. 847. 851 ff.
Patronymics, suff. 559.
Pause, caesural 1081; at end of verse 1074 a.
Pentapody 1072.
Penthemimeris 1102 b; penthemimeral caesura 1100.
Penult 90.
Perfect 300–1. 303; redup. 368 ff; perf. system 446 ff;—Synt. 822. 847. 851 and b. 853. 856; univ. truth 824 b; pres. for, 827; aor. for, 837.
Perfect Active system 317 ff. 321 ff. 336. 446 ff; part. 244; tense-suffixes 372. 382; endings of inf. 383, 5 b; w. pres. form 455 D a; pf. act. without *-α-* 454. 490 ff; meaning 456. 491–2; intrans. 501.
Perfect, Middle; system 459 ff; accent 389 b; 3 pl. 376 D d;—Passive, w. indeterm. subj. 602 d; w. dat. of agent 769.
Period 121.
Periphrastic fut. w. *μέλλω* 846.
Perispomenon 99 ff.
Person 261 ff. 299 a. 375 ff; subj. 603 a; rel. subj. 627 a; two or more subj. 606; 1 pl. for sing. 637; for dual 378; 3d for 1st, 2d, 686 a; person in general 602 c. 639.
Person (= functionary), suff. 557.
Personal, pron. 262 ff; *αὐτός* 265 a; Synt. 677. 603 a; *αὐτός* 682; for poss. 689; for reflex. 684; for rel. 1005; equiv. of subst. 600; gen. w. art. 673 b. 676; as eth. dat. 770;—endings 375 ff;—constr. for impers. 944; constr. w. *-τέος* 989.
Phalaecean verse 1111 q.
Pherecratean verse 1111 b—i. 1116.
Phoenician alphabet 8 a.
Phrase as subst. 600 a; prep. in comp. 588.
Pindar, Dor. 3 b; odes, 1065 c.
Place, adj. 255 D; 671. 754 f;—adv. 63. 217 ff. 283. 757. 760 a. 908. 1056;—endings 217 ff; suff. 561;

design. wt. art. 661. 663; gen. 760. 764 f; dat. 783; w. prep. 787 ff. 791 ff; in rel. expr. 998 b. 999 b; condit. rel. clauses 912.
Plato, Attic of, 3 d, cf. rem.; use of *αὐτό* 681 a.
Plenty, gen. 743. 753 c.
Pleonasm, 1061.
Pluperfect, 300–1. 303. 449; aug. 354. 358; redup. 363; tense-suffix 372 D; 3 pl. 376 D d; formation and inflect. 446 ff; endings 458 a; plupf. without *-α-* 454. 490 ff.—Synt. 822. 847 ff; in wish 871; in condit. clause 895;—plup. pass. 602 d. 769; —in ind. disc. 935 b.
Plural 123 (2); w. sing. vb. 604–5; pl. and dual, 634; pl. for sing. 635; pl. ending for dual 378; generalizing plur. 636 b; pl. of 'modesty' 637; pl. vb. w. sing. subj. 606 ff; w. coll. subj. 609. cf. 629.
Poetry, kinds of, 1064 ff.
Porson's rule, 1091 (5).
Position, long by, 92. 249 a. 258 D.
Position, phrases of, 788 c.
Positive, 248 ff. 642.
Possession, gen. 729 a. 732 a. 754 c. 768 a.
√Possessive pron. 269. 689 ff; as reflex. 692–3; w. art. 675; art. as, 658; for obj. gen. 694;—poss. compounds 586. 587 b. 589.
Possessor, dat. 768.
Possibility, vb. w. superl. 651 a.
Postpositive 1036.
Potential opt. 872; 900. 925 a. 927.
Power gen. 753 b.
Praxillean verse 1112 c.
Predicate 592; w. acc. of specif. 718 rem.; pred. noun 614 ff; adj. 549 b. 615 ff. 610 a. 619; subst. 595 b. 614. 618. 706 b; vb. agrees w. 610; pred. noun w. attrib. part. 667 b; w. art. 669 ff; in nom. 706 b; in acc. 726; in gen. 732; in dat. 777 a; w. inf. 939 ff; inf. as pred. 950; interrog. 1012 a; v. a. in *-τέος* 988 ff; pred. part. 967 ff.
Predicate position 670 ff. 680. 689–90. 692, 3 a.
Prepositional phrases, compounds from, 588.
Prepositions, crasis 76 b; elis. 80 b; apocope 84 D; accent 107. 109. 111 b; w. pron. 263. 275 D; aug. 360 ff. 362 a, b. cf. 580 a; in comp. 360 ff. 580. 576 b. 587; 712 c. 751 ff.—Synt. 784 ff; w. case, for adj. or subst. 600. 666 ff. 648; with numeral 600 b; for condition 902; bef. *ὁ μέν, ὁ δέ*, 786 b; w. *αὐτὸς αὐτοῦ* 688 a; w. inf. 958; om. in rel. sent. 1007; w. *γέ* 1037, 1 a; w. particle and article 786 b;—improper 784 a; w. gen. 758.
Prepositive 1036.
Present 300 ff. 303; system 314. 323 ff. 329 ff; formation 372. 392 ff; inflection 406 ff; *μι*-form 413 b; redupl. 371. 506 ff. 403 b. 404; tense-suffixes 372; endings 376 ff; contract 409–12.—Synt. 822 ff. 824. 851. 853. 856 and a; imper. w. *μή* 874.
Present supposition 892 ff. 895 ff; condit. rel. 914. 915.
Priapean verse 1115 c.
Primitives 541. 546 ff. 562 ff; verbs 308. 392 a.
Principal, tenses 301. 376. 379; parts of verbs 304 c. 503 ff; sentences or clauses 876. 1009 a; principal caesura 1081. 1100.
Probability 898. 900. 916. 917.
Proceleusmatic 1068 a.
Proclitics 111 ff.
Prohibition 866, 2. 874. 1032 a.
Prolepsis 878.
Prolonged long syllables 1067.
Promising, vbs. of, 948 a.
Pronoun 261 ff; enclit. 113 a; accent 263. 272 b. 277 a.—Synt. 677 ff; of ref. 597. 627 ff; adj. and subst. pron. 600; app. w. sent. 626; om. 602 a; w. art. 673 ff; w. *γέ* 1037, 1; w. *δή* 1037, 4. See *Neuter*, *Reference*, *Personal*, etc.
Pronunciation 11 a. 14. 18 a. 19. 20. 21 a, b.
Proparoxytone 99 ff.
Proper names 138 a. 149. 159 D. 185. 193. 194. 206 D; nomin. indep. 708; w. or wt. art. 663; w. *ὦδε* etc., 674.
Properispomenon 99 ff.

Prosodiac verse 1104 c; logaoedic 1111 h, i.
Protasis 879. 889.
Prothetic vowel 45. 543 b.
Punctuation 121. 75 D c.
Purpose 881 ff. 911; inf. 951. 960. 953 a; fut. part. 969 c; w. μή 1021.
Pyrrhic 1068 a.
Quality, pronouns of, 273. 282; suffixes 556. 553 a.
Quantity, of vow. 92 ff; variable 393 a. 508; transfer of, 36. 160. 203 a. 208 b, d. 455 b. 465 D;—pron. of, 273. 282; gen. of, 743 b. See *Measure.*
Questions; vb. omitted 612. See *Interrogative.*
Quotation, direct, indirect, 928.
Reality 865. 893; contrary to reality, 871. 884. 895 ff. 900 c. 915. 919 b. 921 b. 935 a.
Recessive accent 104 b. 386. 546. 445 b. 487, 3; in comp'ds. 582.
Reciprocal pron. 268. 686 b.
Redundant neg. 1029.
Reduplication 363 ff. 446. 450. 459. 73 a; aug. 358; accent 391 b; in pres. 371. 403 b. 404; in 1st class 506; in 6th class 530; in 7th class 534; in 2 aor. 436 and D.
Reference, pron. of, 597. 627 ff; antec. implied 633 b, c. See *Demonstrative, Relative.*
Reflexive pron. 266. 261 D a;—Synt. 683 ff. 692–3. cf. 677 a; equiv. of subst. 600; w. art. 673 b; for recipr. 686 b; emphat. 688; w. compar. 644; w. mid. 812 b.
Refusing, vbs. w. μή 1029. 1034 a.
Relatives (pron. and adv.) 275. 276. 282. 284. 76 b;—Synt. 699. 598. 908 ff. 993 ff; agr't 627 ff; antec. om. 996; after art. 655 c; as demonst. 275 b. 654 d; in indir. quest. 1011 a; w. particles 1048, 2. 285; w. πέρ 286. 1037, 3; w. δή 1037, 4; art. as rel. 275 D;—rel. clauses 908 ff; w. μή 1021 a, b; sentences, 993 ff; 1046, 1 c; rel. continued by dem. 1005. See *Indefinite Relatives,* and *Reference.*
Resolution in verse 1080.
Respect, dat. 780.
Rest, with prep. 788; with adv. 788 b.
Restrictive article 656 ff.
Result, suffixes 553; infin. 953; clauses of, 927; rel. claus. 910; w. μή 1021 b.
Rhythm 1066.
Romaic language 4 g.
Root 543. 307. 253.
Root-class 404. 413. 534 ff.
Root-vowel. See *Variation.*
Rough, breathing 17 ff; after οὐ 88 a; in aug. 357 b;—mutes 25. 27; pronunc. 21; changed to smooth 73–4. 47. 364.
Ruling, vbs. w. gen. 741.
Sampi 289.
Sappho, Aeolic of, 3 a; odes of, 1065 b; Sapphic verse 1111 r.
Saying, vbs. of, 929. 946; pass. pers. 944 a.
Scazon 1084. 1094.
Second tenses 303. 304 a. 320–22. 489 ff. 501. 507 ff. 514. 518.
Secondary tense-stems 305 a. 372.
Semivowels 23. 47 D.
Sensation, gen. 742. 753 d.
Sentence 601 ff. 876 ff; equiv. of subst. 600; as subj. 602 d rem.; in appos. 626; connected by conj. 1038; sentence-quest. 1010. 1015 ff. See *Clause, Simple, Compound, Dependent,* etc.
Separation, gen. 747–8. 753 g. 757 a.
Series, metrical 1075.
Sharing, gen. 736 a. 737. 753 a.
Short vowels 9 ff; interchange 28; interch. w. long 33. 400. 403. 421 b; inst. of long 373 D. 433 D, b. 444 D; elision 79. 274; accent 100 ff; retained in verb-inflection 503 ff. 451 d; in redupl. 363 D.
Shortening of vowels in poetry 92 D c.
Sibilant 23.
Sicily, Doric of, 2.
Simple, vowels 39. 49; correl. 282; words 540 ff; sentence 865 ff; suppos 892 ff; condit. rel. clause 914.
Singular 123 (2); vb. w. pl. subj. 604 ff; pred. adj. 610 a; sing. and pl. 604 ff. 606 ff. 615 ff. 628 ff; sing. for pl. 638.
Size, correlatives 282.
Smooth, breathing 17 ff; mutes 25. 27; for rough 47. 73–4.

Sonant sounds 27 a.
Sophocles, Attic of, 3 d.
Sotadean verse 1124.
Source, gen. 747. 750.
Space, acc. 720.
Specification, acc. 718. 961.
Spirants 23; disappearance 70–72.
Spondee 1068; spondaic hexam. 1100.
Spurious compounds 575 c; spurious diphthongs 14 b. 40 a. 410 b.
Stems 130. 540 ff; pronoun 262. 268 a; verb 305. 392 ff; changed in formation 575.
Strong vowels interch. w. weak 32. 435 a. 511. 544 a; strong vowel class 394. 511 ff. 421 c. 429. 447 b.
Strophe 1065.
Subject 592. 601. 706; indet. 602 d; agr't 603 ff; omitted 602; two or more 606 ff; collective 609; of pass. 818 a. 819 a, b; w. inf. 939 ff. 957; w. supp. part. 980; sentence as subj. 602 d rem.; gen. as subj. 734; inf. as subj. 945. 946 a. 949. See *Indeterminate*, *Sentence*, *Verb*, *Attributive*, etc.
Subjective, gen. 729 b; subjective middle 814.
Subjunctive 299. 310 a; mode-suffix 373. 408. 417. 433 b. 444. 455. 473 a; endings 376. 379. 377 D. 383 D, 1. 407; perf. act. 457; pf. mid. 465; time of, 851; in simp. sentences 866 ff. 874; indir. disc. 932 ff; final sent. 881 ff; condit. sent. 894. 898; rel. clauses 914. 916. 921. 923; w. neg. 1019. 1032.
Subordinate sentence or clause 876 ff. 1033 a.; sub. clause, rel. w., 1004. See *Dependent*.
Subscript, see ι in Greek Index.
Substantives 134; accent 546; compar. 255 D; formation 547 ff; compos. 575 ff; qualified 594 ff; equiv. 600; substantive of attrib. omitted. 621. 966; in agr't 620. 623; qualifying, in acc. 716 a; w. gen. 728 ff. 754 e; w. two gen. 731; w. dat. 765 a. 768 b. 772 b; w. inf. 952; w. μή 1026; inf. as subst. 938. 958 ff.
Suffixes 372 ff. 393 ff. 542. 545. 548; omitted 336. 454. 490 ff.
Superlative 248 ff. 259 ff (cf. 296);—Synt. 650 ff; = *very* 650 b; w. gen. 650. 644 a. 755 b; w. dat. of diff. 781 b; w. ἐν τοῖς 652 a; w. εἷς 652 b; w. ὡς, ὅτι, ἤ etc. 651; w. δή 1037, 4; in rel. clause 1008; w. ὡς 1054, 1 a.
Supplementary participle 980 ff. 967.
Supposition, 889 ff.
Surd sounds 27 a.
Swearing, particles 1037, 13; w. acc. 723; gen. w. πρός 805, 1.
Syllaba anceps 1074.
Syllabic augment 353–4. 358 ff.
Syllables 89 ff; quant. 92 ff; accent 95 ff; in versif. 1067; irrational 1070.
Syncope 38; stems in -ερ- 188; 2 aor. 436 D. 437; of arsis 1076.
Synizesis 42. 78; 141 D b. 148 D, 2.
Synopses of verbs 313. 337–52.
Syntax 591 ff.
Systems, of tenses 303 ff. 314 ff. 392 ff;—in verse 1074 b; anapaestic 1105. 1065 d; trochaic 1087; iambic 1098; glyconic and pherecratean 1116; dochmiac 1126.
Tau-class 395. 513 ff.
Temporal, aug. 354, 2. 356–8. 360 ff; conjunc. 1056. 1054, 1 b. See *Time*.
Tenses 300 ff; of indic. 821 ff; in other modes 851 ff. See *First*, *Second*, *Principal*, *Historical*, *Present*, etc.
Tense-stem 305. 310; formation 372 ff. 392 ff.
Tense-suffixes 372 ff.
Tense-systems, see *Systems*.
Tetrameter 1073; troch. catal. 1083; iamb. cat. 1095; anap. cat. 1107.
Tetrapody 1072.
Tetraseme syllables 1067.
Theme, of vbs. 307 ff; in comp. 579; theme-vowel 394. 400. 431.
Theocritus, Doric of, 3 b.
Theophrastus, dial. of, 3 e.
Thesis 1071. 1068 b; 75 D d. 92 D c. 94 D.
Thessaly, Aeolic of, 2.
Thinking, vbs. of, 929. 946; pass. pers. 944 a.
Thucydides, Attic of, 3 d. cf. rem.;

use of *σφῶν* 692, 3 a; of neut. part. 966 b.
Time, adj. 566 b; as adv. 619 a; adv. 283. 908. 1055. 1056; design. wt. art. 661; acc. 720; time since 721; gen. 759. 757 a; dat. 782; w. prep. 791 ff; tenses 821. 823. 851 ff. 870 d. 872 b, c; part. 968 a. 971. 976; rel. expr. 998 b. 999 b; *ὅσον οὐ* 1035 b;—in music 1068 b.
Tmesis 580 a. 786.
Touching, vbs. w. gen. 736 a. 738.
Tragedy, Attic of, 3 d, cf. rem.
Transfer of quantity 36. 160. 203 a. 208 b. 455 b. 465 D.
Transitive verbs 593 a; sometimes intr. 712 b, c. 810; trans. phrase 713; w. acc. 710 ff; w. two acc. 724–6; w. dat. 764, 1; adj. w. gen. 754 a; mixed senses 500–1.
Transposition, see *Metathesis.*
Tribrach 1068.
Trimeter 1073; iambic 1091 ff.
Triple time (in music) 1068 b.
Tripody 1072.
Triseme syllables 1067.
Trochee 1068; long 1069; irrational 1070; trochaic rhythms 1082 ff. 1110 d.
Ultima 90; accented in decl. 129. 172.
Unattainable, wish 871; purpose 884.
Unlikeness, dat. 773.
'Until,' rel. clauses, 920.
Value, gen. 729 d. 746. 745 b. 753 f.
Variation, of vowels in roots 544. 435. 451. 471. 508. 574; of themes 405. 517; of stems 179. 190. 202. 236 b. 237. 211 ff; in comp. 575 a. 576. See *Interchange*, *Strong* and *Weak*, *Long* and *Short*, *Variable Vowel.*
Variable Vowel 310; in suffixes, 372 a. 373. 383. 393 ff. 406. 408. 417. 419. 428 D b. 433 b. 435. 444. 455. 473 a. 494. 503 ff; see *Variation.*
Vau 7; pronunc. 23 a; retained 72 D; numeral 289; influence 197 ff. 359. 369. 436 a. 575 a. 589 b.
Verba sentiendi et declarandi 929.
Verbal noun, w. acc. 713; adj., see *-τός -τέος*, in Greek Index.
Verbs 298; formative elements 353 ff; in *-μι* 311 c; primitive 308; denom. 308. 570 ff. 581; comp. 580. 581; agr't 603 ff; omitted 611 ff. 905. 1006; subj. om. 602 ff; w. gen. 733 ff; w. dat. 763 ff. See *Finite*, *Impersonal*, *Transitive*, *Intrans.*, *Vowel*, *Liquid*, etc.
Verb-stem 307.
Verses 1073.
Versification 1064 ff.
Vocative 123 (3); voc. sing. 1st decl. 147; 2d decl. 154. 155; 3d decl. 170. 167. 180. 185. 188. 193. 199. 205; Synt. 709. 707.
Voices 298. 495 ff. 809 ff.
Vowels 9 ff; changes 28 ff; metath. 64 ff; quant. 92 ff; accent 95 ff. See *Interchange*, *Long*, *Short*, *Lengthening*, *Shortening*, *Close*, *Open*, *Strong*, *Weak*, *Variable*, *Variation*, *Addition*, *Omission*, etc.
Vowel-decl. 132. 222 ff;—Vowel-stems 130 ff. 134 ff. 151 ff. 201 ff. 222 ff;—Vowel themes 4th class 401. 520; added *σ* 461. 469; made by transp. 448 c. See *Vowel-Verbs.*
Vowel-verbs 309. 328. 401. 409. 421 b. 423 ff. 429. 447 b. 503 ff. 507. 520.
Want, gen. 743. 753 c.
Way, adv. 283. 779 a.
Weak and strong vowels 32. 435 a. 511.
Whole, gen. 729 e.
Wishing 870 ff. 957 a. 1020. 1050, 4 c.
Word-questions 1010. 1011 ff.
Xenophon, Attic of, 3 d.
Zeugma 1059.

THE END.

TABLE

SHOWING THE CORRESPONDING ARTICLES IN HADLEY'S AND HADLEY AND ALLEN'S GREEK GRAMMARS.

OLD.	NEW.
1–5	1–5
5, Remark a	6
5, Rem. b	6 a
6, Rem. c	8 a
6, note d	—
7	9
8	10
9	11
10	12
11	13
11, Rem. a	14 a
11, Rem. b	14 c and d
11 D b	14 D d
12	15
12, Exc. a	15 a
12, Rem. b	14 b
12, Rem. c	11 a
13	16
13, Rem. a	16 a
14	17 and a
15	17 b and 18
15, Rem. a	18 a
15 D	17 D b
16	19 and 20
17	21
17, Rem. a	21 b
18	23
19	24
20	25
20, Rem. a	25 a
21	26
21, Rem. a	21 a
22	27
22, Rem. a	27 a
23 D	72 D
23 D, Rem. a	72 D a
24 D a	30 D (1)
24 D b	30 D (2)
24 D c	34 D
24 D d	34 D
25	28 and 29
25 D	29 D
26	36
26 D	36 D
27	31
28	33
28 D	33 D
29	30
29 D	30 D
30	32
31	34
32	37
32 D e	37 D f
32 D f	37 D g
32 D g	37 D i
32 D h	37 D h
33	38
34	39 and a
34, Exc. a	39 b
35 a	40 b
35 b	40 c
35 c	39 c
36 a	41
36 b	231 a
37	42
37 D	42 D
38	43
38 D	—
39	44
39, Rem. a	44
40	47
40 D	47 D
41	48
42	48 a
43	49
43, Rem. a	50
43 D	49 D
44	51
44, Rem. a	—
45	52
46	53
46 D	53 D a
46, Rem. a	53 a
46, Rem. b	53 b
47	54
47 D	54 D
47 Rem. a	61 b
48	55
49	56
50	57
50 Exc. a	237
51 a	463 a
51 b	58 and 463 a
52	59
53	60
53 D	60 D
54	61 and a
55	62
55 D	62 D
56	63
56 D	63 D
57	64
57 D	64 D
58	65
59	66
60	67
61	68
62	69
62, Rem. a	69 a
62 D	69 D
63	70
64	71
64, Rem. a	—
65	73
65 a	73 a
65 b	73 b
65 c	73 c
65 d	73 d
65 e	73 e
65 D	73 D
66	74
66 a	74 a
66 b	74 b
66 c	74 c
66, Rem. d	74 d
66 D	74 D
67	75
67 D	75 D
67 D a	75 D a

OLD.	NEW.
67 D b	75 D b
67 D c	75 D c
67 D d	75 D d
67 D e	75 D e
68	76 and b
68, Rem. a	77 a
68 D	76 D
68 D fin	77 D
68, Rem. b	76 a
68, Rem. c	77 b and d
68, Rem. c. fin	77 d
69	78
70	79 and 80
70 D	80 D
71	81
72	82
72 D	82 D
73 D	84 D
74 a	85
74 b	85 a
74, Exc. c	85 b
74, Exc. d	85 b
74 D	85 D
75	86
76	—
77	—
78	87
78, Rem. c	87 b
78 D	87 D
79 a	87 (2)
79 b	87 (1)
79 (α) (β) (γ) (δ)	—
79 D	87 D
80 a	88 a
80 b	88 b
80 c	88 c
80 D	88 D
81	89
82 a	91 b
82 b	91 a
83	91 c
84 a	—
84 b	91 d
85 a	—
85 b	90
86	92
86, Rem. a	92 b
86 D	92 D
87	93
87 a	93 a
87 b	93 b
87 D	93 D
88	94
88 D	94 D
89	95 and 96
90	98
91	99
92	97
93	100
94	101
95 a	102 a
95 b	102 b
96	103
96, Rem. a	104 a
97	104 b
97 D	104 D
98	105
99	106
100	107
100 D	110 a
101	108
101, Rem	—
102	109
102 a	109 b
102 b	109 a
102 D a	110 b
102 D b	109 D
103	111
104 a	112 a and b
104 b	112 c
105	113
105 D	113 D
106	114
107	115
108	116
108, Rem. a	116 a
109	117
110	118
110, Rem. a	118 a
111	119
112	120
113	121
113, Rem. a	121 a
114	122
115 a	123 (1)
115 b	123 (2)
115 c	123 (3)
116	—
116 fin	123 a
117 a	125 a
117 b	125 b
117 b fin	125 c
117 c	125 d and e
117 Rem	125 Rem.
118	126 and 127
119	124 and 272
119, Rem. a	272 a
119, Rem. b	709 a
119 D	272 D
120	128
121	129
121, Rem. a	129 a
122	131
122, 1	131, 2
122, 2	131, 1
122, I	132, I
122, II	132, II
122, Rem.	132 a
123	134
124	135
125	136
125 a	138
125 b	139 a
125 c	138
125, Exc. d	138 a and 139 Exc.
125 D, 1	138 D b
125 D, 2	138 D c
126	140
126, Exc. a	138 a, fin.
127	—
128	141
128 D	141 D
129	142
129 D	142 D
130 a	138
130 b	139
130, Exc. c, 1	139 b
130, Exc. c, 2	139 c
130, Exc. c, 3	139 d
130, Rem. d	139, Rem.
131	138 and 139
132	144
132 D	144 D
133	145
134	146
134 D	146 D
135	147
135, Rem. a	147 c
136 a	134
136 b	148
136 D a	147 D
136 D b, 1	148 D, 1
136 D b, 2	148 D, 2
136 D b, 3	148 D, 3
136, Rem. c	148
136, Rem. d	149
137	150
138	151 and 153
139	152
140	154 (a)
140 D	154 D a
140 D a	154 D f
140 D b	156 D
140 D c	154 D e
141	154 (c) and 155
141, Rem. a	155 a
142	154 (d)
143	156
144	157
144 D	157 D
145 a	158 a
145 b	158 b
145 c	224
146	159
146 D	159 D
147	160

OLD:	NEW.
148	161
149	162
150	133
151	163
151, Rem. a	163 a
152 a	164 a
152 b	164 a
152 c	164 b
152 d	164 c
152 e	164 d
152 f	164 d
152 g	164 c
152 h	cf. 197
152 i	164 f
152 j	164 g
152 k	164 h
152 l	164 i
152 m	164 j
152 n	164 k
152 o	164 l
152, Rem. p	165
153	166
153 D	166 D
154	133
154 D a	171 D a
154 D b	171 D b
155	167
156	168
156, Exc. a	168 a
156, Exc. b	241
156, Exc. c	168 b and 233
156 D	168 D
157	169
158	170
158 a	170 fin.
158 b	170 a
158 c	170 b
158 d	170 b
158 e	170 b
158 f	241 fin.
158 D	170 D
159	133
160	172
160, Exc. a	242 a
160, Exc. b	239
160, Exc. c	172, Exc. a
160, Exc. d	172, Exc. b
161	178, 239; 187 b
162	173
163	174
164	175
165	181
166	181, 183
166 D	183 D
167	182
168	183
168 D	183 D
169	176
169 D	176 D
170	178
171	179
171 D	179 D
172	184
172 a	187 a
172 b	185
172 D b	185 D
173	188 and 189
173 D	188 D
174	236
175 a	236 a
175 b	236 b
175 c	186
175 D	186 D
176	191 and 230
176 D	190 D
177	190
178	190 and 192
178 D	190 D and 230 D b
179	193 and 232
180	194
180 D	194 D
181	191 and 197
182	191–198
182 D	190 D fin.
183	190
184	198
185	201
186	202
186 D	201 D
187 a	204 and 229
187 b	204
188	204 a
189	206
189 D	206 D
190	207
190 a	208 b
190 b	—
190 c	208 c
190 d	208 a
190 e	208 d
190, Rem. f	208 b
191	247 b
191 D	216 D, 13
192	210
192 D	210 D
193	197
193 D	199 D
194 a	199
194 b	199 a
194 c	200
195, 196	cf. 133
197	211, 212
197 D	212 D
198	193, 194
199	213
199 D	213 D
200	214
201	215
201 D a	215 D a
201 D b	215 D b
202	216
202, 1	216, 1
202 D, 1	216 D, 1
202, 2	216, 2
202, 3	216, 3
202 D, 3	216 D, 3
202, 4	216, 4
202, 5	216, 5
202 D, 5	216 D, 5
202, 6	216, 6
202 D, 6	216 D, 6
202, 7	216, 7
202 D, 7	216 D, 7
202, 8	216, 9
202, 9	216, 10
202, 10	216, 11
202, 11	216, 12
202 D, 11	216 D, 12
202, 12	216, 14
202 D, 12	216 D, 14
202, 13	216, 15
202 D, 13	216 D, 15
202, 14	216, 16
202, 15	216, 17
202, 16	216, 18
202, 17	216, 19
202 D, 17	216 D, 19
202, 18	216, 20
202 D, 18	216 D, 20
202, 19	209
202, 20	216, 21
202 D, 21	216 D, 22
202 D, 22	216 D, 23
202 D, 23	216 D, 24
202 D, 24	216 D, 8
202 D, 25	—
202 D, 26	—
202 D, 27	216 D, 25
202 D, 28	216 D, 26
202 D, 29	216 D, 27
202 D, 30	216 D, 28
203 a–c	217
203 fin.	218, 219
203 D	217 D and 219 D
204	219 a and b
205	220
206 D	221 D
207	222
207 D	222 D
208	223
208 D	223 D
209	225, 226
209, Rem. a	225 a
210	227
210 D	227 D
211	228
212	229

OLD.	NEW.
212, Rem. a	229 a
212 D	229 D
213	233–235
214	237–242
214 D	238
214, Rem. a	237
215	243
216	244
216, Rem. a	244 a
216, Rem. b	—
217	228
217 a	230
217 b	234
217 c	245
217 D	—
218	246
218 D	246 D
218, Rem. a	—
219	247
219 D	247 D
219, Rem. a	247 a
220	248
221 a	249
221 D	249 D
221 b	250
221 c	250 a and b
221 d, 1	251 a
221 d, 2	251 b
221 d, 3	251 c
221 e	252 a
221 f	252 b
221 g	252 c
222	253
222 D	253 D
223, 1	254, 1
223 D, 1	254 D, 1
223, 2	254, 2
223 D, 2	254 D, 2
223, 3	254, 3
223, 4	254, 4
223 D, 4	254 D, 4
223, 5	254, 5
223 D, 5	254 D, 5
223, 6	254, 6
223, 7	254, 7
223 D, 7	254 D, 7
223, 8	254, 8
223 D, 9	254 D, 9
223 D, 10	254 D, 10
223 D, 11	254 D, 11
223 D, 12	254 D, 12
224	255
224 D	255 D
225	257
226	259
227	258
227 D	258 D
228	259 and a
229	260
229 D	260 D
230	261
231	262
232	263, 264
233 D	261 D
234	265
234 D	265 D
235	266
235 D	266 D
236	267
237	268
238	269
238, Rem. a	269 a
238 D	269 D
239	271 and 272
239 D	272 D
239, Rem. a	272 c
240	271 fin.
240 D	271 D
241	273
242	274
243	275
243, Rem. a	275 b
243 D	275 D
244	277
244, Rem. a	277 a
244, Rem. b	—
244, Rem. c	277 b
244 D	277 D
245	279
246	280
246, Rem. a	280 a
246, Rem b	280 b
246 D	280 D
247	282
248	283
247, 248 D	278 D and 281 D
248 D	283 D
249	283 a
249 D	283 D a
250	284
250 D	284 D
251	285, 286
252	287
253	288
253 D	288 D
254	289
254, Rem. a	289 a
255	290
255 D, 1	290 D, 1
255 D, 2	290 D, 2
255 D, 4	290 D, 4
256	291, 292
257	290 d and 294
257 D	—
258	295
258 D	295 D
259	296, 297
259 D	297 D
260	298
261	299
262	300
262 D	300 D
263	301
264	302
264 D	—
265	307, 308
266	303
266, Rem. a	304 a
266, Rem. b	304 b
266, Rem. c	304 c
267	311
267, I	311 c
267, II	311 b
267 fin	311 fin.
268	312
268, Rem. a	—
268, note b	393 a
269	313
270	314
271	315
272	316
273	317
274	318
275	319
276	320
277	321
278	322
279	323
280	324
281	325
282	326
283	327
284	328
285	337
286	338
287	cf. 339
288	340
289	341
290	342
291	343
292	344
293	345
294	346
295	347
296	cf. 348
297	329
298	330
299	331
300	332
301	333
302	334
303	335
304	335
305	336
306	353
307	354

OLD,	NEW.
307, 1	354, 1
307, 2	354, 2
307, Rem. a	—
307 D	354 D
308	355
308 D	355 D a
308 D a	355 D b
308, Rem. a	355 b
309	356
309 D	356 D
310	357 and a
310, Rem. a	357 b
311	358
311 D	—
311, Rem. a	358 c
312	359
312 D	359 D
312, Rem. a	359 c
312 b	359 d
313	360
314	361
315	362 and a
316	362 c
317	cf. 362
318	363
318 D	363 D
319	364
319 D	365 D
319, Exc. a	365
319, Exc. b	365
319, Exc. c	365 a
319, Exc. d	365
319, note e	366
320	367
321	368
321 D	368 D
322	369
322 D	369 D
323	370
324	309
324 fin	392
325	393
326	394
327	395
328	396
328 a	397
328, Rem	397 a
328 b	398
328 D b	398 D
328 b, Rem	398 a
328, note	398 b
328 c	399
328 D c	399 D
328 d	400
328 e	401
328 D e	401 D
329	402
329 a	402 a
329 b	402 b and c
329 b, Rem	402 c, Rem.
329 c	402 d
329 d	402 e
329 D	402 f
330	403
331	405
332	371
332 a	403 b
333	539
334	451
334 a	28
334 b	451 b
334 c	—
334 d	451 e
335	421 b, 431, 440, 447 b, 451 c.
335, Exc. a	412
336 a	414
336 b	440
336 D b	444 D
337	431
338	451 c
338 D	451 D c
339	43
340	64
341	452
342	461
343	468
343 D	473 D a
344	372
344 D	372 D
345	—
345, 1	422
345, 2	431
345, Rem. a	—
345, Rem. b	422 a
345 D	431 D c
346	373, 374
347	373
347, Rem. a	—
347, Rem. b	—
347 D	373 D
348	374
348 D	374 D
348, Rem. a	—
349	428
349 D	428 D b
350	446
350 D	455 D a
351	449
351 D	458 D
352	—
352 D	435 D b
353	—
354	375
355	376
355 D a	376 D a
355 D b	376 D b
355 D c	473 D
355 D d	376 D c
355 D e	464 D a
356 a	—
356 a, fin	377
356 b	378
356 c	458 and 473 fin.
357	379
357, Exc. a	379 a
357 D	376 D e
358	380
358 D	380 D
359	381
359 D	381 D
360	382
360 D	455 D a and b
361	383, 1 and 2
361 D	383 D, 1
362	383, 6
362 D	242 D
363	383, 4
363, Rem. a	384
363 D	383 D, 4
364	383, 1 and 2, and 5 b
364 D	—
365	386
366	387
366 a	387 a
366 b	387 b
366 Rem.	388
367	389
367 a	389 a
367 D a	389 D a
367 b	389 c
367 D b	389 D b
367 c	389 d
367 d	389 e
367, Rem. e	390
368	391
368 a	391 a
368 b	391 b
369	406, 407
370	409
370 D	409 D
370 D a	409 D a
370 D b	409 D b
370 D c	409 D c
370 D d	409 D d
370 D e	409 D e
370 D f	409 D f
370 D g	409 D g
371 a	410 b
371 b	411
371 c	412
371 D c	412 D
371 d	412 a
371 e	412 b
371 D e	—
372	420
372 a	421 a

OLD.	NEW.
372 D a	421 D a
372 b	421 b
372 D b	420 D
372 c	421 c
373	422 and a
373, Exc	422 b
373 D	422 D
374	423
375	424
375 D	424 D
376	425
377	426
377 D	426 D
378	427
378 D	427 D
379	495, 496
380	433, 434
380 D	433 D b
381	429
381 D	428 D and 430 D
382	431
382, Rem. a	431 b
382, Rem. b	431 b, fin
382 D	431 D, c and d
383	435 and a and b
383 D	435 D
384	436 and 437
384 D	436 D
385	—
385 D	455 D a
386	446
386 a	446 a
386 b	447 b
386 c	448 a–c
386 D	446 D
387	450
387 a	451 a–e
387 D a	451 D
387 b	452 and a
387 D b	452 D
388	459
388 D	462 D
389	460
390	461 and a
391	463
391 a	463 a
391 b	463 b
391 c	463 c
392	464
392, Rem. a	464 a
392 D	464 D
393	465
393, Rem. a	465 a
393 D	465 D
394	466
394, Rem a	467
395	468, 473, 474
395 D	473 D and 474 D
396 a	469
396 b	470
396 D	469 D
397 a	471 and a
397 b	472 and a
397 D	473 D a
398	475
398 D	508 D, 12
399	385 and 413
400 a	385, 1
400 D a	376 a
400 b	385, 2
400 c	385, 4
400 d	385, 3
400 D d	385 D 3
400 e	385, 5
400 D e	385 D, 5
400 f	385, 6
400 g	377
400 D g	377 D
400 h	415 and 419
400 D h	415 D
400 i	417 and 444
400 D i	444 D
400 k	418 b
400 m	414
400 D m	414 D
400 n	440
400 D n	414 D
401 b	415 b, 443 b, 442
401 D b	415 D b
401 c	441
401 h	419 and a
401 D h	419 D a
401 i	417
401 k	417 a
401 D k	417 D a
401 l	419 b and 418
401 D l	419 D b
401 n	443 c
401 D n	440 D
402	432
403, 1	476
403, 1, Rem. a	476
403 D, 1	476 D
403, 2	534, 1
403 D 2	534 D, 1
403, 3	534, 2
403, 4	534, 4
403 D, 4	534 D, 4
403, 5	534, 5
403 D, 5	534 D, 5
403, 6	489, 5, and 534, 6
403 D, 6	489, 5
403, 7	534, 7
403 D, 7	534 D, 7
403, 7, Rem. a	534, 7, a
403, 8	534, 8
403 D, 8	534 D, 8
403, 9	534, 9
403 D, 10	534 D, 10
404, 1	485
404, 2	481
404 D, 2	481 D
404, 2, Rem. a	481, a
404, 3	486
404 D, 3	486 D
404, 4	535, 4 and D
404, 5	535, 5
404 D, 5	535 D, 5
404, 6	535, 6
404 D, 6	535 D, 6
404, 7	535, 7
404, 8	535, 8
404 D, 9	535 D, 9
404 D, 10	535 D, 10
404 D a	533 D, 1
404 D b	533 D, 2
404 D c	533 D, 3
404 D d	533 D, 4
405, 1	477
405, 1, Rem. a	477 a
405, 1, Rem. b	477 b
405, 1, Rem. c	477 c
405, 1, D	477 D
405, 2	482
405, 2, Rem. a	482 a
405 D, 2	482 D
405 D a	538 D 6
405 D b	538 D 7
405 D c	538 D 8
406, 1	478
406 D, 1	478 D
406, Rem. a	479
406 D, Rem. a	—
406, Rem. b	480
406, 1, Rem. c	480 a
406, 2	484
406 D, 2	483 D
406, 2 a	484 a
406 D, 3	538 D, 9
406 D 4	539 D, 6
407	—
407, Rem. a	484 a
408	489
408, 1	489, 1
408 D, 1	489 D, 1
408, 2	489, 2
408 D, 2	489 D, 2
408, 3	489, 3
408 D, 3	489 D, 3
408, 4	489, 4
408 D, 4	489 D, 4
408, 5	489, 6
408 D, 5	489 D, 6
408, 6	489, 7
408 D, 6	489 D, 7
408, 7	489, 8
408 D, 7	489 D, 8

OLD.	NEW.
408, 8	489, 9
408, 9	489, 10
408, 10	489, 11
408, 11	489, 12
408, 12	489, 13
408 D, 12	489 D, 13
408, 13	489, 14
408, 14	489, 15
408 D, 14	489 D, 14
408, 15	489, 16
408, 16	489, 17
408 D, 16	489 D, 17
408, 17	489, 18
408 D, 17	489 D, 18
408 D, 18	489 D, 19
408 D, 19	489 D, 20
408 D, 20	489 D, 21
408 D, 21	489 D, 22
408 D, 22	489 D, 24
408 D, 23	489 D, 25
408 D, 24	489 D, 26
408 D, 25	489 D, 27
408 D, 26	489 D, 28
408 D, 27	489 D, 29
408 D, 28	489 D, 30
408 D, 29	489 D, 31
408 D, 30	489 D, 32
408 D, 31	489 D, 33
408 D, 32	489 D, 34
408 D, 33	489 D, 35
408 D, 34	489 D, 36
408 D, 35	489 D, 37
408 D, 36	489 D, 38
408 D, 37	489 D, 39
408 D, 38	489 D, 40
408 D, 39	489 D, 41
408 D, 40	489 D, 42
408 D, 41	489 D, 43
408 D, 42	489 D, 44
408 D, 43	489 D, 45
408 D, 44	489 D, 46
408 D, 45	489 D, 47
409	490
409, 1	490, 1
409 D, 1	490 D, 1
409, 2	490, 2
409 D, 2	490 D, 2
409, 3	490, 3
409 D, 3	490 D 3
409, 4	490, 4
409 D, 4	490 D, 4
409, 5	490, 5
409, 5, Rem. a	—
409 D, 5	490 D, 5
409, 6	491
409, 6, Rem. a	491 a
409 D, 6	491 D
409, 7	492, 7
409 D, 7	492 D, 7
409, 8	492, 8
409 D, 9	492 D, 9
409 D, 10	492 D, 10
409 D, 11	492 D, 11
409 D, 12	492 D, 12
409 D, 13	492 D, 13
409 D, 14	492 D, 14
409 D, 15	492 D, 15
409 D, 16	492 D, 16
409 D, 17	492 D, 17
410 D	493
411 D	494
412 a	495
412 b	496
413	497 and a
413, Rem. a	497 b
414	498
415	499 and a
416	500
416, 1	500, 1
416, 1, a	500, 1, a
416, 2	500, 2
416, 3	500, 3
416, 4	500, 4
416, 5	500, 5
416, 6	500, 6
416, 7	500, 7
416, 8	500, 8
417	501
418	502
419	503
419, a	503, a
419 D, a	428 D, a
419, 1	535, 4
419 D, 1	535 D, 4
419, 2	503, 1
419, 3	503, 2
419, 4	503, 5, and D
419, 5	503, 3
419, 6	503, 4
419, 7	535, 6
419, 8	535, 8
419, 9	535, 9
419, 10	535, 10
419, 11	503, 11
419, 12	503, 12
419, 13	503, 13
419, 14	503, 14
419, 15	503, 15
419, 16	503, 16, and D 16
419, 17	503, 17
419 D, 17	503 D, 17
419, 18	503, 18
419, 19	503, 19
419 D, 19	503 D, 19
419, 20	503, 20
419 D, 21	503 D, 21
420	504
420, 1	504, 1
420, 2	504, 2
420, 3	504, 3
420 D, 3	504 D, 3
420, 4	504, 4
420 D, 4	504 D, 4
420, 5	504, 5
420 D, 5	504 D, 5
420, 6	504, 6
420, 7	504, 7
420, 8	504, 8
420, 9	—
420 D, 10	504 D, 9
420 D, 11	504 D, 10
420 D, 12	504 D, 11
421	505
421, 1	505, 1
421, 2	505, 2
421, 3	505, 3
421, 4	412
421, 5	505, 4
421, 6	505, 5
421, 7	505, 6
421, 8	505, 7
421, 9	505, 8
421, 10	505, 9
421, 11	505, 10
421, 12	505, 11
421, 13	505, 12
421, 14	505, 13
421, 15	505, 14
421 D, 15	505 D, 14
421, 16	505, 14
421, 17	505, 15
421, 18	505, 16
421, 19	505, 17
421, 20	505, 18
421, 21	505, 19
421, 22	505, 20
421, 23	505, 21
421 D, 24	505 D, 22
422, 1	510, 2
422, 2	510, 3
422, 3	510, 4
422 D, 3	510 D, 4
422, 4	510, 5
422 D, 4	510 D, 5
422, 5	510, 6
422, 6	510, 7
422, 7	510, 8
422, 8	510, 9
422, 9	510, 10
422, 10	510, 11
422 D, 10	510 D, 11
422, 11	510, 12
422 D, 11	510 D, 12
422, 12	510, 13
422, 13	510, 14
422, 14	510, 15
422, 15	510, 16

OLD.	NEW.
422 D, 15	510 D, 16
422, 16	510, 17
422 D, 16	510 D, 17
422, 17	510, 18
422, 18	510, 19
422 D, 19	510 D, 20
422 D, 20	510 D, 21
422 D, 21	510 D, 22
423, 1	507, 1
423, 2	507, 2
423 D, 2	507 D, 2
423, 3	507, 3
423 D, 3	507 D, 3
423, 4	507, 4
423 D, 4	507 D, 4
423 D, 5	507 D, 5
424, 1	508, 6
424 D, 1	508 D, 6
424, 2	508, 7
424, 3	508, 8
424, 4	508, 9
424 D, 4	508 D, 9
424, 5	508, 10
424, 6	508, 11
424, 7	508, 12
424, 8	508, 13
424 D, 8	508 D, 13
424, 9	508, 14
424 D, 9	508 D, 14
424, 10	508, 15
424 D, 10	508 D, 15
424, 11	508, 16
424 D, 11	508 D, 16
424, 12	508, 17
424 D, 12	508 D, 17
424, 13	508, 1
424, 14	508, 18
424, 15	508, 19
424 D, 15	508 D, 19
424, 16	508, 20
424 D, 16	508 D, 20
424, 17	508, 21
424, 18	508, 22
424, 19	508, 23
424, 20	508, 24
424, 21	508, 2
424, 22	508, 25
424, 23	508, 26
424 D, 23	508, 26
424, 24	508, 27
424 D, 24	508 D, 27
424, 25	508, 28
424 D, 25	508 D, 28
424, 26	508, 29
424 D, 26	508 D, 29
424, 27	508, 3
424, 28	508, 4
424, 29	508, 5
424 D, 30	508 D, 30
424 D, 31	508 D, 31
424 D, 32	508 D, 32
424 D, 33	508 D, 33
424 D, 34	508 D, 34
424 D, 35	508 D, 35
424 D, 36	508 D, 36
424 D, 37	508 D, 37
424 D, 38	508 D, 38
425, 1	511, 1
425, 2	511, 2
425, 3	511, 3
425, 4	511, 4
425, 5	511, 5
425, 6	511, 6
425 D, 6	—
425, 7	511, 7
425, 8	511, 8
425 D, 8	511 D, 8
425, 9	511, 9
425, 10	511, 10
425, 11	511, 11
425 D, 11	511 D, 11
425, 12	511 D, 19
425, 13	511, 12
425 D, 13	511 D, 12
425, 14	511, 13
425, 15	511, 14
425 D, 15	511 D, 14
425, 16	511, 15
425 D, 16	511 D, 15
425 D, 17	511 D, 16
425 D, 18	511 D, 17
425 D, 19	511 D, 18
425 D, 20	511 D, 20
426, 1	512, 1
426, 2	512, 2
426 D, 2	512 D, 2
426, 3	512, 3
426 D, 3	512 D, 3
426, 4	512, 4
426 D, 4	512 D, 4
426, 5	512, 5
426, 6	512, 6
426 D, 6	512 D, 6
426 D, 7	512 D, 7
426 D, 8	512 D, 8
426 D, 9	512 D, 9
427	513
427, 1	513, 1
427 D, 1	—
427, 2	513, 2
427, 3	513, 3
427 D, 3	513 D, 3
427, 4	513 D, 19
427, 5	513, 4
427 D, 5	513 D, 4
427, 6	513, 5
427 D, 6	513 D, 5
427, 7	513, 6
427, 8	513, 7
427, 9	513, 8
427, 10	513, 9
427 D, 10	513 D, 9
427, 11	513, 10
427, 12	513, 11
427, 13	513, 12
427, 14	513, 13
427, 15	513, 14
427, 16	513, 15
427, 17	513, 16
427, 18	513, 17
427, 19	513, 18
427 D, 20	513 D, 20
427 D, 21	513 D, 21
428, 1	514, 1
428, 2	514, 2
428, 3	514, 3
428, 4	514, 4
428, 5	514, 5
428 D, 5	514 D, 5
428, 6	514, 6
428, 7	514, 7
428 D, 7	514 D, 7
428, 8	514, 8
428, 9	514, 9
428, 10	514, 10
428 D, 10	514 D, 10
428, 11	514, 11
428, 12	514, 12
428 D, 12	514 D, 12
428, 13	514, 13
428, 14	514, 14
428, 15	514, 15
428, 16	514, 16
428, 17	514, 17
428 D, 17	514 D, 17
428, 18	514, 18
428 D, 18	514 D, 18
428, 19	514, 19
428 D, 20	514 D, 20
428 D, 21	514 D, 21
429, 1	515, 1
429, 2	515, 2
429 D, 3	515 D, 3
429 D, 4	515 D, 4
429 D, 5	515 D, 5
430, 1	516, 1
430, 2	516, 2
430, 3	516, 3
430, 4	516, 4
430, 5	516, 5
430, 6	516, 6
430, 7	516, 7
430 D, 8	516 D, 8
430 D, 9	516 D, 9
430 D, 10	516 D, 10
430 D, 11	516 D, 11
430 D, 12	516 D, 12

OLD.	NEW.
431, 1	517, 1
431, 2	517, 2
431, 3	517, 3
431, 4	517, 4
431, 5	517, 5
431 D, 5	517 D, 5
431, 6	517, 7
431 D, 6	517 D, 7
431, 7	517 D, 9
431, 8	517, 8
431 D, 9	517 D, 10
432, 1	518, 1
432 D, 1	518 D, 1
432, 2	518, 2
432 D, 2	518 D, 2
432, 3	518, 3
432, 4	518, 4
432 D, 4	518 D, 4
432, 5	518, 5
432, 6	518, 6
432 D, 6	518 D, 6
432, 7	518, 7
432, 8	518, 8
432 D, 8	518 D, 8
432, 9	518, 9
432, 10	518, 10
432, 11	518, 11
432 D, 11	518 D, 11
432, 12	518, 12
432 D, 12	518 D, 12
432, 13	518, 13
432, 14	518, 14
432, 15	518, 15
432 D, 15	518 D, 15
432, 16	518, 16
432, 17	518, 17
432, 18	518, 18
432, 19	518, 19
432 D, 19	518 D, 19
432, 20	518, 20
432 D, 20	518 D, 20
432, 21	518, 21
432 D, 21	518 D, 21
432 D, 22	518 D, 23
432 D, 23	518 D, 24
432 D, 24	518 D, 25
432 D, 25	518 D, 26
432 D, 26	518 D, 27
433, 1	519, 1
433 D, 1	519 D, 1
433, 2	519, 2
433 D, 2	519 D, 2
433, 3	519, 3
433, 4	519, 4
433 D, 4	519 D, 4
433, 5	519, 5
433 D, 5	519 D, 5
433, 6	519, 6
433 D, 6	519 D, 6
433 D, 7	519 D, 9
434, 1	520, 1
434 D, 1	520 D, 1
434, 2	520, 2
434 D, 3	520 D, 3
434 D, 4	520 D, 4
434 D, 5	520 D, 5
434 D, 6	520 D, 6
434 D, 7	520 D, 7
435, 1	519, 7
435 D, 1	519 D, 7
435, 2	521, 1
435 D, 2	521 D, 1
435, 3	521, 2
435, 4	521, 3
435, 5	521, 4
435 D, 5	521 D, 4
435, 6	521, 5
435 D, 6	521 D, 5
435, 7	521, 6
435, 8	521, 7
435 D, 8	521 D, 7
435, 9	521, 8
435 D, 9	521 D, 8
435 D, 10	521 D, 10
436, 1	522, 1
436, 2	522, 2
436 D, 2	522 D, 2
436, 3	522, 3
436, 4	522, 4
436, 5	522, 5
436 D, 5	522 D, 5
436, 6	522, 6
436, 7	522, 3
436 D, 7	523 D, 3
436, 8	522, 7
436, 9	522, 8
436, 10	519, 8
436 D, 10	519 D, 8
436, 11	522, 9
436 D, 12	518 D, 22
436 D, 13	522 D, 11
436 D, 14	522 D, 10
436 D, 15	522 D, 12
437, 1	523, 1
437 D, 1	523 D, 1
437, 2	523, 2
437, 3	523, 4
437 D, 3	523 D, 4
437, 4	523, 5
437 D, 4	523 D, 5
437, 5	523, 6
437 D, 5	523 D, 6
437, 6	523, 7
437, 7	523, 8
437 D, 7	523 D, 8
437, 8	523, 9
437 D, 8	523 D, 9
437 D, 9	523 D, 10
438, 1	524, 1
438, 2	524, 2
438 D, 2	524 D, 2
438, 3	524, 3
438, 4	521, 9
438, 5	524, 4
438, 6	524, 5
439, 1	525, 1
439 D, 1	525 D, 1
439, 2	525, 2
439, 3	525, 3
439, 4	525, 4
439 D, 4	525 D, 4
439 D, 5	525 D, 5
440, 1	526, 1
440 D, 1	526 D, 1
440, 2	526, 2
440 D, 2	526 D, 2
440, 3	526, 3
440, 4	528, 15
440 D, 5	526 D, 4
440 D, 6	526 D, 5
440 D, 7	526 D, 6
441, 1	527, 1
441, 2	527, 2
441, 3	527, 3
441, 4	517, 6
442, 1	528, 1
442 D, 1	528 D, 1
442, 2	528, 2
442, 3	528, 3
442 D, 3	528 D, 3
442, 4	528, 4
442 D, 4	528 D, 4
442, 5	528, 5
442, 6	528, 6
442, 7	528, 7
442 D, 7	528 D, 7
442, 8	528, 8
442 D, 8	528 D, 8
442, 9	528, 9
442, 10	528, 10
442, 11	528, 11
442 D, 11	528 D, 11
442, 12	528, 12
442 D, 12	528 D, 12
442, 13	528, 13
442, 14	528, 14
442, 15	528, 16
442 D, 16	528 D, 17
442 D, 17	528 D, 18
442 D, 18	528 D, 19
443 D	529 D
443 D, 1	529 D, 1
443 D, 2	529 D, 2
443 D, 3	529 D, 3
443 D, 4	529 D, 4
443 D, 5	529 D, 5
443 D, 6	529 D, 6

OLD.	NEW.
443 D, 7	529 D, 7
443 D, 8	529 D, 8
444, 1	530, 1
444, 2	530, 2
444 D, 2	530 D, 2
444, 3	530, 3
444, 4	530, 4
444, 5	530, 5
444 D, 5	530 D, 5
444, 6	530, 6
444 D, 6	530 D, 6
444, 7	530, 7
444 D, 7	529 D, 5
444, 8	530, 8
444, 9	530, 9
444, 10	530 10
444 D, 11	530 D, 11
444 D, 12	530 D, 12
445, 1	531, 1
445, 2	531, 2
445, 3	531, 3
445 D, 3	531 D, 3
445, 4	531, 4
445 D, 4	531 D, 4
445, 5	531, 5
445, 6	531, 6
445 D, 6	531 D, 6
446, 1	532 D, 3
446, 2	532, 1
446, 3	532, 2
446 D, 4	532 D, 4
447, 1	533, 1
447, 2	533, 2
447, 3	533, 3
447, 4	533 D, 12
447, 5	533, 4
447, 6	533, 5
447, 7	533, 6
447 D, 7	533 D, 6
447, 8	510, 1
447 D, 8	510 D, 1
447, 9	533, 7
447 D, 9	533 D, 7
447, 10	533, 8
447 D, 10	533 D, 8
447, 11	533, 9
447 D, 11	533 D, 9
447, 12	533, 10
447, 13	533, 11
447 D, 13	533 D, 11
447 D, 14	533 D, 13
447 D, 15	533 D, 14
447 D, 16	533 D, 15
447 D, 17	533 D, 16
448, 1	503, 7
448, 2	509, 1
448 D, 2	509 D
448, 3	509, 2
448, 4	509, 3
448, 5	509, 4
448, 6	509, 5
448, 7	—
448, 8	509 D, 13
448, 9	509, 6
448, 10	509, 7
448, 11	509, 8
448 D, 12	509 D, 9
448 D, 13	509 D, 10
448 D, 14	509 D, 11
448 D, 15	509 D, 12
448 D, 16	509 D, 14
448 D, 17	509 D, 15
448 D, 18	509 D, 16
448 D, 19	509 D, 17
448 D, 20	509 D, 18
448 D, 21	509 D, 19
448 D, 22	509 D, 20
448 D, 23	509 D, 21
448 D, 24	509 D, 22
448 D, 25	509 D, 23
448 D, 26	509 D, 24
449	506
449, 1	506, 1
449 D, 1	506 D, 1
449, 2	506, 2
449 D, 2	506 D, 2
449, 3	506, 3
449, 4	506, 4
449 D, 4	506 D, 4
449, 5	506, 5
449, 6	506, 6
449 D, 7	506 D, 7
450, 1	539, 1
450 D, 1	539 D, 1
450, 2	539, 2
450 D, 2	539 D, 2
450, 3	539, 3
450 D, 3	539 D, 3
450, 4 and a	539, 4
450 D, 4	539 D, 4
450, 5	539, 5
450 D, 5	539 D, 5
450, 6	539, 6
450 D, 6	539 D, 6
450, 7	539, 7
450, 7, a	539, 7, a
450, 8	539, 8
450, 8, a	539, 8, a
450 D, 8	539 D, 8
451	page 355
452	540
453	541
454	542
454, Rem. a	542 a
454, Rem. b	547
455	544, 545
455 a	545 a
455 b	545 c
455 c	544 c
455 d	544 b
455 e	545 d
456	546
457	548
457 a	548 b
457 b	—
457 c	548 b
458	557
458, 1	557, 1
458 a	557 b
459	550, 557, 2
459 a	550 a
460 a	551, 1
460 b	551, 2
460 c	552
461 a	553, 1
461 b	553, 2
461 b, fin	553 a
462	554
463 a	561 a
463 b	561 b
463 c	561, 2
464 a	556, 1
464 b	556, 2
464 c	556, 3
464 d	553, 2
465 a	558, 1 and 2
465 b	558, 3
466	559 and a and b
466 a	559 c
467 a	560, 1
467 b	560, 2
467 c	560, 3
468, 1	564
468 a	—
468 b	564 a
468 c	564 b
469, 2	565
470, 3 and 4	566
470, 5	567
471, 6	569
472	570
472 a	571, 1
472 b	571, 2
472 c	571, 3
472 d	571, 4
472 e	571, 5
472 f	571, 6
472 g	571, 7
472 h	571, 8
472, Rem. i	572
472, Rem. j	573
472, Rem. k	574
473	575
473 a	575 a
473 b	575 b and c
474	576
475	578

OLD.	NEW.
475 a	578 c
475 b	578 a
476	579
476 a	579 a
476 b	579 b
477	580 and a
478	581
479	582 a and b, and 583
479 a	582 c
480	584
480, 1	585 and a
481, 2	586
482, 3	585 b
482, Rem. a	587
482, Rem. b	587 b
482, Rem. c	587 a
483	589
484	590
485	591, 592
485 a	603 a
485 b	—
485 c	939
486	593 and a
486 a	784, 2
486 b	938 b
487	594, 595
488 a	594 a
488 b	594 b
488 c	619 and b
489 a	595 a
489 b	595 b
489 c	—
489 d	—
489 e	—
490 and a	596
490 b	596 a
490 c	726
490 d	938 b
491 a	598
491 b	599
492, a, b, c, e, f, g	600
492 d	666 and a
492 h	666 b
493, a, b, c, d	600
493 e	600 a
493 f	600 b
493 g	—
494	602 d
494 a	602 d and Rem.
495	—
496	621 b
497 a	603
497 b	604
498	620
499	623
500 a	624 a and 625 a
500 b	624 d and 625 c
500 c	624 b
500 d	624 c and 625 b
501	626 and a
502 a	—
502 b	626 b
502 c	—
503	627
504	602
505	—
506	—
507	—
508 a	611
508 b	612
508 c	613
509 a	621 d
509 b	621 c
509 (α)	622
509 (β)	730 a
509 c	621 b
510	996
511, a, c, and d	606
511 b	606 a
511 e	615 (1)
511 f	615 (2)
511 g	615 (3)
511 h	616
511 i	610 a and 617
512 a	608 and a
512 b	620 a
512 c	614 a and 623 b
512 d	628
513 a	610
513 b	631
513 c	632 a
514 and a	609
514 b	609 a
514 c	629
514 d	629 a
514 e	—
515	604
516	605
517	634
518	635
518 b	—
518 c	636
518 d	637
519	638
519 b	—
520	639
521	272 a, 275 a, 222 c
522	617
523	633
524	653
525 and a	654 a and b
525 (α)	654 c
525 (β)	654 d
525 (γ)	654 e
525 b	655 a and b
525 c	655 c
525 d	655 d
526 a	656
526 b	659
527 a	657 a
527 b	—
527 c	657 b
527 d	658
527 e	657 c
528	664 a
528 a	665
529	659 fin.
529 a	659 a
530	660
530 a	663
530 b	661
530 c	660 a
531	666
532	667
532 a	667 a and b
532 b	662
533	668
533 a and b	668 a
534	666 c
535 a	669
535 b	670
536	671
537	672
538 a	673
538 b	680
538 c	675
538 d	676
538 e	705
539	601
540	706 b
541	707
542	708
543	709
544	710, 711
544 a	712
544 b	712 a
544 c	712 b
544 d	712 c
544 e	713
545	723
546	714
547 a and b	715 a and b
547 c	716 b
547 d	716 a
548	717
549, a, b, c	718, a, b, c
550, a, b	720, a, b
550, Rem. c	721
551	722
552	719 and a
552 a	719 b and c
553 and a	724 and a
554	—
555	725
555 a	725 c
556	726
556 a	726 a

OLD.	NEW.
556 b	726 b
557	727
558	728
558 a	729 e
558 b	729 f
558 c	729 g
558 d	729 a
558 e	729 a, Rem.
558 f	729 b
558 g	729 c
558 h	cf. 729 a and Rem.
558 i	729 d
558 j	729 g, Rem.
559 a	729 e
559 b	—
559 c	730 c
559 d	730 d
559 e	730 e
560	729 f
561	729 g
562	729 a and 730 a
563	cf. 729 a
563 a	—
563 b	730 b
564	729 b
565	729 c
566	cf. 729 a Rem.
567	729 d
568	732 d
569	731
570	733
571	734
572	732
572, a, b, c, d, e, f, g, h	732 a
573	735
574	736
574 a	737
574 b	738
574 c	739
574 d	740
574 e	736
575	743
575 a	743 b
576	742
576 a	742 c
577 a	744
577 b	745
577, Rem. c	739 a
578 a	746
578 b	746
578, Rem. c	746 c
579, a, b, c	747
580	748
580 a	748 a
581	749
581 a	741
582	750
582 a	750 a
583	751
584	753
584 a	753 a
584 b	753 c
584 c	753 d
584 d	753 e
584 e	753 f
584 f	753 g
584 g	753 g
585 h	755
585 i	755 a
586 a	643 a
586 b	643 b
586 c	755 b
587 a	754 a
587 b	754 b
587 c	754 c
587 d	754 d
587 e	754 e
587 f	754 f
588	756
589	757
590 a	760 and a
590 b	748 b
591	759
592 a	761
592 b	960
593	970
594 a	762, 1
594 b	762, 2
594 c	762, 3
594 d	762, 4
594 e	762, 5
595	763
595 a	764, 1
595 b	764, 2
595 c	765
595 d	765 a
596	766
596 a	767
596 b	768
596 c	770
596 d	769
596 e	771
597	767
598	768
598 a	768 a
598 b	768 b
599	770
600	769
601	771
601 a	771 a
602	762, 3
602, 1	772
602 a	772 a
602 b	772 c
603	773
603 a	773 b
604	774
605	775
605 a	775 a
606	776
607	776
607 a	777
608	776
609	780
610	781 and a
610, Rem. a	—
611	776
611 a	778
612	783
612 a	783 b
613	782
614	784
615	785
615 a	785 a
616	786
617	787
618	787
618 a	788
619, I–VI	789
620	796
620 a	796 a
620 b	796 b
620 c	796 c
620 d	796 c
620, note	796, note
621	722 a
622	793
623	794
623 a	794 a
623 b	794 b
623 c	794 c
624	798
624 a	798 a
624 b	798 b
624 c	798 c
624 d	798 d
625	804
625 a	804 a
625 b	804 b
625 c	804 c
625 d	804 d
626, 5. 626, 6. 626, 7. 626, 8.	758
626 a	758
626 b	758
626, Rem. r	cf. 757
627	797
628	806
629	795, 1
630 a	795, 2 b
630 b	795, 2 a
631	800
631 a	800, 1 a and b
631 b	800, 1 c
632	800, 2

OLD.	NEW.
633	807, 1
634	807, 2
635	792, 1
636	792, 2
637, 1	791, 2
638	791, 1
639	791, 3
640	799, 2
640 a	799, 2 a
640 b	799, 2 b
640 c	799, 2 d
641 a	799, 1 a and b
641 b	799, 1 c
641 c	799, 1 d
642	799, 3
643	801, 2
644	801, 1
645 a	801, 3 b
645 b	801, 3 c
645 c	801, 3 a
646	802, 2
647	802, 1
648	802, 3
649	803, 2
650	803, 1
651	803, 3
652	805, 2
653	805, 1
653 a	805, 1, a and b
653 b	805, 1 c
654	805, 3
655	808, 2
656	808, 1
657	808, 3
658	640
659	642
660	643
660 a	644
660 b	645
660 c	646
660 d	647
661	648
662	649
663	650
664	651
664 a	—
664 b	651 a
665 a	652 a and b
665 b	652 c
666	256
667	677
668	677 a
669 a	680, 1
669 b	680, 2 and 3
669 c	682
670	683
671	684
671 a	685
671 b	685 a
672	686
673	687
673 a	687 c
674	688
675	675 and 658
675 a	689
675 b	691
676	692
677	694
678	695
679	696
680	697
680 a	698
681	699 fin.
681 a	699
681 b	699 a
682	700
683	702
683 a	702 b
683 b	703
683 c	703 a
684	809
684 a	810
685	810 a
686	cf. 815
687	811
688	812
688 a	812 b
689	813
689 a	813 a
689 b	815
690	814
691	816
692	817
693	818 and a
694	819
694 a	819 a
694 b	819 c
694 c	819 d
694, Rem. d	819, Rem.
695	821
695 a	—
696	823
696 a	823 a
696 b	851
697	824 a and b
698	827
699	828
700	838
700 a	833
701	829 ff
702	832
703	834
704	835 and a
705	836 and a
706	837
707	840
708	841
709	842
710 a	844
710 b	845
710 c	911 and 881 c
711	846
712	849 and b
712 a	849 c
713	850
714	851
715	851
716	851
716 a	—
717	856
717 a	856 and b
717 b	854
718	855
718 a	855 b
719	865
719, Rem. a	—
720	866
720 a	866, 1
720 b	866, 2
720 c	866, 3
720 d	867
720 e	868
721	869
721, 1	870
721, 1 a	870 a–c
721, 1 b	871 and a
722	872
722 a	872 a
722 b	872 d
722 c	872 e
723	873
723 a	874 and a
723 b	874 b
724	876
724 a	876 a
724 b	876 a
725	877
726	878
727	—
728	—
729	—
729 a	—
729 b	—
730	—
731	—
731 a	—
731 b	—
732	879
733	929, 930
734	928
734 a	928 a
734 b	cf. 932
734 c	cf. 930, 2
735	932, 1
736	932, 2
736, 1	932 b (1)
737	932 b (2)

OLD.	NEW.
738	—
739	881
740	881 and a
740 b	—
741	882
742	884
743	887
743 a	887 a and b
743 b	887 c and 888
744	8889
745	893 and b
745 a	893
746	895
746 a	895, note a
746 b	895, note
747	894, 1, and 898
747 a	898 c
747 b	894 b
748	900 and b
749	932, 2, b and (1)
749 a	894, 2
750	901
751	902
752	903
753	904
754 and a	905 and a
754 b	906
755	908 and 909
756	911
756 a	886
757	912–918
758	908 and 920
759	860
760 a	898 c
760 b	—
760 c	914 B (2)
760 d	914 c
761	914 A
762	938
762 a	938 a
762 b	938 b
763	945 and 949
764 a	946
764 b	948
764 c	—
765	951
766	950 fin.
767	952
767 a	952 a
768	954
769	955 and a and b
770	953
771	927 and 924
772	956
773	939
773 a	939 a
773 b	947
774 and 1	942
775	940
775 a	956 a
775 b	940 b
776	941
777	944 and a
777 a	—
777 b	943
778	958
779	959
780	959
780 a	961
781	959
781 a	960
782	959
783	964
783 a	964 a
783 b	964 b
783, Rem. c	—
784	957
785	965
786	966
786 a	966 a
786 b	966 b
787 and a	967
788	968
788 a	cf. 969
789 b	969 a
789 c	969 b
789 d	969 c
789 e	969 d
789 f	969 e
789, Rem. g	969, Rem.
790	970
790 a	971
790 b	cf. 971 a
790 c	971 a
790 d	971 b
790 e	971 c
791	972
791 a	972 a
791 b	972 b
791 c	972 c
791 d	972 d
792	973
792 a and b	973 a
793	974 and a
794	—
795	975
795 a	976 b
795 b	976
795 c	976
795 d	977
795 e	978
795 f	979
796	980
796 a	980
796 b	980
797 and 1	981 and a
798	981
799	982
799 a	982 a
800	983
800 a	—
801	984, 985
801 a	984 a
802	986
803	987
803 a	987 a
803 b	987 b
804	988
804 a	989
804 b	990
805	991 and a
806 a	990
806 b	992
807	993
808 and a	994
809	995 a and b
809 a	995 c
810	996 and a
810 a	—
811	997
811 a	997 a
812	998
813	999 and a
813 a	999 b
814	1000
815	1001
815 a	1001 a
816	1002
816 a	1002 a
816 b	1002 b
817	1003
817 a	1003 a
817 b	1003 b
818 and a and b	1004
818 c and d	1005
819	1006
820	1007
821	1008 and a
822	—
823	1009 and a
824 a	1010, 1
824 b	1010, 2
825	1011
825 a	—
825 b	1011 a
826	1012
826 a	1012 a
826 b	1012
827	1013
828 a	1015 a
828 b	1015
828, Rem. c	—
829	1015
829 a	1015 b
830	1016 and a-c
831	1017
831 a	1017 b

OLD.	NEW.
832	1018
833	1019
834	1020
835	1021
835 a	1021 a
836	1022
837	1023
837 a	1023 a
837 b	1024
838	1029
839	1025
840	1026
841	1027
842	1028
843	1030
844	1031
845	1032
846	1033
847	1034
847 a	1034 a
847 b	1034 b
848	1043, 1044
848 a	287, 719 b
848 b	—
848 c	1035 a
848 d	1035 b
848 e	1035 c
849	1036
850	1037
850, 1	1037, 1
850, 1 a	1037, 1 a
850, 2	1037, 2
850, 3	1037, 3
851	1037, 4
851 a	1037, 4 a
851 b	1037, 4 b
851 c	1037, 4 c
852, 5	1037, 5
852, 6	1037, 6
852, 7	1037, 7
852, 8	1037, 8
852, 9	cf. 113 D
852, 10	1037, 9
852, 11	1037, 10
852, 12	1037, 10 fin.
852, 13	1037, 11 and 12
852, 14	1037, 13
853	1038
853 a	1038 a
853 b	1038 a, fin.
854	1039
855	1040
855 a	1040 a
855 b	1040 b
856 a	1041
856 b	1042
856 c	1042 a
857	1042 b
858	1043
858 a	1043, 1
858 b	1043, 2
859	1044 and a
859 a	1044 b
860, 1	1045, 1
860, 1 a	1045, 1 a
860, 1 b	1045, 1 b
861	1045, 2
862, 1	1046, 1
862, 1 a	1046, 1, a and b
862, 1 b	1046, 1 c
863, 2	1046, 2
863, 2 a	1046, 2 a
863, 2 b	1046, 2 b
863, 2 c	1046, 2 c
864, 3	1047, 1
864, 4	1047, 2
864, 5	1047, 3
864, 6	1047, 4
864, 7	1047, 5
864, 8	1047, 6
865, 1	1048, 1
866, 2	1048, 2
866, 2 a	1048, 2 a
867, 3	1048, 3
867, 4	1048, 4
867, 5	1048, 5
867, 6	1048, 6
868, 1	1049, 1
868, 1 a	1049, 1 a
868, 1 b	1049, 1 b
868, 1, Rem. c	1049, Rem.
868, 2	1049, 2
869, 1	1050, 1
869, 2	1050, 2
869, 3	1050, 3
870, 4	1050, 4
870, 4 a	1050, 4 a
870, 4 b	1050, 4 b
870, 4 c	1050, 4 c
870, 4 d	1050, 4 d–f
871	1051
872	1052
873	857–863
873 a	864
873 b	note before 857
874	1053
874, 1	1053, 1
874, 2	1053, 2
874, 2 a	1053, 2 a
874, 3	1053, 3
874, 3 b	1047, 6
875	1054
875, 1	1054, 1
875, 1 a	1054, 1 a
875, 1 b	1054, 1 b
875, 1 c	1054, 1 c
875, 1 d	1054, 1 d
875, 1 e	1054, 1 e
875, 1 f	1054, 1 f
875, 1 g	1054, 1 g
876	1054, 2
876, 3	1054, 3
876, 4	1054, 4
876, 4, a and b	1054, 4, a and b
876. 5	1054, 5
876, 6	1054, 6
876, 7	1054, 7
877	1055
877, 1	1055, 1
877, 2	1055, 2
877, 3	1055, 3
877, 4	1055, 4
877, 5	1055, 5
877, 6	1055, 6
877, 7	1055, 7
877, 8	1055, 8
878	1055, 9
879	1056
879, 1	1056, 1
879, 2	1056, 2
879, 3	1056, 3
879, 4	1056, 4
869, 5	1056, 5
879, 6	1056, 6
879, Rem. a	—
880	1057
881	1058
882	1059
883	1060
884	1061
885	1062
886	1063
887	1066
888	1068
889	1072
890	1073
891	1077
891 a	1078 a
891 b	1078 b
892	1080
893	1081
894	1071
894, Rem. a	1071 b
895	1076
896	1079
896 a	1079 a
896 b	1079 b
896 c	1079 c
896 d	1079 d
896, Rem. e	1079, Rem.
897	1074
897, Rem. a	1074 a
897, Rem. b	1074 b
898 a	1065
898 b	1065 a
898 c	1074 b

OLD.	NEW
898 d	1065 fin.
898 e	1065 c
899	1082
900 a	—
900 b	—
900 c	1085 a
900 d	1085 b
900 e	1085 c
900 f	1085 d
900 g	—
900 h	—
900 i	1085 f
900 j	—
900 k	1085 h
900 l	1033
900 m	1084
901 a	1086 a
901 b	1086 b
901 c	1086 c
901 d	—
901 e	1086 d
901 f	1086 e
901 g	1086 f
901 h	1086 g
902 a	1083, 1084
902 b	1087
903	1088–1090
904 a	1096 a
904 b	1096 b
904 c	1096 c
904 d	1096 d
904 e	1096 e
904 f	1096 g
904 g	—
904 h	1096 h
904 i	1091 a-c
904 j	1094
904 k	1095
904 l	1096 i
905 a	1097 d
905 b	1097 e
905 c	1097 a
905 d	1097 b
905 e	1097 c
995 f	—
905 g	—
905 h	1097 f
905 i	—
905 j	1097 j
905 k	1097 k
905 l	1097 g
905 m	1097 h
905 n	1097 i
905 o	—
905 p	1097 l
905 q	—
905 r	—
906	1091
906 a	1094

OLD.	NEW.
907 a	1095
907 b	1098
907 c	—
908	1099
909 a	1102 a
909 b	—
909 c	1102 b
909 d	1102 c
909 e	—
909 f	1102 d
909 g	1102 e
909 h	—
909 i	—
909 j	1102 f
909 k	—
909 l	1102 g
909 m	—
909 n	—
909 o	—
909 p	—
910	1100
911	1101
912	1103
913 a	1104 a
913 b	1104 b
913 c	1104 c
913 d	1104 d
913 e	1104 e
913 f	1104 f
913 g	1107
914	1105
914 a	1105 a
914 b	1105 b
914 c	1105 c
914 d	1106
915	1107
916	1108, 1109
916 a	1110 a
916 b	1110 b
916 c	1110 c
916 d	1110 d
917	1111
917 a	1111 a
917 b	—
917 c	1111 b
917 d	1111 c
917 e	1111 d
917 f	1111 e
917 g	1111 f
917 h	1111 g
917 i	1111 h
917 j	1111 i
917 k	1111 l
917 l	1111 m
917 m	1111 n
917 n	—
917 o	1111 o
917 p	1111 p
917 q	1111 q

OLD.	NEW.
917 r	1111 r
917 s	1111 s
918	1112
918 a	—
918 b	1112 a
918 c	1112 b
918 d	—
918 e	1112 d
918 f	1112 e
918 g	1112 c
919	1113
919 a	1113 a
919 b	—
919 c	1113 b
919 d	1113 c
919 e	—
919 f	1113 d
919 g	—
919 h	—
919 i	—
919 j	1113 e
920	1114
920 a	1114 a
920 b	1114 b
920 c	—
920 d	1114 e
920 e	—
920 f	1115 a
920 g	1115 b
920 h	1115 c
920 i	1115 d
921	1116
921 a	1116 a
922	1119
922 a	1119 d
922 b	—
922 c	1119 a
922 d	1119 c
922 e	1119 e
922 f	—
922 g	1119 f
922 h	—
922 i	1119 g
923	1119 fin.
923 a	—
924	1120
924 a	1114 d
924 b	1114 c
924 c	—
924 d	1114 f
924 e	1120
924 f	—
924 g	—
925	1121
925 a	1121 a
926 a	1122 c
926 b	—
926 c	1122 a
926 d	1122 b

OLD.	NEW.
926 e	1122 f
926 f	1122 d
926 g	1122 e
926 h	—
926 i	1122 i
926 j	1122 j
926 k	1122 g
926 l	1122 h
927 a	1123 a
927 b	1123 b
927 c	1123 b
927 d	1123 c
928	1125, 1126
928 a	1126 a
928 b	1126 b
928 c	1126 k
928 d	1126 l
928 e	1126 c
928 f	1126 d
928 g	1126 m
928 h	1126 n
928 i	1126 e
928 j	1126 f
928 k	—
928 l	1126 g
928 m	1126 h
928 n	1126 i
928 o	1126 j
928 p	1126 o
928 q	1126 p
928 r	1126 q
929	1127

THE END

Greek Methods

Gleason and Atherton's First Greek Book

By CLARENCE W. GLEASON, A.M., Master in the Roxbury Latin School, and CAROLINE STONE ATHERTON, A.M. With an introduction by William C. Collar, A.M.
Cloth, 12mo, 299 pages $1.00

This new book for beginners is constructed on new and original lines, representing the best modern methods of teaching the language and the changed position of Greek in the school course.

Harper and Castle's Inductive Greek Primer

By WILLIAM R. HARPER, Ph.D., D.D., President of the University of Chicago, and CLARENCE F. CASTLE, Ph.D.
Cloth, 12mo, 416 pages. Illustrated $1.25

This first book for beginners in Greek is based on the inductive method of teaching language. It combines in one volume a progressive grammar, a preparatory Greek composition, and an introduction to the reading of a first Greek author.

Coy's Greek for Beginners

By EDWARD G. COY, A.M. Cloth, 12mo, 152 pages . . $1.00

A companion book to Hadley and Allen's Greek Grammar and an introduction to either Coy's First Greek Reader, or the Anabasis of Xenophon.

Harkness's First Greek Book

By ALBERT HARKNESS, Ph.D., LL.D. Cloth, 12mo, 276 pp. $1.05

An introductory Greek Grammar and Greek Reader designed to accompany Hadley and Allen's Greek Grammar, with references also to Goodwin's and Crosby's Grammars.

Pearson's Greek Prose Composition

By HENRY C. PEARSON, A.B. Cloth, 12mo, 187 pages . $0.90

The aim of this book is to combine a thorough and systematic study of the essentials of Greek Syntax with abundant practice in translating and in composition.

Harper and Castle's Exercises in Greek Prose Composition

By WILLIAM R. HARPER, Ph.D., D.D., and CLARENCE F. CASTLE, Ph.D. Cloth, 12mo, 127 pages $0.75

These exercises are based on the first four books of Xenophon's Anabasis, to which are added inductive studies in the uses of the Greek Modes, designed to aid the pupil in the study of Greek Syntax.

Copies of any of the above books will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

NEW YORK • CINCINNATI • CHICAGO

The First Greek Book

BY

C. W. GLEASON, A.M.
Master in the Roxbury Latin School.

C. S. ATHERTON, A.M.
Late of the Roxbury Latin School

WITH AN INTRODUCTION BY

WILLIAM C. COLLAR, A.M.

Flexible cloth, 285 pages. Illustrated. Price, $1.00

In the preparation of this new book for beginners, the authors have had in mind the changed position of Greek in the school course. Believing that the true aim of Greek study is the development of the power to read Greek authors, they have departed in many features from the time-honored practice of introductory Greek books. The essentials of the language are presented concisely and clearly; non-essentials are omitted; practice in form and construction is carried only far enough to insure definiteness.

Some of the distinctive features of the book are the following:

The second aorist, a tense constantly used, is introduced early in the book. Contract nouns and adjectives, always a stumbling-block, are postponed to a more natural position than is usually given them. The dual has been removed to its proper place, the appendix. Dialogues, fables, and reading exercises are given as early as possible and continued through the book. The study of forms begins with the verb, followed by the O-declension of nouns, as pupils find it easier to learn adjectives in the order of their declension, than to learn first the feminine, and later the masculine and neuter.

The English-Greek exercises have been made subordinate to the sentences to be translated into English, as that will be the pupil's main work in the study of Greek.

Copies of Gleason and Atherton's First Greek Book will be sent, prepaid, to any address, on receipt of the price, by the Publishers:

American Book Company

New York • Cincinnati • Chicago

Greek Texts and Lexicons

DEMOSTHENES. Smead's Demosthenes' Philippics, with Notes.
Cloth, 12mo, 220 pages $1.05

HERODOTUS. Johnson's Selections from Herodotus, with Notes. Cloth, 12mo, 185 pages 1.05

HOMER. Johnson's Homer's Iliad. Three Books, with Notes and Selected Passages for Sight Reading, combined with Blake's Lexicon. Cloth, 12mo, 509 pages . . 1.32

Blake's Lexicon to the First Three Books of Homer's Iliad.
Cloth, 12mo, 215 pages 1.00

Owen's Homer's Iliad, with Notes.
Cloth, 12mo, 760 pages 1.40

Owen's Homer's Odyssey, with Notes.
Cloth, 12mo, 568 pages 1.40

PLATO. Kitchel's Plato's Apology of Socrates, and Crito, and a Part of the Phaedo, with Notes.
Flexible Cloth, 12mo, 188 pages 1.25
The Same, Text Edition 30

Tyler's Plato's Apology and Crito, with Notes.
Cloth, 12mo, 180 pages 1.05

SOPHOCLES. Crosby's Sophocles' Oedipus Tyrannus, with Notes. Cloth, 12mo, 138 pages 1.05

Smead's Sophocles' Antigone, with Notes.
Cloth, 12mo, 242 pages 1.22

XENOPHON. Harper and Wallace's Xenophon's Anabasis. Seven Books; Books I. to IV. with Notes, Books V. to VII. arranged for Sight Reading. With Full Lexicon.
Cloth, 12mo, 575 pages 1.50

Boise's Xenophon's Anabasis. Four Books, with Notes and Lexicon. Cloth, 12mo, 309 pages 1 32

Crosby's Xenophon's Anabasis. Complete with Notes and Lexicon. Cloth, 12mo, 573 pages 1.60

Gleason's Xenophon's Cyropaedia, with Notes and Lexicon.
Cloth, 12mo, 325 pages 1 25

Owen's Xenophon's Cyropaedia, with Notes.
Cloth, 12mo, 573 pages 1 75

Robbins's Xenophon's Memorabilia of Socrates, with Notes.
Cloth, 12mo, 421 pages 1.40

Copies of any of the above books will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

NEW YORK • CINCINNATI • CHICAGO

Latin Texts

CAESAR.	Harkness's Caesar's Gallic War	$1.20
	Harper and Tolman's Caesar's Gallic War	1.20
	The same, Text Edition	.75
CICERO.	Harkness's Cicero's Orations	1.22
	Rockwood's Cicero's Cato Maior de Senectute	.90
	Lord's Cicero's Laelius de Amicitia	.72
GELLIUS.	Knapp's Stories from Aulus Gellius	.30
HORACE.	Lincoln's Horace	1.22
JUVENAL.	Lindsay's Satires of Juvenal	1.00
LIVY.	Lincoln's Livy's Roman History	1.22
NEPOS.	Lindsay's Cornelius Nepos.	1.10
	Text Edition	.40
OVID.	Lincoln's Ovid	1.22
QUINTILIAN.	Frieze's Quintilian (Books X and XII)	1.20
QUINTUS CURTIUS RUFUS.	Crosby's Quintus Curtius Rufus	1.05
SALLUST.	Harkness's Sallust's Catiline	.90
	Herbermann's Sallust's Jugurthine War	1.12
TACITUS.	Tyler's Histories of Tacitus	1.12
	Tyler's Germania and Agricola of Tacitus	.87
VERGIL.	Frieze's Vergil's Aeneid (Complete)	1.30
	The same, Text Edition	.50
	Frieze's Vergil's Aeneid (Six Books), Bucolics, and Georgics	1.30
	Frieze's Vergil's Bucolics and Georgics. Text Edition	.25
	Frieze's Vergil's Complete Works	1.60
	Harper and Miller's Vergil's Aeneid (Complete)	1.25
	Harper and Miller's Vergil's Aeneid (Complete), and Bucolics	1.50
	Searing's Vergil's Aeneid (Six Books), Bucolics, and Georgics	1.60
	Searing's Vergil's Aeneid (Six Books)	1.40
VIRI ROMAE.	Arrowsmith and Knapp's Selections from Viri Romae	.75
	Text Edition	.25
LATIN READINGS.	Arrowsmith & Whicher's First Latin Readings	1.25
EPIGRAPHY.	Egbert's Latin Inscriptions. Fully Illustrated	3.50
LATIN PROSE.	Harkness's Preparatory Course in Latin Prose Authors (Caesar, Sallust, Cicero)	1.40
ROMAN LIFE.	Peck and Arrowsmith's Roman Life in Latin Prose and Verse	1.50
ROMAN SATIRE.	Merrill's Fragments of Roman Satire	.75

Copies of any of the above books will be sent prepaid to any address, on receipt of the price by the Publishers:

American Book Company

NEW YORK • CINCINNATI • CHICAGO

Harkness's Standard Latin Grammar

FOR SCHOOLS AND COLLEGES

By ALBERT HARKNESS, Ph.D., LL.D.
Professor in Brown University

Cloth, 12mo, 430 pages. Price, $1.12

Harkness's Standard Latin Grammar represents the best classification and arrangement of the facts of the language. It is a Grammar of the Latin language, based upon the facts of that language, not on "comparative grammar"; but the facts and laws of the language are all presented in the light of the latest and best grammatical studies, including comparative grammar.

The principles and facts are presented in clear and simple language. The work has been pronounced "a model for perspicuity of statement and clearness of arrangement." It is characterized by strict accuracy of statement.

It is very much more comprehensive than any of its competitors. It practically embraces three works in one:

It is pre-eminently a grammar for schools. The part intended to be learned is printed in large type and is kept distinct from other parts of the work. It is made as brief, clear, and simple as possible.

It is a full and trustworthy grammar for the advanced student. It accordingly contains a large amount of valuable information intended for reference, and presented in the most convenient form for that purpose.

It is a practical introduction to philological study based upon the Latin. This part of the work is kept distinct by being placed in footnotes. Abundant references are made to the latest and best authorities on the numerous linguistic questions which now interest the classical scholar.

Copies of Harkness's Standard Latin Grammar will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

New York • Cincinnati • Chicago

Latin Lessons and Methods

Coy's Latin Lessons

By E. W. Coy, A.M., Principal of the Hughes High School, Cincinnati. Cloth, 12mo, 330 pages. Illustrated . $1 00

This introductory book for beginners is intended to give a thorough drill in the essentials of Latin Grammar and to prepare the student to read different Latin authors in the course with ease and satisfaction. Special features will be found in the methods of presenting inflected forms, the accent of which is marked in all paradigms; in the prominence given to the tense sign of verbs by the use of heavy type; in the practical and suggestive character of the notes on the reading matter; and in the parallel exercises which apply the material furnished by the text.

The latter part of the book contains, in consecutive arrangement, all of the text used in the lessons, and further selections from the Viri Romæ, Nepos and Cæsar. The appendix contains in concise form all the inflected forms and constructions used.

Harkness's Easy Method for Beginners in Latin

By Albert Harkness, Ph.D., LL.D.

Half leather, 12mo, 348 pages. Illustrated . . . $1.20

This book is at once a Beginner's Grammar, a Latin Reader, and a Manual of Exercises—making a complete First Year's Course in the study. Its vocabulary is drawn mainly from Cæsar, and thorough drill is afforded in forms and constructions.

Clearness and simplicity are insured by well-worded, accurate rules, explanatory notes and logical arrangement. Attractiveness and interest are secured by the character of the exercises, the colloquia, the frequent anecdote or dialogue, and the illustrations.

Harper and Burgess's Inductive Latin Primer

By W. R. Harper, Ph.D., D.D., President of the University of Chicago, and Isaac B. Burgess, A.M.

Cloth, 12mo, 432 pages. With maps and illustrations . $1.00

This first book in Latin for beginners follows the rational, modern method of developing the grammar from the language. It is strictly inductive in treatment, and at the same time scientific and accurate in its presentation of facts. The work is based on the connected text of Cæsar. The lessons are short, and the exercises copious and easy. The subject matter is illustrated by maps, plans and pictures. It includes a brief inductive treatment of English Grammar intended for a review course in English preparatory to the study of Latin.

Copies of the above books will be sent prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York • Cincinnati • Chicago

Introduction to the Study of Latin Inscriptions

By JAMES C. EGBERT, Jr., Ph.D., Adjunct Professor of Latin, Columbia University. Half Morocco, large 12mo, 468 pages. With numerous illustrations and exact reproductions of inscriptions. . Price, $3.50

This work is designed as a text-book for the use of students in Universities and Colleges, and also to furnish an account of this branch of archaeological study for general readers. It has been prepared in the belief that a knowledge of epigraphy forms an essential part of the equipment of a teacher of the classics, and that the subject itself has become so important as to justify its introduction, in elementary form at least, into the curriculum of undergraduate studies.

A distinctive feature of the book is the number and character of its illustrations,—there being over seven hundred cuts and diagrams of inscriptions, for the purpose of illustrating the text, and for practice in reading. Of these, over one hundred are photographic reproductions, showing the forms of the letters and the arrangement of the inscriptions. The work is also supplied with an exhaustive bibliography and valuable tables of abbreviations, archaisms, etc.

Copies of Egbert's Latin Inscriptions will be sent prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York Cincinnati Chicago

Stories from Aulus Gellius

EDITED FOR SIGHT READING

BY

CHARLES KNAPP, Ph.D.
INSTRUCTOR IN LATIN, BARNARD COLLEGE, NEW YORK

Paper, 12mo. Price, 30 cents

The Noctes Atticæ of Aulus Gellius is a representative work, since it not only reflects perfectly the nature of the subjects which engaged the attention of the literary men of the second century A.D., but also forcibly depicts the spirit in which their labors were prosecuted. Of especial interest and value are the numerous quotations from early writers whose works are no longer extant. For such portions as yet remain of the oldest Latin literature, we are almost wholly indebted to quotations by various grammarians. In this connection the obligations of Latin scholarship to Gellius are far from small. Fully two hundred and seventy-five authors are mentioned or directly quoted in his work, while the number of individual works cited is twice or thrice as large. In giving these quotations from the older writers, he often adds information concerning their careers, or their works, and in this way his contributions to our knowledge of the history of Latin literature is very valuable. For example, practically all that is known of the life of Plautus, the greatest comic poet of Rome, is derived from the third chapter of the third book of the Noctes Atticæ.

The commentary gives sufficient assistance to enable such students to read the selections as rapidly and intelligently as possible, and without the need of any helps beyond those furnished by the book itself. The text, in point of language and spelling, is in the main that of Hertz, as given in his critical edition. Throughout the book all vowels known to be long have been carefully marked.

Copies of Knapp's Aulus Gellius will be sent, prepaid, to any address, on receipt of the price (30 cents), by the Publishers:

American Book Company

New York • Cincinnati • Chicago

Harper's Classical Series

LATIN

Harper and Burgess's Inductive Latin Primer
By WM. R. HARPER, Ph.D., D.D., President of the University of Chicago, and ISAAC B. BURGESS, A.M., of the University of Chicago.
Cloth, 12mo, 424 pages $1.00

Harper and Burgess's Inductive Latin Method
Cloth, 12mo, 323 pages $1.00
Both the Latin Primer and Latin Method are designed for beginners, and to supply an adequate preparation for reading Cæsar. The Primer is more elementary and easier in grade, and is thus suited to pupils less mature or less thoroughly trained than those who can take up the Method.

Harper and Tolman's Cæsar's Gallic War
Eight Books. By WM. R. HARPER, Ph.D., D.D., and HERBERT CUSHING TOLMAN, Ph.D., of Vanderbilt University.
Cloth, 12mo, 502 pages $1.20
THE SAME. Text only . . . . . 75 cents

Harper and Miller's Vergil's Æneid
Six Books of the Æneid. With Notes and Vocabulary. By WM. R. HARPER, Ph.D., D.D., and F. J. MILLER, Ph.D., of the University of Chicago. Cloth, 12mo, 461 pages . . . $1.25

Harper and Miller's Vergil's Æneid (six books) and Bucolics
With Notes and Vocabulary. Cloth, 12mo, 564 pages . $1 50

GREEK

Harper and Castle's Inductive Greek Primer
On the same plan as the Inductive Latin Primer. By WM. R. HARPER, Ph.D., D.D., and CLARENCE F. CASTLE, Ph.D., of the University of Chicago. Cloth, 12mo, 416 pages . . $1.25

Harper and Waters's Inductive Greek Method
By WM. R. HARPER, Ph.D., D.D., and WILLIAM E. WATERS, Ph.D.
Cloth, 12mo, 355 pages $1.00
The Greek Primer and Greek Method are similar in plan and scope to the corresponding books of the Latin series, and either book will prepare for the reading of Xenophon's Anabasis.

Harper and Castle's Exercises in Greek Prose Composition
By WM. R. HARPER, Ph.D., D.D., and CLARENCE F. CASTLE, Ph.D.
Cloth, 12mo, 127 pages . . . . . 75 cents

Harper and Wallace's Xenophon's Anabasis
By WM. R. HARPER, Ph.D., D.D., and JAMES WALLACE, Ph.D.
Seven Books. The first four books have full Notes, Topics for Collateral Study, Inductive Exercises, Vocabulary, etc. The last three books are arranged for practice in sight reading.
Cloth, 12mo, 575 pages $1.50

Copies of any of the above books will be sent prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York • Cincinnati • Chicago

ROCKWOOD'S

Cicero's Cato Maior De Senectute

Edited with Introduction and Notes by

FRANK ERNST ROCKWOOD, A.M.

Professor of Latin in Bucknell University

Linen, 12mo, 159 pages. Price, 90 cents

Cicero's defense of old age is so charming in style and so interesting in matter that it deserves something more by way of commentary than mere discussion of grammatical and linguistic usage. Accordingly an attempt has been made in the illustrative notes, on the pages with the text, to give prominence to the historical and literary features of the essay, and to show by numerous quotations what ancient and modern authors have uttered like thoughts, couched in similar forms of expression.

In order that the chief emphasis may be placed on the literary element, the grammatical and textual commentary is placed in a separate body of notes following the text. The commentaries are supplemented by a list of variations from the text of Müller, an index to the notes and an index of proper names.

The text is preceded by an introduction containing a life of Cicero, a resumé of his works, a valuable bibliography, and a discussion, analysis and summary of the *De Senectute*.

Copies of Cicero's Cato Maior De Senectute will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

New York • Cincinnati • Chicago

(60)

First Latin Readings

An Equivalent for Cæsar

By R. ARROWSMITH, Ph.D.
Professor of Latin and Greek, Teachers College, New York City

AND

G. M. WHICHER, M.A.
Instructor in Classics, Packer Collegiate Institute, Brooklyn, N. Y.

Cloth, 12mo, 344 pages. Price, $1.25

This work has been prepared in response to a growing demand for a new first reading book in Latin, offering more simple and interesting material for the second-year work than is now provided by Cæsar's Commentaries, the first connected reading pupils meet in the Latin course.

It is the aim of the present volume to offer for the student's first reading in Latin, material in which the least, rather than the more, difficult Latin comes first; which contains the largest possible general vocabulary, instead of a small special vocabulary; which is drawn from a wide, instead of a narrow, range of literature; and which may be associated with other departments of teaching with greater success and productiveness than Cæsar's Commentaries.

The selections in First Latin Readings have, therefore, been chosen with reference to their difficulty, their interest as literature, and, as far as possible, their relation to Roman life and custom, and not with reference to their exclusive use as drilling material on formal classical construction.

Exercises in Latin prose composition, based on the text of each author represented, have been prepared, and are included in the book.

Copies of First Latin Readings will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

New York • Cincinnati • Chicago

(61)

Roman Life

In Latin Prose and Verse

Illustrative Readings from Latin Literature
Selected and Edited by

H. T. PECK, PH.D.
Professor of the Latin Language and Literature in Columbia University

AND

ROBERT ARROWSMITH, PH.D.

Cloth, 12mo, 256 pages. Price, $1.50

This work gives a representative survey of Latin Literature, intended to be read in advanced academic or college work, as supplementary to a regular course in Latin Literature, or to be itself the fundamental work in such a course. The selections range from the popular songs which antedate written literature, to the Christian hymns of the third century, covering the early dramatists, historians, orators, philosophers, the writers of satire and epigram, the lyric and epic poets, the collectors of anecdotes, letter writers, and authors of prose works, and including other material of a popular nature, such as lampoons, parodies, epitaphs, advertisements, announcements of ball games, theatrical and gladiatorial notices, etc. To each selection is prefixed a concise account of the author, when known, and of his works, with a brief bibliography. For convenience in sight reading the text is provided with a translation of the more difficult words, and is followed by a fuller commentary of special points of interest.

Copies of Roman Life in Latin Prose and Verse will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company

New York • Cincinnati • Chicago

(62)

Coy's Latin Lessons

FOR BEGINNERS

BY

E. W. COY, PH.D.
Principal of Hughes High School, Cincinnati

Cloth, 12mo, 330 pages. Price, $1.00

This new book for beginners in Latin has been prepared to meet the demand for introductory lessons combining an early development of the reading power with thorough drill in the essentials of the grammar. It is intended to prepare the student to read different Latin writers in the course, and is therefore based upon selections from several authors and not from one alone. The following are some of the leading distinctive features of the work:

1. The marking of the accent of paradigms, insuring a correct pronunciation from the beginning.
2. The use of heavier type to show the tense signs of verbs and the endings of nouns and adjectives.
3. The logical and clear treatment of verb-formation, similar forms being grouped together, and their resemblances pointed out.
4. The frequent and thorough reviews.
5. The systematic study of English derivatives and allied and synonymous Latin words and phrases.
6. The exercises in sight reading and in composition based upon the text already read.
7. The appendix of tabulated rules and paradigms.
8. The early introduction of connected Latin reading adapted to the capacity of the beginner and interesting in subject-matter.
9. The liberal training in the reading of good Latin selected from Viri Romæ, Cæsar, and Nepos, and the consequent thorough preparation for the second year's work.

Copies of Coy's Latin Lessons will be sent, prepaid, to any address, on receipt of the price, by the Publishers:

American Book Company

New York • Cincinnati • Chicago

Lindsay's Cornelius Nepos

WITH NOTES, EXERCISES, AND VOCABULARY

EDITED BY

Thomas B. Lindsay, Ph.D.

Professor of Latin and Sanskrit, Boston University

Cloth, 12mo, 363 pages. Illustrated Price, $1.10

This edition of the Lives of Cornelius Nepos is virtually a new work rather than a revision. The material of former editions has been recast and enlarged. The text has been thoroughly revised, and the notes and vocabulary entirely rewritten. The grammatical references have been placed at the foot of the text-page. The text has over fifty illustrations and a fine double page map of the Roman Empire, Greece and the Chersonesus. The dates of all important events are given in the text. The notes are accurate and explain all difficulties, not giving mere translations without hinting at their sources. The English-Latin exercises have been rewritten and cover the full text of the twenty-five Lives. These exercises, while easy and forming connected sense, give thorough drill on special or difficult constructions.

Text Edition

For use in recitations and examinations a separate volume is provided, containing the text alone. This edition will be furnished at 40 cents per copy. Teachers whose classes use the complete annotated edition will be supplied with the Text Edition at special introductory terms. Correspondence and orders should specify "Text Edition."

Copies of Lindsay's Cornelius Nepos will be sent prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York • Cincinnati • Chicago

(64)